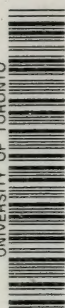


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THE ARGONAUTICA

OF

APOLLONIUS RHODIUS

EDITED

With Introduction and Commentary

BY

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PREFACE

WHATEVER be the defects of an English edition of the *Argonautica*, it has at least the merit of freshness. Nearly a century and a half have elapsed since the Clarendon Press published Shaw's edition with Latin translation and notes. Since then the poem has been treated by most English scholars with a neglect which can hardly be justified. Its interest for lovers of the *Aeneid* should be in itself sufficient to save it for ever from oblivion. Moreover, the work exhibits features which deserve study as characteristic of a certain development of Greek literature, a development which was destined to exercise a lasting influence on Latin writers.

I wish to acknowledge to the full my obligation to Mr. R. C. Seaton. His text, which is mainly that of Merkel, is to a large extent the text of this edition, and his various articles on the poem have been most useful. I regret that his translation has appeared too late to be of any service in this work.

In explaining and illustrating the Homeric forms and usages which abound in Apollonius I have drawn

freely on the great edition of the *Iliad* by Leaf, and those of the *Odyssey* by Merry and Riddell, Ameis-Hentze, and Monro.

All students of the *Argonautica* owe a debt of gratitude to Professor de la Ville de Mirmont for his graceful translation of the poem. The scholarly notes which he appends have been of the greatest assistance to me, especially on points of geography and mythology. He has also written *Le Navire Argo et la science nautique d'Apollonios de Rhodes*, and *La Mythologie et les Dieux dans les Argonautiques et dans l'Énéide*.

I have frequently introduced renderings from Mr. A. S. Way's verse translation entitled "*The Tale of the Argonauts*." His version combines, for the most part, rare literalness with much poetic charm.

Merkel's critical edition has proved invaluable throughout, and his *Prolegomena*, in spite of their obscurity, are a veritable storehouse of learning.

Other works from which I have derived much are Weichert's *Ueber das Leben und Gedicht des Apollonius von Rhodus*, and Rzach's *Grammatische Studien zu Apollonios Rhodios*.

In the Critical Notes I have included the principal variants and emendations recorded by Brunck, Wellauer, Merkel, and Seaton, with some more recent conjectures.

There is necessarily much in the Commentary which is merely tentative; there are many passages in the

Argonautica where an editor can only suggest his own view of the meaning, in the hope that others may succeed in arriving at the truth if he has failed.

The literature on Apollonius is very scattered, and is in many cases quite unprocurable. I must, therefore, claim some indulgence for any failure to notice views which have been put forward.

Where so much matter is brought together for the first time, mistakes are probably inevitable; I can only trust that they are not numerous. Some inaccuracies have been removed in the Addenda and Corrigenda.

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TRINITY COLLEGE, DUBLIN,

November, 1912.

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INTRODUCTION

I

LIFE OF APOLLONIUS

FOR the meagre details of the life of our poet we are mainly dependent on the two epitomes which are appended to the scholia in the Codex Laurentianus:—

I

Ἀπολλώνιος ὁ τῶν Ἀργοναυτικῶν ποιητὴς τὸ μὲν γένος ἦν Ἀλεξανδρεὺς, υἱὸς δὲ Σιλλέως, ὡς δέ τινες Ἰλλέως, φυλῆς Πτολεμαίδος. ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων, Καλλιμάχου μαθητὴς, τὸ μὲν πρῶτον συνὼν Καλλιμάχῳ τῷ ἰδίῳ διδασκάλῳ· ὁψὲ δὲ ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο. τοῦτον λέγεται ἔτι ἔφηβον ὄντα ἐπιδείξασθαι τὰ Ἀργοναυτικὰ καὶ κατεγνώσθαι, μὴ φέροντα δὲ τὴν αἰσχύνην τῶν πολιτῶν καὶ τὸ ὄνειδος καὶ τὴν διαβολὴν τῶν ἄλλων ποιητῶν καταλιπεῖν τὴν πατρίδα καὶ μετελθυθῆναι εἰς Ῥόδον, κακεῖ αὐτὰ ἐπιξέσαι καὶ ὀρθῶσαι καὶ οὕτως ἐπιδείξασθαι καὶ ὑπερευδοκιμῆσαι· διὸ καὶ Ῥόδιον ἑαυτὸν ἐν τοῖς ποιήμασιν ἀναγράφει. ἐπαίδενσε δὲ λαμπρῶς ἐν αὐτῇ καὶ τῆς Ῥοδίων πολιτείας καὶ τιμῆς ἡξιώθη.

II

Ἀπολλώνιος ὁ ποιητὴς τὸ μὲν γένος ἦν Ἀλεξανδρεὺς, πατὴρ δὲ Σιλλέως, ἥτοι Ἰλλέως, μητὴρ δὲ Ῥόδης. οὗτος ἐμαθήτευσεν Καλλιμάχῳ ἐν Ἀλεξανδρείᾳ ὅντι γραμματικῷ, καὶ συντάξας ταῦτα τὰ ποιήματα ἐπεδείξατο. σφόδρα δὲ ἀποτυχὼν καὶ ἐρυθρίασας παρεγένετο ἐν τῇ Ῥόδῳ κακεῖ ἐπολιτεῖσατο καὶ σοφιστεύει ῥητορικοὺς λόγους, ὅθεν αὐτὸν καὶ Ῥόδιον ἀποκαλεῖν βούλονται. ἐνταῦθα τοίνυν διάγων καὶ ἐπιξέσας αὐτοῦ τὰ ποιήματα, εἴτα ἐπιδειξάμενος σφόδρα εὐδοκίμησεν, ὡς καὶ τῆς Ῥοδίων ἀξιοθῆναι πολιτείας καὶ τιμῆς. τινὲς δὲ φασιν ὅτι ἐπανῆλθεν ἐν Ἀλεξανδρείᾳ καὶ αὐτὶς ἐκεῖσε ἐπιδειξάμενος εἰς ἄκρον εὐδοκίμησεν, ὡς καὶ τῶν βιβλιοθηκῶν τοῦ μουσείου ἀξιοθῆναι αὐτὸν καὶ ταφῆναι δὲ σὺν αὐτῷ τῷ Καλλιμάχῳ.

These two accounts were apparently derived from

one common source,¹ and seem, in turn, to have been the source of such brief biographies as we find in later mss.

We have further the following notice in Suidas :—

Ἀπολλώνιος Ἀλεξανδρεὺς, ἐπῶν ποιητής, διατρίψας ἐν Ῥόδῳ υἱὸς Σιλλέως, μαθητὴς Καλλιμάχου, σύγχρονος Ἐρατοσθένους καὶ Τιμάρχου, ἐπὶ Πτολεμαίου τοῦ Εὐεργέτου ἐπικληθέντος, καὶ διάδοχος Ἐρατοσθένους γενόμενος ἐν τῇ προστασίᾳ τῆς ἐν Ἀλεξανδρείᾳ βιβλιοθήκης.

The date of the birth of Apollonius is quite uncertain. Dates ranging from 296 to 235 B.C. have been assigned by different critics.² On the whole it is most satisfactory to assume that he was born about 265. We thus allow a sufficient time for the development of the deadly feud which raged between him and Callimachus who died about 240–235. Those who would fix his birth thirty years earlier are prepared to throw over altogether the tradition that he succeeded Eratosthenes as Librarian at Alexandria about 196 B.C. The birthplace of Apollonius is also uncertain. Suidas

¹ v. Linde, *De diversis recensionebus Ap. Rhod. Argonauticon*, p. 11. In the first life unless we take ὁψέ in the sense of ὕστερον it is inconsistent with ἔτι ἔφηβον ὄντα in the next sentence. Linde suggests that the original source, which was probably fuller, and contained a reference to the quarrel with Callimachus, may have read somewhat as follows :—ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων τὸ μὲν πρῶτον συνὼν Καλλιμάχῳ, τῷ ἰδίῳ διδασκάλῳ, ἐπειδὴ δὲ ὕστερον ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο, ἀπ' αὐτοῦ ἀφιστάμενος. καὶ πολλὴν εἰς ἔχθραν ἦλθον ἀλλήλοις. λέγεται δὲ τοῦτον ἔτι ἔφηβον ὄντα ἐπιδείξασθαι τὰ Ἀργοναυτικὰ καὶ κατεγνώσθαι.

² v. Weichert, *Ueber das Leben und Gedicht des Apollonius von Rhodus*; Merkel, *Prolegomena ad Ap. Rhod.*; Couat, *La poésie Alexandrine*; Susemihl, *Geschichte der griechischen Litteratur in der Alexandrinerzeit*; Knaack *ap. Pauly-Wissowa, Real-Encyclopädie*.

and Strabo³ describe him as an Alexandrian, whereas Athenaeus⁴ and Aelian mention also the other tradition that he was a native of Naucratis, a town situated a little to the east of Alexandria. The simplest solution of the difficulty is to assume that he was born at Naucratis, but brought up at Alexandria from his early years. His connexion with Naucratis lends special point to the attack made by Callimachus upon him in the *Ibis*, as we shall see later.

Apollonius attached himself as a pupil to Callimachus, who was the leading literary figure of the day, and Librarian of the great Alexandrian Library. Couat, in his admirable work *La poésie Alexandrine*, has shown how the Alexandrian savants were divided into the same two classes as the Roman writers in the Augustan epoch, and the French writers in the seventeenth and nineteenth centuries. These were the conservatives and the innovators, those who adhered to the ancient poets, and those who sought to introduce newer styles more in accordance with the spirit of the age. Homer was revered by all as the greatest of poets, but Homer was imitable by none⁵; and so the Alexandrian school chose generally as models Hesiod,⁶ with his didactic style and love of mythological speculation, Antimachus of Colophon, the author of the

³ Strab. 559, 47 (ed. Didot) Διονύσιος δὲ ὁ Θραξ καὶ Ἀπολλώνιος ὁ τοὺς Ἀργοναύτας ποιήσας, Ἀλεξανδρεῖς μὲν, ἐκαλοῦντο δὲ Ῥόδιοι.

⁴ Athen. vii 283 Ἀπολλώνιος ὁ Ῥόδιος ἢ Ναυκρατίτης. Aelian, *H. A.* xv 23, uses the same words.

⁵ Cf. Euphorion, *frag.* 62 (Meineke): *Anth. Pal.* xi 130.

⁶ For the appreciation of Hesiod v. *Anth. P.* ix 64, 507 xii 168.

Lyde,⁷ with his long-drawn elegies teeming with legends little known, and Mimnermus,⁸ who had given to elegy its passionate erotic tone. Some preferred the poems of Erinna,⁹ which combined brevity with perfection of artistic form, to the longer and heavier work of Antimachus. Callimachus, in spite of his erudition, was of the latter class. He censures the *Lyde* as of coarse texture and wanting in subtle delicacy.¹⁰ He exhorts poets who would win success to avoid the beaten track,¹¹ to pursue originality of style and form, to cultivate the poetry which consists in short and flawless pieces—odes, idylls, epigrams, and to shun a big book as a big evil.¹² To presume to rival the great epics of the past, to challenge comparison with Homer, was an unpardonable sin in the eyes of Callimachus. So too Theocritus says, “I hate all birds of the Muses that vainly toil with their cackling note against the Minstrel of Chios.”¹³

⁷ *Anth. P.* ix 63—

Τίς γὰρ ἔμ’ οὐκ ἤεισε; τίς οὐκ ἀνελέξατο Λύδην;
Τὸ ξυνὸν Μουσῶν γράμμα καὶ Ἀντιμάχου.

⁸ *Anth. P.* xii 168.

⁹ *Anth. P.* ix 190—

Λέσβιον Ἡρίνης τόδε κηρίον· εἰ δέ τι μικρόν,
Ἄλλ’ ὅλον ἐκ Μουσέων κιννάμενον μέλιτι.
Οἱ δὲ τριηκόσιοι ταύτης στίχοι ἴσοι Ὀμήρῳ, κ.τ.λ.

¹⁰ *frag.* 74 Λύδη καὶ παχὺ γράμμα καὶ οὐ τορόν.

¹¹ *frag.* 293 ἑτέρων ἵχνια μὴ καθ’ ὁμά.

¹² *frag.* 359 τὸ [γὰρ] μέγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ.

¹³ *Idyll* vii 45—

Ὡς μοι καὶ τέκτων μέγ’ ἀπέχθεται, ὅστις ἐρευνῇ
Ἴσον ὄρευς κορυφᾷ τελέσαι δόμον εὐρυμέδοντος,
Καὶ Μοισᾶν ὄρνιχες, ὅσοι ποτὶ Χίῳ ἀοιδὸν
Ἀντία κοκκίζοντες ἐτώσια μοχθίζοντι.

Yet there were not wanting stubborn spirits who would not yield to the sway of Callimachus, authors who essayed mythological and historical epics. Antagoras of Rhodes produced a *Thebais*, Rhianus of Crete an epic on the second Messenian war, with Aristomenes as its hero. The youthful Apollonius feared not to break away from his master's doctrines and to take as his theme for a heroic epic the quest of the golden fleece. He was still an ἔφηβος, i.e. between the ages of eighteen and twenty, when he gave the first ἐπίδειξις, or formal recitation, probably not of the whole work, which could hardly have been completed, but of parts thereof. Callimachus and his followers, however, were far too strong for him, and his efforts were greeted with ridicule. Callimachus, we may be sure, treated the youthful epic with the merciless sarcasm which he meted out to 'cyclic poems.'¹⁴

How long the mortified poet remained to face the mockery of his triumphant critics we know not. His wounded pride must soon have led him to shake off the dust of Alexandria. It was at Rhodes, that great centre of literary Hellendom, that the Alexandrian exile resolved to settle. With dogged determination and unshaken confidence in his powers he set himself,

Merkel finds a retort of Apollonius to these lines in *Arg.* i 737-741, "Habes aedificationem, habes οὐρεος ἡλιβάτοιο κάρη, habes locutionem Theocriteam μογέοντι εἰοικώς, habes allegoriam non abstrusam, duo cum faciant idem, non esse idem." (*Prolegomena*, p. xxvii.)

¹⁴ *Anth. P.* xii 43—

Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ
Χαίρω, τίς πολλοὺς ᾧδε καὶ ᾧδε φέρει κ.τ.λ.

in the intervals of his duties as a teacher of rhetoric,¹⁵ to revise and perfect his poem, and soon his labour met with a rich reward. The second ἐπίδειξις, when he recited his completed work at Rhodes, was as striking a triumph as the first at Alexandria had been a failure. The Rhodians exalted him to offices of honour, enrolling him amongst the citizens, whence he is known as Apollonius 'the Rhodian.'

The fame which he had won nerved him with fresh confidence in flinging back with added sting the contemptuous taunts of the Alexandrian dictator.

Rage burned unceasingly in his heart against Callimachus, to whose influence he rightly attributed his first disgrace, and the feud between them stands out as the most bitter in the ancient world of letters. Couat¹⁶ has attempted to trace the progress of the quarrel, though the data we have to work on are very slender. But, slender as they are, they suffice to give us glimpses of the venom and rancour which prevailed. One biting epigram by Apollonius¹⁷ on his master has been preserved :—

Καλλίμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ξυλιὸς νοῦς,
Αἴτιος ὁ γράψας Αἴτια Καλλίμαχος.

“Callimachus, the offscourings, the dolly, the absolute blockhead :
Cause of this verdict is he, writer of *Causes* himself.”

¹⁵ Dilthey needlessly assumes that the statement in the lives that the poet taught rhetoric is due to a confusion with Apollonius Molon.

¹⁶ *La querelle de Callimaque et d'Apollonius de Rhodes.*

¹⁷ *Anth. P.* xi 275—The epigram is entitled Ἀπολλωνίου τοῦ γραμματικοῦ, a designation which our poet often receives, and there can be no reasonable doubt of his authorship, though it is disputed

In these lines Apollonius expresses his utter contempt for the affectation and sterility of the author of the *Αἴτια*, a poem in four books treating of the causes of various myths and ceremonies. In one of the books the legend of the Argonauts had been introduced, and Callimachus may have charged his pupil with plagiarism from his work. Apollonius, and probably others to whom the literary autocracy of Callimachus was irksome, imputed Callimachus' dislike of a 'big book' to his inability to produce such. To these insinuations Callimachus triumphantly replies in the famous passage at the close of the hymn to Apollo.¹⁸ We may have a parody of the opening of this passage in the third book of the

by Bernhardt (*Grundr.* i 362). There are many trenchant epigrams in the Anthology on the soulless pedantry of Callimachus and his school (οἱ Περικαλλίμαχοι), e.g. XI 322 :—

Γραμματικῶν περίεργα γένη, ῥιζώρυχα μούσης
 Ἀλλοτρίης, ἀτυχεῖς σῆτες ἀκανθοβάται,
 Τῶν μεγάλων κηλίδες, ἐπ' Ἡρίνῃ δὲ κομῶντες,
 Πικροὶ καὶ ξηροὶ Καλλιμάχου πρόκυνες,
 Ποιητῶν λῶβαι, παισὶ σκότος ἀρχομένοισιν,
 Ἔρροιτ' εὐφώνων λαθροδάκναι κόριες.
¹⁸ Ὁ φθόνος Ἀπόλλωνος ἐπ' οὐατι λάθριος εἶπεν,
 Οὐκ ἄγαμαι τὸν αἰοιδὸν ὃς οὐδ' ὅσα πόντος αἰεῖει.
 Τὸν φθόνον ὠπόλλων ποδί τ' ἤλασεν ὧδε τ' εἶπεν·
 Ἀσσυρίου ποταμοῖο μέγας ῥόος, ἀλλὰ τὰ πολλὰ
 Λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν ἔλκει.
 Δημοὶ δ' οὐκ ἀπὸ πάντος ὕδωρ φορέουσι μέλισσαι,
 Ἀλλ' ἥτις καθαρὴ τε καὶ ἀχράαντος ἀνέρπει
 Πίδακος ἐξ ἱερῆς ὀλίγη λίβας, ἄκρον ἄωτον·
 Χαῖρε, ἀναξ· ὁ δὲ Μῶμος, ἦν' ὁ φθόρος, ἐνθα νέοιτο.

Couat regards these lines as a later addition made by Callimachus when he brought out a complete edition of the Hymns towards the end of his life. In the last line (where he retains the old reading *φθόνος*) he finds a reference to Apollonius' exile at Rhodes.

Argonautica.¹⁹ But Callimachus gave also a practical refutation of the accusation by writing a long epic which gained immediate favour. This was the *Hecale*, so called from the aged crone who hospitably entertained the hero Theseus when he was going forth to contend against the Marathonian bull. The choice of such a humble theme was another reproof of the presumption of Apollonius. The fresh laurels which Callimachus thus gained in the field of epic poetry must have rendered his supremacy at Alexandria more indisputable than ever, yet the feud with his unrepentant pupil still went on with unabated fury.

The most curious product of the quarrel was the *Ibis* of Callimachus. The immediate provocation which led to it we know not, but the epigram of Apollonius must still have been rankling in his soul. The work itself has perished, but the poem of Ovid which bears the same name, and which was avowedly an imitation thereof, enables us to judge of the style and contents. Callimachus must have devoted his enemy to destruction in the same way as Ovid does, and we may presume that the whole poem also was obscured with the same mass of *caccæ historiae* drawn from the darkest recesses of the storehouse of legend. Critics have been sorely vexed in trying to determine why Callimachus should have chosen the bird ibis to represent Apollonius. Couat, and Ellis in his *Prolegomena* to the *Ibis* of Ovid, have collected the various theories which have been put forward. The ibis, as Plato²⁰ tells us, was sacred

¹⁹ v. 932 Ἀκκλειῆς ὃδε μάντις, ὃς οὐδ' ὅσα παῖδες ἴσασιν

Οἶδε νόῳ φράσσασθαι.

²⁰ *Phaedr.*, 274.

to the god Theuth, or Hermes, worshipped originally at Naucratis, which was probably the birthplace of Apollonius. The connexion between the ibis and the god Theuth was very close.²¹ The god was depicted with the head of the bird, and the bird was regarded as the familiar minister of the god. The filthy peculiarities of the ibis are often mentioned by the ancients,²² and we may be sure that these habits of the bird, a native of Naucratis like Apollonius, were employed by Callimachus as a retort to the scurrilous way in which he had been stigmatized as *κάθαρμα*. Hermes, amongst his other functions, was the god of thieves, and so Apollonius was probably assailed as a familiar of the god of thieves by reason of his plagiarisms from Homer and Callimachus.²³ Conjectures like these are but a groping in the dark, and the key to the riddle has been lost for ever.

There can be little doubt that the honours in this literary warfare were regarded as resting with Callimachus. The struggle was brought to a close by his death, 240–235 B.C. In his epitaph written by himself he claims to have triumphed over spite.²⁴

²¹ Aelian, *H. A.* x 29 : Plut. *Symp.* ix 2, 2 : Cic. *N. D.* iii 22, 56.

²² Ov. *Ib.* 449 : Plin. *N. H.* viii 97 : Ael. *H. A.* ii 35.

²³ v. Couat, *op. cit.* Ellis ingeniously argues from Plato's attributing the division of letters into vowels, mutes, and *mediae* to Hermes or Theuth (*Phil.* 18) that Callimachus may have censured Apollonius for artificially combining letters to produce striking effects in the *Argonautica*. If so, it is a clear case of *κεραμεὺς κεραμεῖ*.

²⁴ *Anth. P.* vii 525—

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με

ἴσθι Κυρηναίου παιδὰ τε καὶ γενέτην.

Εἰδείης δ' ἄμφω κεν, ὃ μὲν ποτε πατρίδος ὄπλων

ἤρξεν, ὃ δ' ἤεισεν κρείσσονα βασκανίης.

Apollonius did not return to Alexandria immediately on the death of his great antagonist. He remained for many years at Rhodes, ever bringing the fruits of his ripe experience and grammatical studies to bear upon his well-beloved poem. A dense mist envelops the closing period of his life. Did he pass the rest of his days at Rhodes, as Susemihl maintains, or did he return to Alexandria and become Librarian as successor to Eratosthenes? The first of the two lives is silent on this question; the other, in a sentence introduced by *τινὲς δὲ φασιν*,²⁵ mentions his return and the fact that he became Librarian after a third *ἐπίδειξις* of his poem at Alexandria. We have furthermore the definite statement in the notice in Suidas that he succeeded Eratosthenes as head of the Library. Though this assertion has been disputed by many critics in modern times,²⁶ I see no valid reason for rejecting it. There is nothing improbable in thinking that there may have been a reaction against the theories of Callimachus after his death, and that the favour accorded to the third recitation of the *Argonautica* and the appointment of its author as Librarian may have been the outcome of this reaction. The whole chronology of the Alexandrian school is in the most hopeless confusion, and no two critics seem able to agree even approximately about the number, order, and dates of the early Librarians.²⁷ We

²⁵ The sentence was probably thus cautiously introduced from its having been omitted in the first of the two lives (v. Linde, *op. cit.*).

²⁶ e.g. by Bernhardt and Knaack. Susemihl's arguments (*op. cit.* 385) seem singularly unconvincing.

²⁷ v. Seeman, *De primis sex bibliothecae Alexandrinae custodibus*:

have seen that the dates assigned for the birth of Apollonius vary over a period of more than half a century, so that the arguments, based on so-called chronology, against Suidas and one of the lives deserve but little attention. Assuming, as we have done, that Apollonius was born about 265, he would have been between the ages of sixty-five and seventy when he succeeded Eratosthenes,²⁸ who was born about 278 and lived to the age of eighty or eighty-two. Apollonius was succeeded by Aristophanes of Byzantium, about whom we are definitely told that he became Librarian at the age of sixty-two. He was born about 255, so we may assume that Apollonius' tenure of the office terminated about 193, which we may regard as approximately the year of the poet's death.

One last tradition concerning Apollonius, recorded at the end of the second life, is that he was buried with Callimachus. Susemihl unnecessarily impugns this statement as involving a desecration of the tomb of Callimachus.²⁹ There may well have been, as

Busch, *De bibliothecariis Alex. qui feruntur privis*: Couat, *op. cit.* c. 2.

²⁸ The conjecture of Ritschl (*Alex. Bibl.*, p. 82) that Eratosthenes resigned his position as Librarian some years before his death on account of failing sight (v. Suidas) is vigorously supported by Merkel (*Prolog.*, p. xiv). If this view be adopted, Apollonius may have returned to Alexandria in the reign of Ptolemy Philopator (221-204), an assumption which is rendered probable by that monarch's enthusiasm for Homer, and the honours and rewards by which he encouraged Homeric studies.

²⁹ Cf. Gerhard, *Lectiones Apollonianae*, p. 7. In the epitaph of Callimachus already cited he expresses a wish that he should be buried with his father in Cyrene. This wish, apparently, remained unfulfilled.

Weichert suggests, a place set apart at Alexandria by the Ptolemies for the burial of those who had filled the honoured post of Librarian.³⁰ And so, after life's fitful fever, master and pupil would rest side by side in the silent fellowship of the grave.

II

SOURCES OF THE *ARGONAUTICA*

To enumerate the probable and possible sources of the poem would be to enumerate the greater part of Greek literature. Nurtured in a literary atmosphere, Apollonius had devoted himself, heart and soul, to the study of all previous writings which could aid him in his work. The rhetor Aelius Theon attributes to him the saying Ἀνάγνωσις τροφή λέξεως, and assuredly he must have dipped deeply into the treasures of the great Alexandrian libraries. In trying to sketch briefly the materials at his disposal when he began to write, we must rely, to a very large extent, on the information

³⁰ This is also the view of Couat and of Merkel who says: "Satis credibile est principes Musei viros ἐν τοῖς βασιλείοις Alexandrinis sepultos fuisse, velut in eis, quae Strabo commemorat p. 794 ἡ νῆσος καὶ ὁ πύργος ὁ Φάρος—εἰσπλεύσαντι δ' ἐν ἀριστερᾷ ἐστὶ συνεχῇ—τὰ ἐνδοτέρῳ βασιλεία πολλὰς καὶ ποικίλας ἔχοντα διαίτας καὶ ἄλση, quod eo certe litore Eratosthenis sepulcrum indicatur in epigrammatis Dionysii Cyziceni Anth. Pal. vii 78 versu postremo παρ τούτῳ Πρωτῆος κρᾶσπεδον αἰγιαλοῦ, ne de nemore manium Callimachi et Philetæ apud Propertium coniciam." Merkel assumes, as a development of Ritschl's theory, that Apollonius died before Eratosthenes, and so would be buried next to Callimachus.

which has come down to us through the scholia. From them we learn much; but we must remember that they are merely excerpts from the larger works of the grammarians, and, therefore, necessarily imperfect. The sources from which our poet derived materials for his work and the authors whom he imitated may be classified as follows:—(1) The Homeric poems; (2) other ancient epic poems; (3) early logographers and geographers; (4) previous writers of *Argonautica*; (5) writers who had introduced the story of the Argonauts incidentally; (6) narrators of the deeds of Heracles; (7) authors, most of them little known, to whom Apollonius was indebted on special points; (8) Alexandrian poets.

I. The Homeric poems constitute in the truest sense the *πηγὴ καὶ ἀρχή* of the *Argonautica*. Though the matter of the work is not derived from them, yet the diction and the form in which the particular incidents are set forth continually recall to our minds the words of ‘the poet,’ as the ancients reverently described Homer. Apollonius knew Homer by heart, and one of the chief charms of his work is to come across the familiar phrases reset, some, it may be, dimmed in the process, others shining with added lustre. Our poet was no servile imitator. Nothing could be more erroneous than to regard his work as a mere cento of Homeric phrases. Professor R. Ellis admirably states his position: “For Apollonius the problem was how to write an epic which should be modelled on the Homeric epics, yet be so completely different as to suggest, not resemblance, but contrast.

We think no one who has read even a hundred lines of the poem can fail to be struck by this. It is in fact the reason why it is a success. The *Argonautica* could not have been written without the *Iliad* and *Odyssey*, but it is in no sense an echo of either. Nay, we believe that a minute examination of Apollonius' language and rhythm would show that he placed himself under the most rigid laws of *intentional dissimilarity*."¹ In the period between the recensions of Zenodotus and Aristarchus Apollonius had made a critical study of the Homeric poems, as we shall see when we come to consider his other works.

The *Argonautica* often enables us to infer the meaning which he assigned to doubtful words in Homer and the views which he must have held on disputed passages. This has been worked out with the most painstaking fullness by Merkel in his *Prolegomena*. Merkel illustrates at length, what F. A. Wolf had already noticed, that many words which occur only once or twice in Homer are only found once or twice in Apollonius, e.g. ἀαγής, ἀβλής, ἀγέραστος, αἶψα, γαυλός, τρύφος, γλῆνος, κάγκανος, ραφαί, μέσφα, ἀμφίδυμος. He also shows that in the case of words like ἀδιwός, τηλύγετος, ἀδευκής, αὐτάγρετος, etc., the different

¹ Quoted by Way, *The Tale of the Argonauts*, p. 208.

The relation of Apollonius to Homer, with regard to forms, vocabulary, and syntax, has been discussed by Rzach, *Grammatische Studien zu Ap. Rhod.*; Merkel, *Prolegomena*; Schmidt, *De Ap. Rhod. elocutione*; Seaton, *Amer. Jour. Phil.* xix; Cholevius, *Ueber den griech. Epiker Ap. Rhod.*; Linsenbarth, *De Ap. Rhod. Casuum Syntaxi*; Goodwin, *Ap. Rhod., His Figures, Syntax, and Vocabulary*; Oswald, *The Prepositions in Ap. Rhod.*; etc.

views of the ancient grammarians about their meanings are reproduced in different passages of the *Argonautica*.

II. We may be sure that Apollonius, in cultivating the epic style, had studied the other old epic poems, not merely those belonging to the so-called Epic Cycle, such as the *Νόστοι*, *Θηβαίς*, *Ἀλκμαιωνίς*, but also works like the *Αἰγίμιος* (ascribed by some to Hesiod), and the *Φορωνίς* (a genealogical poem by an unknown poet of Argos), both of which are cited in the scholia for purposes of illustration. We have no evidence that Apollonius derived any of his matter from them. His familiarity with the Homeric hymns is often shown, e.g. in the opening line of the first book.

III. Large use must have been made of the early historians and geographers, especially Herodotus, Hellanicus, Hecataeus, and Acusilaus, whose writings are frequently mentioned in the scholia. Weichert² shows that Apollonius in all probability studied the *λογογράφοι* more than the poets, and, in consequence, passed over in silence some things very closely connected with his theme, e.g. a description of the Argo, which must have been given by the earlier poets, while he is very full in dealing with places, peoples, etc. Amongst the old prose writers Simonides of Ceos is often referred to by the scholiasts as agreeing with our poet, e.g. on ii 866, *καὶ Σιμωνίδης ὁ γενεαλόγος ὁμοίως τῷ Ἀπολλωνίῳ γενεαλογεῖ*. Suidas tells us that he was reputed to be a grandson of the famous lyric poet.³

² *op. cit.*, p. 146.

³ For probable references in our scholia to the lyric poet v. Bergk. *Poetae Lyrici Graeci* iii 382 sqq. (*frag.* 3, 43, 206, 212, 213).

that he lived before the Peloponnesian War, and that he wrote a *Γενεαλογία* in three books, and *Εὐρήματα*, also in three books. He may have introduced the myth of the Argo into the *Γενεαλογία*. In the schol. on i 763 we find a reference to a work of his, *Σύμμικτα*, which is not mentioned by Suidas.

IV. Most interest naturally attaches to the writers who had dealt with the voyage of the Argo in special works. Of these the three principal were Cleon, Herodorus, and Dionysius. (a) Cleon was a native of Curium in Cyprus. We have no means of determining his date. That Apollonius was indebted to his *Ἀργοναυτικά* is apparent from the schol. on i 625, ὅτι δὲ ἐνθάδε Θόας ἐσώθη, καὶ Κλέων ὁ Κουριεὺς ἱστορεῖ, καὶ Ἀσκληπιάδης⁴ ὁ Μυρλεανός, δεικνὺς ὅτι παρὰ Κλέωνος⁵ τὰ πάντα μετήνεγκεν Ἀπολλώνιος. (b) Herodorus was born at Heraclea in Pontus. He seems to have lived in the latter part of the sixth century, and so would be a contemporary of Hecataeus. The erroneous theory that his *Ἀργοναυτικά* was a poem arose from the schol. on ii 1211 ascribing to him two lines from h. Hom. 34.⁶ The quotations from the work show that it was written in prose. To judge from our scholia, Apollonius agreed with him on many points, though Herodorus made the

⁴ Suidas says that this Asclepiades was a μαθητὴς Ἀπολλωνίου who afterwards taught at Rome in the days of Pompey. Unless the word μαθητὴς is loosely used, these two statements are chronologically irreconcilable.

⁵ Two lines earlier the schol. says εἴληφε τὴν ἱστορίαν παρὰ Θεολύτου. Mueller (*Frag. Gr. Hist.* iv 515) assumes that Apollonius drew from Cleon, and Cleon from Theolytus.

⁶ Cf. Diod. Sic. i 15. 4, where they are rightly assigned.

Argonauts return by the same route as on the outward voyage. Another important work of his dealt with Heracles, τὰ καθ' Ἡρακλέα, and it is referred to both in our scholia and in those on Pindar. We have a quotation from it in Athenaeus.⁷ (c) The notices in Suidas of the various writers who bore the name of Dionysius are hopelessly confused,⁸ and it is impossible to determine accurately whether both Dionysius of Miletus and Dionysius of Mitylene wrote Ἀργοναυτικά. Dionysius Μιτυληναῖος is twice mentioned in our scholia and Dionysius Μιλήσιος five or six times, and furthermore we have frequently the vague reference Διονύσιος ἐν τοῖς Ἀργοναύταις. Suidas enumerates amongst the works of Dionysius of Mitylene Ἀργοναύτας ἐν βιβλίῳς ἑξ, written in prose, and also attributes to Dionysius of Miletus, a contemporary of Hecataeus, a Κύκλος ἱστορικός, and a Κύκλος μυθικός. The contents of the latter are probably given by Diod. Sic. (iii 66): Οὔτος (sc. Διονύσιος) τὰ περὶ τὸν Διόνυσον, καὶ τὰς Ἀμαζόνας, ἔτι δὲ τοὺς Ἀργοναύτας, καὶ τὰ κατὰ τὸν Ἰλιακὸν πόλεμον πραχθέντα, καὶ πόλλ' ἕτερα συνέταξε.

We may presume that Apollonius was familiar also with the poem in 6500 verses describing Ἀργοῦς ναυπηγία καὶ Ἰάσονος εἰς Κόλχους ἀπόπλους, which was ascribed to Epimenides⁹ of Crete, a contemporary of Solon, though the references to it in our scholia are very slight.

⁷ ix, p. 410.

⁸ v. Welcker, *Der epische Cyclus* i 72 sqq.; Meier, *Quaestiones Argonauticae*, cap. i.

⁹ Diog. Laert. i 111.

The so-called Ὀρφέως Ἀργοναυτικά cannot be included amongst the sources, as it is in all probability an imitation of the work of Apollonius by some versifier of the early Christian era. It consists of one book containing 1376 lines. Orpheus, one of the Argonauts himself, tells, in the first person, of the main incidents of the adventure, dwelling at length on the scenes in which he had played the leading part, and more briefly describing the rest. The lateness of the work seems clearly indicated by internal evidence, though some would assign it and more of the 'Orphic' poetry to an early date.¹⁰

V. Besides those authors who had written special *Argonautica* there were several others who had introduced the story incidentally, from whom, as far as we can estimate from our scholia, Apollonius drew more, and more directly, than from the former group. (a) Eumelus of Corinth was reckoned by some as belonging to the Epic Cycle. Eusebius makes him contemporary with Arctinus about the fifth olympiad. The cyclic poem on the return of the Greeks from Troy (Νόστοι) is attributed to him by Pausanias. In this poem apparently the story of Jason and Medea was introduced, and from it, according to our scholia, Apollonius took iii 1372 sqq. He also wrote a hymn in honour of the Delian Apollo, *Bougonia* (a poem on bees, containing the fable of Aristaeus), *Europa*, *Titanomachia*, and *Corinthiaca*. Both the *Titanomachia* and *Corinthiaca* are referred to in the scholia on the *Argonautica*. (b) To Hesiod Apollonius seems to have

¹⁰ v. Schneider's preface to his edition of the *Orphic Argonautica*.

been greatly indebted, though we could better estimate his obligation if the Ἡοῖαι μεγάλαι (or Κατάλογος γυναικῶν)¹¹ had come down to us, for the legend of the Argonauts must have entered largely into it. In several passages our Schol. say that Apollonius directly followed Hesiod (Ἡσιόδῳ ἐπηκολούθησεν), e.g. i 859, iii 311, iv 892. At other times the divergence of Hesiod's views is mentioned, especially about the return voyage of the Argo. In the *Theogonia*¹² Hesiod outlines the whole theme of the *Argonautica* in a few verses, from the orders of Pelias to the return of Jason to his native land. (c) There is no writer more frequently cited by the Scholiasts, and none with whom our poet more often agrees, than Pherecydes of Leros, one of the most celebrated of the early logographers. His chief work was a mythological history in ten books entitled Ἀρχαιολογίαι, Ἱστορίαι, or Ἀυτόχθονες. The opening book was a *Theogonia*, and then followed a description of the heroic age.

¹¹ With reference to the question of the identity of these poems it is interesting to note that they are distinguished by the Schol. on II 181: πεπηρώσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν Μεγάλαις Ἡοίαις, ὅτι Φρίξω τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ γὰρ Καταλόγων, ἐπεὶ δὴ τὸν μακρὸν χρόνον τῆς ὄψεως προέκρινεν.

¹² vv. 992 sqq.—

Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
 Αἰσονίδης βουλῇσι θεῶν αἰειγενετῶν
 Ἦγε παρ' Αἰήτεω, τελέσας στονόεντας ἀέθλους,
 Τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνωρ
 Ὑβριστῆς Πελίδης καὶ ἀτάσθαλος ὀβριμοεργός.
 Τοὺς τελέσας ἐς Ἴωλκὸν ἀφίκετο, πολλὰ μογήσας,
 Ὠκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην
 Αἰσονίδης, καὶ μιν θαλερὴν ποιήσας ἄκοιτιν.

The legend of the Argonauts and the history of Jason came probably in the sixth and seventh books. Apollonius acquired from Pherecydes not merely details connected with the Argonauts, but also historical and geographical notices which he worked into his poem. (*d*) Another author often mentioned in the scholia is ὁ τὰ Ναυπάκτια πεποιηκώς, once (ii 299)¹³ expressly called Νεοπτόλεμος ὁ τὰ Ναυπάκτια πεποιηκώς. It has been generally assumed that Neoptolemus of Paros (or Parium in Mysia) either wrote it or commented on it. Pausanias (x 38, 6) agrees with Charon of Lampsacus in attributing it to the cyclic poet Carcinus of Naupactus, the work deriving its name from the birth-place of its author, like the *Κύπρια* of Stasinus of Cyprus. The subject of the *Ναυπάκτια*, according to Pausanias, was ἔπη πεποιημένα εἰς γυναῖκας. Amongst the famous heroines we may infer that Medea was introduced, and consequently the story of the golden fleece. Only once¹⁴ is the author mentioned as agreeing with Apollonius, in all other cases as differing, the difference being strongly marked with regard to the flight of Medea.¹⁵ (*e*) Pindar in his masterpiece the fourth Pythian ode sings of the voyage of the Argo, telling of the foundation of Cyrene by Battus from Thera, and the fate-fraught clod of earth given by the god Triton to Euphemus

¹³ Where Keil needlessly alters the schol. in a mistaken effort to secure uniformity. On the question of the authorship, see Clinton (*F. H.* i 349). It was sometimes attributed to a Neoptolemus of Miletus.

¹⁴ Schol. on ii 299, in reference to the retreat of the harpies to Crete.

¹⁵ See note on iv 87.

in Libya.¹⁶ The story of Aristaeus and the Etesian winds is derived from Pind. *Pyth.* ix. According to the Schol. Pindar agreed with Hesiod and differed from our poet about the return of the Argonauts. (f) Antimachus of Colophon is another poet whose influence on Apollonius must have been very great. Weichert¹⁷ well describes him as “gleich berühmt als Epiker durch seine Thebais, wie als Elegiker durch seine Lyde, und in beiden Gattungen der Poesie das Vorbild der Alexandriner.” The love tragedy of Jason and Medea must surely have formed part of his *Lyde*. On ii 296 we are told that Apollonius took from him the version that the harpies were not slain by the sons of Boreas, and again on iv 156 we find that Apollonius described the drugging of the dragon and the winning of the fleece *συμφώνως Ἀντιμάχῳ*.¹⁸ (g) The three great Tragedians must have frequently woven the quest of the Argonauts into their lost plays. Aeschylus' drama *Ἑψιπύλη* is cited by the Schol. on i 773 as describing the meeting of the heroes with the women of Lemnos, and on i 105 there is a reference to a work of his entitled *Ἀργώ*. On iv 284 we are told that our poet followed the *Προμηθεὺς λυόμενος* in making the Ister flow from the land of the Hyperboreans and the Rhipaeian Mountains. In another play, the *Κάβειροι*, we know that Aeschylus brought the Argonauts into contact with those strange

¹⁶ Cf. *Arg.* iv 1551 sqq.

¹⁷ *op. cit.*, p. 233.

¹⁸ The differences mentioned in the schol. are trifling except with regard to the return voyage where Antimachus agreed with Hesiod and Pindar.

divinities¹⁹. The plays of Sophocles embracing the legend which are quoted in the scholia are those entitled Κολχίδες, Σκύθαι, Λήμνιαι, Τάλως, Ῥιζοτόμοι, and Φινεύς. In portraying the character of Medea Apollonius must have had ever present to his mind the great tragedy of Euripides, and also the tragedies of lesser writers such as Neophron on the same theme. Another play of Euripides, the Φρίξος, is referred to on ii 382 as describing the birds which discharged their plumes as shafts on the island of Ares.

VI. Our poet, to judge from the scholia, made abundant use of the many authors of Ἡράκλεια, whose writings recounted the deeds of Heracles. Of these we may mention Cinaethon the cyclic poet of Lacedaemon, Pisander of Camirus in Rhodes, and Panyasis of Halicarnassus the kinsman of Herodotus. Writers on the same theme who were contemporary with, or subsequent to, Apollonius were Demaratus, Rhianus, and Conon. There are three other authors of treatises, partly historical, partly geographical, on the town of Heraclea and the legends associated therewith, Promathidas, Nymphis, and Callistratus. They are not merely mentioned as agreeing with Apollonius, but we are also directly told that Apollonius took certain statements from the first two, who were both natives of Heraclea. From Promathidas²⁰ he took

¹⁹ See note on i 917.

²⁰ Mueller, *op. cit.* iii 201, shows that Promathidas probably lived much later than Apollonius (about 80 B.C.), and so Lehrs would alter the schol. on ii 911, on the assumption of a lacuna, into τὴν δὲ περὶ Σθενέλου ἱστορίαν ἔλαβε παρὰ . . . (ἔστι καὶ παρὰ) Προμαθίδα (MSS. Προμαθίδα). This change is adopted by Keil.

the story of Sthenelus (ii 911), also the legend of the foundation of the town of Heraclea (ii 845), while the description of the ἄκρη Ἀχερουσίας (ii 728) is from Nymphis.

VII. Some of the philosophic doctrines of Empedocles find expression in i 496 sqq., iv 676 sqq. In the account of the Idaean Dactyli (i 1129 sqq.) Apollonius was indebted to Menander as well as to Stesimbrotus. In the fine passage, iii 158 sqq., we are told διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου, and Ibycus is also imitated in iv 814.

Other authorities cited at times by the Scholiasts, though to us in many cases they are mere names, are Nymphodorus of Amphipolis, author of Νόμιμα Ἀσίας, from whom Apollonius drew his account of the customs of the Colchi (iii 203), the Tibareni (ii 1012), and the Mossynoeci (ii 1020)²¹; Deilochus, or Deiochus, of Proconnesus, who wrote a work περὶ Κυζίκου, from which our poet got much of his information about that town, agreeing with him also in his account of the death of Amycus²²; Evanthes, probably of Samos, author of Μυθικά, who had told of the death of Clite, wife of king Cyzicus (i 1063); Theolytus, an epic poet of Methymna, author of Βακχικά ἔπη, already mentioned in connexion with Cleon; Androetas of Tenedos, who wrote a περίπλους τῆς Προποντίδος (cited on ii 159); and, lastly, Timagetus

²¹ It is curious that the works of Xenophon are never mentioned in our scholia, though his account of these tribes closely resembles that of Apollonius.

²² ii 97 sqq.

from whom Apollonius derived his version of the return voyage of the Argonauts through the Ister. His work *περὶ λιμένων* is often referred to by the Scholiasts in connexion with the flight of the Argonauts from Colchis, though otherwise there is nothing known of him.

VIII. Apollonius had studied closely the didactic poem of Aratus, as we see by comparing *Arg.* i 30 ἐξείης στιχόωσιν, *Phaen.* 372 ἐξείης στιχόωντα: *Arg.* i 555 βαρείη χειρὶ κελεύων, *Phaen.* 631 μεγάλη ἀνὰ χειρὶ κελεύει: *Arg.* i 1141 εἰκότα σήματ' ἔγεντο, *Phaen.* 820 εἰκότα σήματα κέϊται: *Arg.* i 1201, ii 1253, *Phaen.* 423 sqq. (quoted in the note on i 1201): *Arg.* iv 984 ἴλατε Μοῦσαι, οὐκ ἐθέλων ἐνέπω προτέρων ἔπος, *Phaen.* 637 Ἄρτεμις ἰλήκοι· προτέρων λόγους, οἳ μιν ἔφαντο κ.τ.λ.: *Arg.* iv 997 φαίης κεν ἐοῖς ἐπὶ παισὶ γάνυσθαι, *Phaen.* 196 φαίης κεν ἀνιάζειν ἐπὶ παιδί. The simile in ii 933 is derived from *Phaen.* 278 αὐτὰρ ὅγ' εὐδιόωντι ποτὴν ὄρνιθι εἰκώς. Leutsch²³ shows that it was from Phanocles, author of elegies under the title Ἑρωτες ἢ καλοί, that Apollonius, in all probability, imitated the lengthening of the second syllable in *Θρηίκιος*. The address to the Libyan goddesses (iv 1309, 1322) is modelled on the epigram of Nicaenetus beginning Ἡρῶσσαι Λιβύων ὄρος ἄκριτον αἶτε νέμεσθε.²⁴ In iv 447, ἄλγεα τ' ἄλλ' ἐπὶ τοῖσιν ἀπείρονα τετρήχασιν, we have a clear reminiscence of Philetas (xvi 3, Jacobs), Οὐδ' ἀπὸ Μοῖρα τέλος τι κακῶν φέρει ἀλλὰ μένουσιν Ἑμπεδα καὶ τοῖσιν ἄλλα προσαυξάνεται.

²³ *Philol.* xii 66.

²⁴ *Anth. Pal.* vi 225.

The number of coincidences which we can detect between the *Argonautica* and the works of Callimachus is very small, as we have few fragments of the *Αἴτια*, which had contained among its subjects the story of the Argonauts. In i 1309 we have a verse apparently taken completely from Callimachus (*fr.* 212).²⁵ Other resemblances are referred to in the notes on i 129, 738, 972, 997, 1116; ii 713, 770, 1094; iii 277, 876, 932; iv 961, 1165, 1614, 1717.

Though Theocritus took for his theme some of the subjects which Apollonius also treats of, we cannot say that Apollonius borrowed from him, as the uncertainty of the chronology in the case of both poets prevents any definite conclusion as to their influence on each other. Knaack and Gercke²⁶ assume, on quite insufficient grounds, that Theocritus' poems on Hylas (xiii) and the Dioscuri (xxii) were composed as the most effective form of criticism on Apollonius' defective treatment of the same subjects at the end of the first book and the beginning of the second. In his *Thalysia* Theocritus had introduced the attack on imitators of Homer, which we have already quoted in dealing with the life of our poet, though there is no evidence that it was directed against Apollonius in particular.

Some of the post-Homeric verbs used in the *Argonautica* may have been derived from Lycophron.²⁷

²⁵ See Appendix on the Double Recension of the *Argonautica*.

²⁶ *Rh. Mus.* xlv 137 sqq.

²⁷ v. Boesch, *De Ap. Rhod. Elocutione*, p. 50. He gives as instances γατομέω (ii 1005; Lyc. 268, 1396), δομάω (ii 531; Lyc. 719), μυδαίνω (iii 1042; Lyc. 1008), δύπτω (i 1008, 1326; Lyc. 715).

III

THE *ARGONAUTICA*

THE writers whom we have enumerated formed part of the broad foundation of literary lore on which Apollonius reared the structure of his poem. We have next to consider the nature of this poem itself, and how our poet employed the mass of materials which he had accumulated.

Apollonius chose for his theme the legend of the Argonauts, the quest of the golden fleece. For the purposes of an epic poem such a theme was well adapted. The voyage of the *Argo*, the first vessel which ploughed the lonely deep, was placed in a remote past antecedent to the poems of Homer, to the siege of Troy, and the wanderings of Odysseus.¹ The origin of the legend is wrapped in the mist of antiquity. Whether there is any historical basis for it or not we cannot say.² It may have arisen from traders sailing to the eastern boundary of the world, as Colchis was then regarded, and bringing back wondrous tales of the countries they had visited,

¹ In *Od.* 12. 69 the *Argo* is spoken of as in all men's minds, Οἷη δὲ κείνη γε παρέπλω ποντοπόρος νηὺς Ἀργὼ πᾶσι μέλουσα παρ' Αἰήταο πλέουσα.

² Herodotus (i 2) represents the carrying off of Medea by the Greeks from Colchis as an act of reprisal for the carrying off of Io by the Phoenicians. Rawlinson, in his note, traces an ethnic relationship between the Colchians and the Phoenicians.

and the adventures they had encountered on their perilous voyage. Strabo³ held that the myth of the golden fleece was connected with the wealth of gold dust washed down by Colchian rivers rich as the Lydian Pactolus. But, whatever the origin may have been, we know that the legend was one ever dear to the Greeks as a seafaring people, so that in choosing it as his subject Apollonius was assured of the sympathetic interest of his public. The conquest of Alexander and the spread of commerce had turned men's minds to far-off lands, and tales of romantic adventure were becoming an established literary type.

The character of the poetry of the Alexandrian school was to a large extent determined by the character of the age in which they wrote. Whatever the talents of the poet might be, his work must be replete with historical and legendary lore if it was to meet with approval from the literary circles in the days of the Ptolemies. Apollonius, like Catullus, well deserved the title *doctus*. As Couat⁴ expresses it, "La véritable difficulté pour Apollonius ne fut pas d'inventer, mais de choisir." To have assimilated materials of such a heterogeneous nature required ability of no mean order. His vast industry would,

³ 428, 25 (ed. Didot), λέγεται καὶ χρυσὸν καταφέρειν τοὺς χειμάρρους, ὑποδέχονται δ' αὐτὸν τοὺς βαρβάρους . . . μαλλωταῖς δοραῖς· ἀφ' οὗ δὴ μεμνηεῦσθαι καὶ τὸ χρυσόμαλλον δέρας. Suidas (s. v. δέρας) explains the golden fleece as βιβλίον ἐν δέρμασι γεγραμμένον, περιέχον ὅπως δεῖ γίνεσθαι διὰ χημείας χρυσόν. The same extraordinary view was attributed to Charax by Eustathius on Dion. Perieg. 689.

⁴ *op. cit.* p. 297.

however, have resulted merely in a *rudis indigestaque moles*, had it not been for the true poetic genius with which he was endowed.

How far our poet possessed the gift of originality we cannot determine. We are mainly dependent on the evidence of the scholia, and, to judge from them, Apollonius might have truly said with Callimachus⁵ ἀμάρτυρον οὐδὲν αἰίδω. But most of the works to which they refer as agreeing or differing have not come down to us, so that we are unable to decide for ourselves the precise nature of our poet's obligations. However much he may have been indebted to his predecessors for the matter, the form of the poem is his own, and everywhere we find traces of that sense of proportion which ensures the symmetry of the whole.

His work fulfils many of the requirements of epic poetry. Great are the achievements of his heroes—great and wonderful. The mind of the reader is filled with amaze at the recital of their deeds. The understanding is enriched with the tales of diverse lands and diverse peoples. The imagination is stirred by the fabulous and the mystical, by the intercourse of gods with men. The aesthetic sense is awed with the feeling of the sublime, the contrast between divine omnipotence and mortal frailty. Every emotion of the human soul is faithfully reflected in the poem, love and hatred, joy and sorrow, hope and fear. So cunningly are the various episodes woven into the web of the story that our attention seldom flags,

⁵ *frag.* 442.

our expectation is whetted with the eagerness of anticipation.

With the features of the older epic poetry are blended the graces of the elegy in the romantic loves of Jason and Medea. At times we seem to have a statue or picture reproduced in verse, as in the description of the youthful Eros and Ganymede playing at dice together in the gardens of Olympus⁶—an exquisite passage which shows in all its fullness our poet's skill in simple word-painting.

One of the most prominent characteristics of the poem is the beauty of the similes, a feature which seems above all others to have attracted Virgil. Apart from their intrinsic charm, they set forth in a brighter light and with a relevancy of detail the incidents to which they refer. There is a special appositeness in their use which at times is not to be found in the similes of Homer. Few who have studied the poem carefully will agree with Dr. Mahaffy's criticism that "the poet's similes are rather introduced for their prettiness than for their aptness." To take but one example from the wealth the poem affords,⁷ the simile of the bees,⁸ to which the women of Lemnos are likened as they throng about the departing heroes, is peculiarly happy in every circumstance and every detail. In it Apollonius may be said to have surpassed

⁶ iii 114 sqq.

⁷ There are seventy-six similes developed in the *Argonautica* (5833 lines); in the *Iliad* (15,600 lines) there are about 200, so that the proportion is nearly the same.

⁸ i 879 sqq. Other good examples will be found in ii 70, iii 875, 956, iv 948, 1062, 1682.

both Homer and Virgil who employ the same imagery in a different connexion. Beautiful in its freshness is the comparison of the throbbing of Medea's heart to the dancing beams of sunlight reflected from the eddying water:—

πυκνὰ δέ οἱ κραδίη στηθέων ἔντοσθεν ἔθνιεν
 ἡελίου ὥς τίς τε δόμοις ἐνιπάλλεται αἶγλη
 ὕδατος ἔξανιούσα, τὸ δὲ νέον ἢ ἐ λέβητι
 ἢ ἐ που ἐν γανλῶ κέχυται· ἢ δ' ἔνθα καὶ ἔνθα
 ὠκείῃ στροφάλιγγι τινάσσεται αἰσσονουσα·
 ὥς δὲ καὶ ἐν στήθεσσι κέαρ ἐλελίζετο κούρης.⁹

Virgil¹⁰ was not slow to adopt this as his own.

Another charm of the *Argonautica* lies in the grace and vividness of the descriptive passages. Be it the glorious majesty of Apollo or the sufferings of Phineus, the beauty of Jason or the deformity of Polyxo, the o'erweening pride of Aeetes or the love-pangs of Medea, the might of the hero going forth to battle or the weariness of the husbandman returning home at even, the resistless fury of the raging sea or the dreary waste of the Libyan sands, all are set before us with the same realistic power. As the scenes of action unfold themselves, we are no longer readers, we are witnesses. We see, as if we were present, that the rude boxing of Amycus can be of no avail against the skill of Polydeuces. The brazen-hoofed bulls with fiery nostrils, the warriors springing from the furrow, the sleepless dragon which guards the fleece are quickened into life by the poet's pen. Again, in scenes of repose, the spirit of restful calm steals over

⁹ iii 755 sqq.

¹⁰ *Aen.* 8. 22 sqq.

us as we read the lines depicting the unbroken peacefulness of a stilly night :—

Νῦξ μὲν ἔπειτ' ἐπὶ γαῖαν ἄγεν κνέφας· οἱ δ' ἐνὶ πόντῳ
ναῦται εἰς Ἑλίκην τε καὶ Ἀστέρας Ὠρίωνος
ἔδρακον ἐκ νηῶν· ὕπνοιο δὲ καὶ τις ὁδίτης
ἤδη καὶ πυλαωρὸς ἐέλδετο· καὶ τίνα παῖδων
μητέρα τεθνεώτων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν·
οὐδὲ κυνῶν ὕλακὴ ἔτ' ἀνὰ πτόλιν, οὐ θρόος ἦεν
ἡχῆεις· σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην.¹¹

A large part is played by the gods in all epic poetry, and the *Argonautica* is no exception, though in it their intervention is strangely fitful, and their characterization at times quite un-Homeric.¹² Apollonius exercised a certain restraint in introducing them. He seems to have followed the rule which Horace prescribes for the writers of tragedy, “nec deus intersit, nisi dignus vindice nodus.” Thus it is to Athene that the building of the Argo is ascribed.¹³ The mortal skill of Argus could never unaided have fashioned a vessel to face the perils of the unknown sea. It is Athene who brings the heroes safely through the clashing of the Cyanean rocks.¹⁴ So too it is Hera who stays with her thunderstorms the pursuing forces of the Colchians, and rescues the Argonauts from impending doom as they thread the tortuous channel of the Rhone.¹⁵

Zeus, though often mentioned with his various attributes as *Ξείνιος*, *Ἰκέσιος*, *Ἐπόσιος*, and *Φύξιος*, appears but seldom in the working out of the main

¹¹ iii 744 sqq.

¹³ i 226.

¹² Cf. Hémarquier, *De Ap. Rh. Argonauticis*.

¹⁴ ii 537 sqq.

¹⁵ iv 640 sqq.

theme. We are told of his wrath against the sons of Aeolus, which can only be appeased by the propitiation of Phrixus and the recovery of the fleece.¹⁶ His anger is manifested against the heroes after the murder of Absyrtus, and he ordains that Jason and Medea must be purified by Circe.¹⁷

Phoebus Apollo is the divinity who inspires the whole adventure. At the opening of the poem we have the oracle which alarms Pelias and makes him send forth Jason on an apparently hopeless quest. Jason comforts his weeping mother by telling her that Phoebus has vouchsafed a prosperous voyage.¹⁸ Before entering on the expedition Jason had gone to consult the god at Delphi, and the god had given him two tripods, to be dedicated in places to which they would come on their journey. One of these tripods, Apollonius tells us, was dedicated in the land of the Hyllaeans,¹⁹ the other in Libya at Lake Tritonis.²⁰ To Apollo, under the titles of Ἄκτιος and Ἐμβάσιος, they sacrifice ere setting out.²¹ Altars are raised to him at many places where they land.²² On the isle of Thynias the god appears to them at morn as he is returning from the Lycians to the Hyperboreans, and again they sacrifice and make vows to him as Ἐῶος,²³ the god of the dawning day. When they are nearing home again, a dense darkness envelops them on leaving Crete, but Phoebus with his flashing bow illumines for them the island which they name the

¹⁶ iii 337 sqq.

¹⁹ iv 528 sqq.

²² e.g. i 966, ii 927.

¹⁷ iv 557 sqq.

²⁰ iv 1548 sqq.

²³ ii 674 sqq.

¹⁸ i 301 sqq.

²¹ i 359, 403.

Isle of the Appearance (Ἀνάφη), and they dedicate an altar to him as Αἰγλήτης.²⁴

The building of the Argo by Athene is not described by Apollonius; only incidentally is it mentioned as her handiwork. Valerius Flaccus has given us a vivid narrative thereof. With Hera Athene watches over the passage of the Argo near Scylla and Charybdis.²⁵ With Hera too she goes to Aphrodite to implore her aid and that of her son Eros in moving Medea's heart to succour Jason.²⁶

The goddess who takes the principal and most direct part in the story is Hera. It is strange that she is not mentioned when our poet is describing the first assembling of the heroes. We are not told how they were brought together. Far more striking is the opening of the poem of Valerius Flaccus, where Jason, hearing the ordeal imposed on him by Pelias, prays to Hera and Athene for their help. The goddesses hear his prayer, and, while Athene builds for him the vessel, Hera goes through Argolis and Macedonia summoning the heroes to take part in the adventure. In the first two books of our poem Hera is passed over almost in silence in the description of the outward voyage, but from the beginning of the third book to the end of the poem her powers are exercised actively and frequently. Two causes are assigned by her for her watchful care of Jason.²⁷ One is her wrath against Pelias for neglecting her in sacrifice; the other is her fondness for Jason from the day when he had borne her over the swollen torrent Anaurus as she

²⁴ iv 1694 sqq.²⁵ iv 959.²⁶ iii 7 sqq.²⁷ iii 60 sqq.

roamed the earth making trial of the righteousness of men. Throughout the sojourn in the land of Colchis and on the homeward voyage she shows in manifold ways her lovingkindness towards the hero. Widely different is her rôle in the *Acneid*, where, as the vengeful jealous wife of Jove, she thwarts and baffles the stormtossed Aeneas.

The fondness of the Greeks for representing the gods as endowed with like forms and like passions with themselves is strikingly illustrated in the famous passage at the beginning of the third book where Cypris is surprised at her toilet by Hera and Athene;²⁸ and the interview which follows between the goddesses is characterized by a polished diplomacy and duplicity, which, as Couat²⁹ well says, is worthy of the court of the Ptolemies, and is far removed from the tumultuous councils of the gods in the *Iliad*.

We hear but little of the other gods and goddesses. Glaucus rises up from the sea to declare that it is the will of heaven that Heracles and Polyphemus should not journey further with the Argonauts.³⁰ Iris comes down from Olympus to stay the sons of Boreas in their pursuit of the harpies.³¹ The sea-god Triton shows the toil-worn mariners the outlet from Lake Tritonis to the sea.³²

The *Argonautica* cannot be described as a religious poem in the sense in which the *Iliad* and *Odyssey* are religious poems. In the *Iliad* and the *Odyssey* there is a continuous working out of a divine purpose, and

²⁸ iii 43 sqq.

²⁹ *op. cit.* p. 306.

³⁰ i 1310 sqq.

³¹ ii 286 sqq.

³² iv 1551 sqq.

every step in the action is determined thereby. In the *Argonautica*, on the other hand, the religious motive is present, but this motive is rather in the poem than of it; it fills the mind neither of the poet nor his readers, and Jason, though nominally the instrument chosen to fulfil a divine mission, in reality plays the part of a leader of adventurers.

At times we find a tinge of scepticism when the poet is recounting some wondrous legend concerning the gods. "Withhold not your favour, O goddesses of song," he cries, "unwillingly I tell the tale our fathers told."³³ Such wavering faith in venerable tradition is characteristic of the Alexandrian school.

Throughout the whole poem we detect an under-current of sadness, of that pessimism which was peculiarly Greek, the realization of the inevitableness of doom,³⁴ the feeling that the cup of happiness must ever be embittered with an admixture of sorrow.³⁵

In estimating the worth of a narrative poem a question of paramount importance is the poet's power of delineating character (*ἡθοποιία*). Judged from this standpoint we can only attribute to Apollonius a very partial success. Of the multitude of figures which fill the canvas one, and one only, stands out in bold relief; the others are sketched in vague and shadowy outline. The poet lavished all his colours on the portraiture

³³ iv 985.

³⁴ e.g. i 1035, iv 1504.

³⁵ iv 1166—

ἀλλὰ γὰρ οὔποτε φῦλα δνηπαθέων ἀνθρώπων
τερπωλῆς ἐπέβημεν ὅλω ποδί· σὺν δέ τις αἰεὶ
πικρὴ παρμέμβλωκεν ἐυφροσύνῃσιν ἀνίη.

of the wonder-working Medea. Her varying moods enthrall us from the moment when first she beholds the godlike Jason as he enters her father's court³⁶ until their nuptials are consummated on the isle of the Phaeacians.³⁷ Her inmost feelings are laid bare to us with a psychological subtlety strangely modern and unknown to Homer. Impulsive, passionate with the passionateness of the East, torn at first by the conflict betwixt love and duty, gradually she yields to the overmastering sway of Eros. Duty and honour are flung to the winds. She steals forth at night from her father's home. For Jason alone she lives. The ties of kin no longer bind her. Cunningly and remorselessly she plots her brother's death. Woe unto Jason if he should prove false to her! Fickle and faithless he proved himself in after years, and Euripides has shown us that "Hell hath no fury like a woman scorned." In his wondrous drama the intensity of Medea's hate is only equalled by the intensity of her love as depicted in our poem. The third book, in which the love interest is introduced, is incomparably superior to the other three.³⁸ The passage³⁹ where Medea would end the turmoil of her soul by self-destruction, but shrinks from death as she reflects that life is sweet and that she is still in the morning of life, is one of the great things in Greek literature, and has been compared with the splendid scene near the opening of Goethe's *Faust*.⁴⁰ As we

³⁶ iii 275 sqq.

³⁸ Cf. Sainte-Beuve, *La Médée d'Apollonius*.

⁴⁰ Mahaffy, *History of Greek Literature*, vol. i c. 9.

³⁷ iv 1141 sqq.

³⁹ iii 802 sqq.

read of this hapless maiden, daughter of a savage sire, priestess of the weird goddess Hecate in her lonely temple on the plain, and see her suddenly called by fate to a new and strange destiny, made the instrument for the fulfilment of the purposes of gods and men, smitten by a love which her young heart cannot understand, though it obeys its impulses, we are moved in a way in which the widowed Dido with her mad infatuation, amid the hum and bustle of rising Carthage, moves us not.

Compared with Medea the character of Jason is tame and insipid. Endowed with the radiant beauty of Apollo⁴¹ he is brave and gallant as heroes are wont to be, and steadfastly fulfils his task of recovering the golden fleece. He is tactful, lovable, and urbane in his dealings with his comrades, and is slow to wrath even when provoked by the taunting words of the Colchian king. He is prone to exhibit a soft sentimentality, seen also in the character of Aeneas which is largely modelled on that of Jason.⁴² In his intercourse with Medea he displays a calculating and deliberate selfishness which reappears as the dominant note in his character in the play of Euripides. We cannot discern in him the qualities of a leader of men. We feel that he is but one of the four-and-fifty heroes, many of them riper in years and more famous for their doughty deeds than he. Upon the shore at Pagasae Jason bids them choose out a leader from among their number, and with one accord they acclaim Heracles.⁴³ Heracles will not take

⁴¹ i 307.⁴² Cf. Henry, *Aeneidea*, vol. ii, p. 359.⁴³ i 332 sqq.

command, and persuades the others to acknowledge Jason as their chief. Such is the position of Jason, a leader chosen by his comrades against their own better judgment. Nominally he is first and foremost, in reality he is but *primus inter pares*. So it is throughout the poem. On the outward voyage the only prominent part he plays is in the love-adventures with Hypsipyle on the island of Lemnos.⁴⁴ At the opening of the second book it is Polydeuces who flings back the haughty challenge of Amycus, while Jason takes but little part even in the slaughter of the Berycians which follows the downfall of their champion. Again and again when a crisis arises we find him sorely perplexed. When Idmon and Tiphys are stricken by death, Jason, like the rest, throws himself down with muffled head on the seashore in the anguish of despair, until Ancaeus, ignoring him, declares to Peleus his willingness to take the helmsman's post.⁴⁵ It is Amphidamas, not Jason, who bethinks himself how to ward off the birds of the brazen plumes on the isle of Ares.⁴⁶ On that same isle the shipwrecked sons of Phrixus reveal to the heroes the implacable nature of the Colchian king and the dangers which lie before them. It is Peleus, not Jason, who revives their drooping spirits when dismayed at this recital.⁴⁷ At last they reach the realms of Aeetes. Jason bears the petulant insults of the incensed monarch⁴⁸ with a forbearance, wise, perhaps, but with the wisdom of a later age. The ordeal of yoking the fire-breathing bulls and

⁴⁴ i 609 sqq.⁴⁵ ii 855 sqq.⁴⁶ ii 1046 sqq.⁴⁷ ii 1217 sqq.⁴⁸ iii 372 sqq.

sowing the dragon's teeth is appointed. How does Jason meet it? Gladly he has recourse to the magic drugs of Medea, and his achievements are shorn of half their greatness. To Medea, not to his own right hand, he owes the winning of the golden fleece. Now begins the flight from Colchis with the Colchians in close pursuit. When the Argonauts are sorely pressed, Jason makes a treacherous truce,⁴⁹ and, with Medea's aid, compasses the murder of the Colchian chief, Medea's brother, Absyrtus. Purified from this foul deed by Circe, anon they reach Phaeacia.⁵⁰ Thither come the Colchian forces demanding the surrender of Medea. Now at length it seems as if a deadly contest must ensue, in which the heroes may prove their prowess in the face of fearful odds, but Jason avoids the struggle by putting himself and Medea under the protection of the Phaeacian King, Alcinous, and fulfilling the conditions which he prescribes. From this to the end of the poem we hear little of Jason save when the Libyan goddesses appear to him to deliver him and his comrades from death,⁵¹ and when he sacrifices thank-offerings to Triton at Lake Tritonis and to Apollo at the Isle of the Appearance.⁵² It is in his delineation of Jason that Valerius Flaccus far surpasses our poet. In reading the poem of the Roman writer we feel that Jason has a part assigned to him worthy of a leader, and that he stands out unmistakably in the forefront of his comrades.

Among the other Argonauts only two can be said to have any distinctive personality, Orpheus

⁴⁹ iv 338 sqq.⁵⁰ iv 982 sqq.⁵¹ iv 1305 sqq.⁵² iv 1595, 1700.

and Peleus. Orpheus, with his wondrous lyre, whose music charmed rocks, streams, and trees, is the first to be mentioned in the catalogue of heroes. His minstrelsy holds as with a spell the rowers of the Argo. Their oars dip rhythmically to his melodious strains.⁵³ When angry feelings would rage tumultuously he soothes them with a lay whose burden is that Earth's fair harmony arose from discord at the first.⁵⁴ He cheers his comrades when downhearted, and brings them safely past the temptings of the Sirens with a chant surpassing in sweetness even their alluring notes.⁵⁵ Peleus, the noble father of a nobler son, acts the part of the wise counsellor to his fellow-Argonauts.⁵⁶ To him, rather than to Jason, they turn for guidance in times of doubt and difficulty. His confidence gives confidence to them. Fatherly love dwells strong within him. One of the most touching passages in the poem is the description of the wife of Chiron holding up the babe Achilles in her arms in fond farewell to Peleus as the Argo passes along the coast of Thessaly.⁵⁷

Heracles is left behind in Mysia early in the voyage, a version of the legend which must have been well-pleasing to our poet, avoiding, as it does, the difficulty of subordinating his dominant individuality to the weakness of Jason throughout the adventure. During the brief period for which he journeyed with the other heroes we see him as the man of mighty physical strength and restless energy. The bench in the centre of the vessel, which required the rowers with the

⁵³ i 540.⁵⁴ i 495 sqq.⁵⁵ iv 905.⁵⁶ e.g. ii 880, iii 505, iv 495.⁵⁷ i 557.

stoutest thews, is given without lot to him and Ancaeus.⁵⁸ He will have no part in the revellings in Lemnos, and in tones of bitter irony he utters his contempt for Jason's dalliance with Hypsipyle.⁵⁹ His club deals out destruction to the giants in the island of Cyzicus.⁶⁰ The breaking of his oar⁶¹ beneath the strain of his sinewy arms leads to his going on shore to replace it and to the loss of Hylas. Terrible in its intensity is his grief for the well-beloved youth,⁶² and roaming distractedly in search of him he passes from our view.

Of the minor characters little need be said. The brutal Amycus,⁶³ the hot-headed arrogant Idas⁶⁴ are well depicted. In Telamon we recognize some of the traits of his son Ajax. He is a blunt outspoken warrior, staunch to his friends, quick to quarrel, but generous in admitting his faults.⁶⁵

Two famous criticisms on Apollonius have come down to us from ancient times, the one by a Greek, the other by a Latin writer, and both when examined are found to express practically the same view. [Longinus], in his treatise *περὶ ὑψους* (33, 4), says *ἐπείτοιγε καὶ ἄπτωτος ὁ Ἀπολλώνιος ἐν τοῖς Ἀργοναύταις ποιητῆς . . . ἄρ' οὖν Ὅμηρος ἂν μᾶλλον ἢ Ἀπολλώνιος ἐθέλοις γενέσθαι*; The writer is contrasting two classes of poets, the brilliant genius whose very brilliancy makes him at times careless and negligent in detail, and the author possessed of less natural talent who,

⁵⁸ i 396.⁵⁹ i 855 sqq.⁶⁰ i 1040.⁶¹ i 1167.⁶² i 1260 sqq.⁶³ ii 5 sqq.⁶⁴ i 462 sqq., iii 556 sqq., 1169.⁶⁵ i 1289 sqq.

by that genius which consists in the infinite capacity for taking pains, avoids the slips to which the other is prone. Homer, who, as Horace says, sometimes nods, is the type of the former, Apollonius of the latter. The question which Longinus asks carries, of course, its own answer with it. It is true that Apollonius was the greatest Greek writer of epic poetry after Homer—*proximus sed longo intervallo*, but to compare him with Homer is to apply to him a test which no ancient poet will stand, not even Virgil himself. We should bear in mind the words of Cicero, “in poetis non Homero soli locus est, aut Archilochus, aut Sophocles, aut Pindarus, sed horum vel secundis vel etiam infra secundos.”⁶⁶

Quintilian's estimate harmonizes with that of the Greek critic. His words are: “Apollonius in ordinem a grammaticis datum non venit, quia Aristarchus atque Aristophanes poetarum iudices neminem sui temporis in numerum redigerunt; non tamen contemnendum reddidit [‘produced’] opus aequali quadam mediocritate.”⁶⁷ Peterson, in his note *ad loc.*, says justly: “No disparagement is implied: the meaning is that Apollonius keeps pretty uniformly to the genus medium, neither rising on the one hand to the genus grande nor on the other descending to the genus subtile. So in the *περὶ ὕψους* he receives the epithet *ἄπλωτος*.” *Mediocritas* thus expresses what Cicero calls the *modicum* or *temperatum dicendi genus*, and it is to be observed that this *mediocritas* was according to Varro the characteristic of Terence.

⁶⁶ *Orator* i 4.

⁶⁷ x i, 54.

Weichert⁶⁸ argues, though I think it is possibly straining the words of Quintilian, that in accordance with the ancient use of litotes we are justified in translating 'non contemnendum opus' not merely as 'ein schätzbares' but even as 'ein sehr schätzbares Werk.' In spite of the obvious meaning of Quintilian's judgment many critics perversely hold that he is sneering at Apollonius as a poet of respectable mediocrity. A sufficient answer to this is furnished by his explaining why Apollonius was not admitted to the canon of Greek poets by the Alexandrian critics, and also by his own words in introducing the list of authors whom he discusses, 'paucos qui sunt eminentissimi excerpere in animo est.'

The one testimony to the poetic worth of Apollonius which outweighs all others is that of Virgil. With the exception of Homer there is no Greek writer from whom Virgil drew so largely. The fourth book of the *Aeneid* owes much of its ineffable charm to the romantic loves of Jason and Medea. Conington, though he consistently disparages Apollonius in order to exalt Virgil, has summed up some of the principal obligations of the Latin poet to his Alexandrian predecessor:—"Not only is the passion of Medea confessedly the counterpart of the passion of Dido, but the instances are far from few where Virgil has conveyed an incident from his Alexandrian predecessor, altering and adapting, but not wholly disguising it. The departure of Jason from his father and mother resembles the departure of Pallas from Evander; the

⁶⁸ *op. cit.*, p. 412.

song of Orpheus is contracted into the song of Iopas, as it had already been expanded into the song of Silenus; the reception of the Argonauts by Hypsipyle is like the reception of the Trojans by Dido, and the parting of Jason from the Lemnian princess reappears, though in very different colours, in the parting of Aeneas from the queen of Carthage; the mythical representations in Jason's scarf answer to the historical representations which distinguish the shield of Aeneas from that of Achilles; the combat of Pollux with Amycus is reproduced in the combat of Entellus with Dares; the harpies of Virgil are the harpies of Apollonius, while the deliverance of Phineus by the Argonauts may have furnished a hint for the deliverance of Achemenides by the Trojans, an act of mercy which has another parallel in the deliverance of the sons of Phrixus; Phineus' predictions are like the predictions of Helenus; the cave of Acheron in Asia Minor suggests the cave of Avernus in Italy; Evander and Pallas appear once more in Lycus and Dascylus; Hera addresses Thetis as Juno addresses Juturna; Triton gives the same vigorous aid in launching the Argo that he gives to the stranded vessels of Aeneas, or that Portunus gives to the ship of Cloanthus in the Sicilian race."⁶⁹

These are but a few of the resemblances which strike us again and again in reading the *Aeneid*. To many at the present day the work of Apollonius is only known by the references of the commentators on Virgil. When discussing the unfair treatment which

⁶⁹ *Commentary on Virgil*, vol. ii, p. 19.

our poet has received at the hands of the moderns, Preston⁷⁰ says: "Even when Apollonius is remembered among the learned, he is usually introduced in the degrading attitude of a captive, bound to the chariot and following the triumphal pomp of Virgil, who has literally fulfilled in the person of the poet his own prediction in the third Georgic, *Aonio rediens deducam vertice Musas*. Thus is the name of Apollonius lost and absorbed in that of his conqueror. His poetical beauties are all hung up as trophies to decorate the shrine of Virgil. His primary and original claims on our attention, in his own right, are forgotten; and he is honoured only with the derivative and subordinate praise of having supplied to the Mantuan bard the crude materials and unformed elements from whence some of his beauties have been wrought and fashioned."

The influence of Apollonius at Rome was by no means confined to Virgil. The *Argonautica* was translated with some freedom into Latin by Varro, a native of Atax in Insubrian Gaul (82-37 B.C.). This version was highly esteemed by the ancients,⁷¹ and some fragments of it are still extant. Catullus, Propertius, and especially Ovid⁷² afford evidence in their poetry of their familiarity with the work of Apollonius. Lucan imitates him in his description

⁷⁰ Translation of the *Argonautica*, p. 6.

⁷¹ Cf. Ov. *Am.* i 15, 21, *A. A.* 111, 335, *Trist.* ii 439; Prop. ii 34, 85; Stat. *Silv.* ii 7, 77; Sen. *Controv.* xvi 28. For the fragments v. Baehrens, *Poet. Lat. Min.* vi 332.

⁷² v. Zoellner, *Analecta Ovidiana*. Washietl, *De similitudinibus imaginibusque Ovidianis*, enumerates over thirty similes taken directly or indirectly from the *Argonautica*.

of Africa and the deadly serpents which infest it.⁷³ In the days of Vespasian and Domitian Valerius Flaccus wrote an epic poem on the Argonauts which has come down to us. It is largely borrowed from the work of Apollonius, though there are many differences from the Greek original.⁷⁴ As Apollonius imitated Homer's style and language, so Valerius Flaccus imitated Virgil. The work is incomplete, the story of the return voyage being left untold, but the merit of the eight completed books was recognized by Quintilian, who says of him, "multum in Valerio Flacco nuper amisimus."⁷⁵ How favourite a theme the legend of the Argonauts had become at Rome amongst rhetorical poets of this age is shown by Juvenal's well-known lines in the first Satire.⁷⁶

The chief cause of the neglect with which the work of Apollonius has been treated in modern times is to be found in its form. Apollonius chose the historical form for his poem, a choice which was largely determined by his theme, and we cannot help feeling how vastly superior is Homer's method of plunging the reader *in medias res non secus ac notas*. The catalogue of the heroes with which the work opens, after a brief preface, is apt to repel us before our sympathies are elicited, though catalogues of this kind form a traditional part of all great epics, as Homer, Virgil, and Milton show. The geographical minuteness with which

⁷³ *Arg.* iv 1505 sqq. : *Phars.* ix 619-699.

⁷⁴ The points of resemblance and divergence are fully discussed by Meier, *Quaestiones Argonauticae*, and by Moltzer, *De Apollonii Rhodii et Valerii Flacci Argonauticis*.

⁷⁵ x 1, 90.

⁷⁶ vv. 7 sqq.

the outward voyage is described contrasts unfavourably with the delightfully vague and imaginary geography of the Homeric poems, and when in narrating the return of the heroes from the land of Colchis all geographical probability, or even possibility, is ignored, the resulting compound is unpalatable. When we read the fourth book we wish in vain that our poet had shaken himself loose from the coils of legendary tradition and given free play to his inventive talent. But, in whatever way the poet might best have treated the return voyage, it would have been difficult, if not impossible, to remove the impression of anti-climax which the greater portion of the last book produces on us. The second part of the story, all that follows after the taking of the fleece, the fresh dangers faced, the fresh privations endured, does not heighten the effect but rather diminishes it.

Another cause of the unpopularity of the *Argonautica* is that it is a learned work, and those who love the direct simplicity of the earlier epic are prone to turn aloof from such. This learning, as we have seen, was demanded from the poet by the age in which he lived, but, with few exceptions, he makes no ostentatious display of his learning in the way Callimachus or Propertius would have done if treating of the same theme. In the description of men and places, in the various incidents of the poem, there is a studied moderation. Apollonius knew how essential to a poet is the precept *μηδὲν ἄγαν*. Rarely does the language of extravagant hyperbole strike a jarring note.⁷⁷ The

⁷⁷ As in iv 130 sqq.

versification of the poem is remarkably smooth and harmonious, and the diction, as a rule, simple and unaffected, rare and obsolete words occurring but seldom. The most noticeable affectation is in the use or abuse of the pronouns.

One misses naturally the freshness and charm of the language of Homer, the living appreciation of earlier ages being replaced by a merely literary and imitative interest. The old order had changed. The minds of men had developed far beyond the stage when speech is the artless childlike overflow of feeling. A literary atmosphere had come into being. Little wonder that Apollonius, strive as he might to relive the past, could not "set his soul to the same key Of the remembered melody."

Such are some of the characteristics of a poem at once so Homeric and so un-Homeric. Taken as a whole it may be justly said to be deficient in epic unity and inspiration. The unity which it possesses is mainly that of chronological sequence. It is a mosaic, but a mosaic fashioned and put together with artistic skill. The tempering of the stricter epic with the charm of elegy and romance constitutes the strength and weakness of the work. It would be manifestly unjust to apply to Apollonius Ovid's criticism on Callimachus "quamvis ingenio non valet, arte valet";⁷⁸ rather would I adopt Cicero's judgment of the work of Lucretius and say of the *Argonautica* "multis luminibus ingenii, multae tamen artis."⁷⁹

⁷⁸ *Am.* i 15, 14.

⁷⁹ *Ep. ad Q. Fr.* ii 9.

IV

OTHER WORKS OF APOLLONIUS

THE literary activity of Apollonius was not exclusively confined to the *Argonautica*, as we find references to various other writings which are attributed to him with more or less probability.¹

(1) The Epigrams of Apollonius are mentioned by Antonius Liberalis: *ἱστορεῖ Νίκανδρος καὶ Ἀπολλώνιος ὁ Ῥόδιος ἐν τοῖς ἐπιγράμμασιν.*² The only epigram of his which has been preserved is that on Callimachus already quoted in connexion with the quarrel between the two poets.

(2) His *Κτίσεις*, which are frequently cited, were poetical works describing the history, antiquities, and characteristics, either of whole regions or of special cities. We hear of works of this kind written by him on Alexandria,³ Canopus,⁴ Caunus,⁵ Cnidus,⁶ Naucratis,⁷ and Rhodes.⁸ These were probably all separate works,

¹ The fragments are collected and classified by Michaelis, *De Apollonii Rhodii Fragmentis*.

² *Metamm.* xxiii.

³ Schol. Nicand. *Ther.* 11.

⁴ Steph. Byz. *s.v.* Κόρινθος, *s.v.* Χώρα.

⁵ Parthenius, *περὶ ἐρωτικῶν παθημάτων*, c. i, c. xi. To this work probably belong the five hexameters in Meineke, *Analecta Alexandr.*, p. 402, one of which is ascribed to Apollonius by Tzetzes on Lycophron 1285.

⁶ Steph. Byz. *s.v.* Ψυκτήριος.

⁷ Athen. vii 283.

⁸ Steph. Byz. *s.v.* Δώτιον: Schol. Pind. *O.* vii 86.

and not parts of one larger whole, as the metres vary, the fragments from the *Κτίσις Κανώπου* being scazons, while the fragments of the other *Κτίσεις* are all hexameters. Suidas tells us that Callimachus also wrote *Κτίσεις Νήσων καὶ Πόλεων*.

(3) As a Homeric critic Apollonius acquired a considerable reputation, though he does not seem to have published any edition of the *Iliad* or *Odyssey*. We read of a work of his, *πρὸς Ζηνόδοτον*,⁹ in which he criticized the readings defended by Zenodotus in his edition. The loss of this work is greatly to be deplored, as the knowledge we possess from other sources of the views of Zenodotus on Homeric questions is fragmentary and unreliable. Only in a few instances¹⁰ do we find the full title, *Ἀπολλώνιος ὁ Ῥόδιος*, given in the scholia on the *Iliad*, but in many other cases¹¹ where simply *Ἀπολλώνιος* is found, a comparison of the usages in the *Argonautica* shows that it is our poet whose views are cited. Often, where we have no direct evidence, we can judge indirectly of the attitude of Apollonius

⁹ Schol. A., *Il.* 13. 657: *Ἀπολλώνιος ὁ Ῥόδιος ἐν τῷ πρὸς Ζηνόδοτον "ἐς δίφρον ἀναθέντες."* Schol. B.L.: *ἀνέσαντες ἤτοι καθίσαντες, μᾶλλον δὲ ἀναθέντες νεκρὸς γάρ ἐστιν.*

¹⁰ Schol. B.L., *Il.* 1. 3: *ψυχᾶς Ἀπολλώνιος ὁ Ῥόδιος κεφαλᾶς γράφει.* Schol. A., *Il.* 2. 436: *ἐγγναλίζει διὰ τοῦ ζ ἐγγναλίζει αἱ Ἀριστάρχειοι καὶ Ἀπολλώνιος δὲ ὁ Ῥόδιος ὁμοίως προφέρεται καὶ ἡ Ἀριστοφάνους.*

¹¹ E.g. Schol. A., *Il.* 4. 410: *Ἀρίσταρχος ἐν ποιεῖ τὸ ἐνθεο ἀντὶ τοῦ ἐνθου . . . Ἀπολλώνιος δὲ διαστέλλει τὸ ἐν, ἵνα γένηται ἐν ὁμοίᾳ (the line is τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ).* The anastrophe of ἐν is at least three times more frequent in the *Argonautica* than in Homer. Schol. A., *Il.* 11. 97: *ἐγκέφαλος δέ. ἡ διπλῇ, ὅτι Ἀπολλώνιος ποιεῖ ἐγκέφαλόνδε καὶ τὸν ἐξῆς ἀθετεῖ.* In *Arg.* ii 192 we find *λευκανίγηδε*, where see note.

to Zenodotus by a consideration of forms adopted or rejected in the *Argonautica*, which the Scholiasts on Homer tell us were read by Zenodotus in the Homeric text.

Amongst the Zenodotean forms which Apollonius adopts are *τεθνειώς*, *θέλω*, *ἥδυμος*, *μόλις*, *πασσυδή*, *δυσάσχετος*, *Γοργόνος*, *Ῥεῖην*, *ἤμελλε*, *κάκείνος* (*Aristarchus καὶ κείνος*), *ἐπιμάρτυρες*, *Μίνω*, and *χρώς*. On the other hand, while Zenodotus wrote in Homer the forms *δένδρος*, *εὐποιητῆσι*, *ἀγχιάλην*, *ἔηξεν*, *ἀναπτάς*, *δεδάασθαι*, *στεναχή*, *Ἀριήδνη*, *πολυπιδάκου*, *ἐυστρόφω*, Apollonius uses *δένδρεον*, *εὐποίητον* *ἰμάσθλην*, *ἀγχιάλου* *ἀκτῆς* (*Ἀγχιάλη* as prop. name), *ᾶξεν* (or *ἔαξε*), *ἀμπετάσας*, *δεδαῆσθαι*, *στοναχή*, *Ἀριάδνη*, *πολυπίδακος*, *ἐυστρεφεῖ*. Apollonius seems to have agreed with Zenodotus' views on many points, especially in the use of the pronouns (e.g. *οὗ*, *εἶο*, *εἶο* : *μιν* as acc. pl. : the extended application of *ὅς*, *έός*, *σφωίτερος*, etc.), though, on the whole, he conforms rather to the principles of Aristarchus, as Merkel shows in his *Prolegomena* by a minute examination of the relations between Apollonius, Zenodotus, Aristophanes, and Aristarchus.

(4) Apollonius is also mentioned as a critic of the Hesiodic poems.¹² The author of Argument III to the *Scutum Herculis* tells us that Apollonius maintained the genuineness of this work, the authenticity of which was disputed by Aristophanes of Byzantium amongst others.

(5) Athenaeus refers to a work of our poet *περὶ*

¹² Schol. *Theog.* 26. Proclus ad *Op.* 326.

Ἀρχιλόχου,¹³ but the precise nature of this cannot be determined. It may have formed part of a more general work comprising ὑπομνήματα or commentaries on the ancient poets.¹⁴

(6) To a general work of this kind might also be referred the views in the scholia¹⁵ on Aristophanes which are ascribed to an Apollonius who is supposed to be our poet. It is a very much disputed point, however, whether this Apollonius is the Rhodian, or one of the hundred other grammarians who bore the name.¹⁶

(7) Lastly, there are two works of Apollonius mentioned by Athenaeus, one dealing with the Egyptians¹⁷ (though Athenaeus may be referring merely to some of the Κτίσεις such as those of Alexandria or Naucratis), the other entitled Τριηρικός,¹⁸ which probably dealt with the technical terms employed in describing a trireme.

V

MSS. OF THE *ARGONAUTICA*

THE principal ms. of the *Argonautica* is the Laurentianus xxxii, 9, in the Laurentian Library at Florence, dating from the tenth century. This famous ms. contains also the plays of Aeschylus and Sophocles. It is adopted

¹³ Athen. x 451.

¹⁴ v. Muetzel, *De emendatione Theogoniae Hesiodae*, p. 287.

¹⁵ e. g. *Ran.* 1122, 1267, 1433: *Av.* 1242.

¹⁶ v. O. Schneider, *De veterum in Aristoph. scholiorum fontibus*, p. 89.

¹⁷ Athen. v 191.

¹⁸ Athen. iii 97 (v. Schweighaeuser *ad loc.*).

by Merkel as his basis in constituting the text of the *Argonautica*. Of its importance for the text of Sophocles, Jebb says: "With L safe, the loss of our other mss. would have been a comparatively light misfortune."¹

Three centuries later than L we have three other mss. of Apollonius: (1) Vaticanus 280, in the Palatine Library, collated by Flangini. (2) Guelferbytanus, the ms. of Wolfenbüttel. This ms., known as G, ranks next in importance to L. (3) Laurentianus xxxii, 16. Keil regarded this ms. as transcribed either from L or a copy of L, but Ziegler and Merkel have shown from its frequent and striking agreements with G that both it and G are from a common archetype.

All other mss. are of the fifteenth or sixteenth century. They are classified by Merkel as follows:—
(a) *Membranacei*—Ambrosianus B 98; Laurentianus xxxi, 26; Laurentianus xxxi, 11; Laurentianus xxxii, 35. (b) *Chartacei*—Ambrosianus 22, containing the first two books; Ambrosianus 37; Ambrosianus 64, ending at iii, 1306; Laurentianus xxxi, 29; Vaticanus 150, containing the first three books; Vaticanus 36; Vaticanus 37; Vaticanus 146; Vaticanus 1358; Ottonobonensis 306; Ricardianus 35; Parisienses 2727, 2846, 2728, 2729, 1845; Vindobonensis and Wratislavisensis, both collated by Wellauer.

There are thus twenty-six mss. in all, of which the last twenty-two, according to Merkel, are far inferior to the first four.

The value of the Paris mss. has been much

¹ Introduction to the *Oedipus Tyrannus*, p. lv.

disputed. Brunck esteemed them very highly, and mainly relied on them in his edition. Merkel, on the other hand, seems to go to the opposite extreme in disparaging them, assigning them to the same category as the interpolated Italian mss. of Latin poets. He says of them: "Inest his non nihil forsitan e melioribus libris petium, sed quo uti non liceat aliter nisi cum carere possis." Whatever is in the text on their authority has, in Merkel's opinion, no more weight than an ingenious conjecture. These strictures appear far too severe in the case of mss. on which we have to rely to an appreciable extent. There are over fifty passages in the ordinary accepted text of the *Argonautica* where the reading rests on the authority of the Paris mss.,² and in all these passages L and G are but broken reeds.

All the mss. of the thirteenth century are vitiated by interpolations, and this is a prominent feature of G. As a typical instance of this defect we may take iv 1429, *δενδρέων, οἶαι ἔσαν, τοῖαι πάλιν ἔμπεδον αὐτως*, where for *οἶαι* G has *ροῖαι*, with a gloss *ρόαι καὶ ροιαί καὶ ροῖδα δένδρα εὐκαρπα*. Apart from these interpolations, its readings in conjunction with those of L carry great weight, and in several places where L is corrupt G has preserved the true reading.³ In the

² i 82, 103, 179, 339, 714, 812, 881, 941, 1146, 1187. ii 132, 173, 260, 327, 356, 399, 411, 474, 498, 682, 745, 1030, 1086, 1094, 1170. iii 15, 164, 166, 198, 208, 290, 325, 376, 397, 404, 608, 723, 816, 1054, 1172, 1180, 1299. iv 117, 182, 219, 244-5, 288, 326, 796, 1235, 1255, 1402, 1537, 1585, 1598, 1634.

³ E.g. i 204, 917. ii 78, 637. iii 75, 1331. iv 600, 738, 1034, 1157, 1200, 1209, 1336, 1686, etc.

first book there is a serious break in G, three hundred lines (560–861) being wanting.

In L we find many corrections made by a later hand. These corrections, as Keil and Merkel show, were made, not from the Laurentian archetype, but from the archetype of G and L 16, as they agree very closely in writing, spelling, and form with G and not with L. It is uncertain whether this second hand was the hand of the same scribe as the first, only working at a later period, as Keil thinks, or not, but that is of no great consequence, since in any case it affords us fragments of a different recension. This same second hand wrote the Laurentian scholia, which are more in accord with the readings of G than with those of L.

It is possible to trace the family of MSS. to which G and L 16 are to be referred considerably further back than the tenth century, for the *Et. Mag.* often cites Apollonius, and the readings it contains, which were derived from grammarians like Choeroboscus (c. 6 cent.), agree as a rule with the archetype of G and L 16. From this it is clear that another recension of Apollonius distinct from L existed in the fifth or fourth century. But this by no means detracts from the authority of L, which by the superiority of its readings in countless doubtful passages, and the purity and correctness of its forms,⁴ must always constitute the basis of any critical text of the *Argonautica*.⁵

⁴ Merkel adopts in his text such modes of writing as οὐ δέ, παρ' ἐκ, κατὰ στόμα, νῆσον δέ (for οὐδέ, παρέκ, κατὰ στόμα, νῆσόνδε), thinking that these represent more correctly the doctrines of the Alexandrian grammarians. L, however, on which he relies, is very inconsistent in its evidence on such points, and the other MSS. are in favour of the more familiar forms.

⁵ v. Seaton's Preface to his edition.

VI

SCHOLIA ON THE *ARGONAUTICA*

THE scholia on the *Argonautica* are generally known as the Florentine and the Parisian. The Florentine scholia are those first published by Ioannes Lascaris, who supervised the Editio Princeps of the poem at Florence in 1496 A.D. For the next three centuries editors simply republished the scholia as given by him. Then Ruhnken discovered scholia in Codex Parisinus 2727, of the fifteenth century, which seemed to him better than those previously known. These new scholia were published along with the old by Schaefer in his revision of Brunck's edition in 1813. The relative value of the two sets of scholia was long a moot point, but Keil has shown that they are both to be referred to a common source, namely the scholia contained in Codex Laurentianus xxxii, 9. From it 'addendo, detrahendo, immutando,' the different copies of scholia were derived. There is only one ms., Parisinus 2846, containing part of the scholia on the first and fourth books, in which the Laurentian version is completely followed. In discussing the relation between the Florentine and Parisian scholia Keil points out that the Florentine reproduce the form of the archetype more accurately than the Parisian, yet in several cases the Parisian preserve what had been carelessly omitted or rashly altered in the Florentine. However, there is such unanimity between them in many cases where

they both depart from their common source, that it is plain that both recensions were derived, not from the archetype itself directly, but through the medium of a more recent source which itself was derived from the archetype.

The additions made to the original stock preserved in the Laurentian archetype consist of grammatical notes on forms and structures, statements of the poet's purpose, quotations of parallel passages from ancient writers, and conjectures as to the derivations of words. Keil, who edited the scholia in Merkel's edition, reproduces them as they are found in the Codex Laurentianus (with the exception of a few obvious interpolations of recent date), distinguishing them according as they are written on the outer margin of the ms., or between the lines, or on the inner margin as the glosses on individual words and the shorter explanations generally are. He also notes all important variations from the archetype in the Florentine and Parisian scholia. He concludes that the scholia in L were written by the same hand as the text and the lives which are appended. Wellauer combines both the Florentine and Parisian scholia, which renders his edition in some ways the most convenient for consulting, as one can see at a glance how much was common to the two. Though, as we have said, the Parisian scholia often supply what is omitted in the Florentine, yet, on the whole, they are less full and less reliable. The corruptions in the Parisian are greater, especially in proper names, while they omit the names of the authorities for certain interpretations which are preserved in the Florentine. Often the two sets of

scholia agree almost verbally, except that what is stated directly in the Florentine is introduced by λέγει or φησί in the Parisian.

An interesting feature in the Florentine scholia is that in four places (i 543, 725, 788, 801) they have recorded the readings of the *προέκδοσις* or earlier edition (v. App. I) where they are omitted in the Parisian. In two places only (i 285, 515) do the Parisian mention the differences in the *προέκδοσις* noticed in the Florentine.

The scholia which have come down to us are probably merely extracts compiled from the fuller works of grammarians and commentators. The names of the three principal commentators known to us are Lucillus, Sophocles, and Theon. The three are mentioned at the end of the scholia on the fourth book,¹ and are also referred to by the Scholiast on Aristophanes, *Nub.* 397, who, commenting on the word *βεκκεσέληνε*, quotes *Arg.* iv 264, and gives the explanation which is found in our scholia, prefaced by the words *τοῦτο δὲ τοῦτος οἱ περὶ τὸν Δουκίλλον τὸν Ταρραῖον καὶ Σοφόκλειον(?) καὶ Θέωνα ἐρμηνεύοντες τάδε φασίν.*

Lucillus was a native of Tarrha in Crete, and in our schol. is called simply *ὁ Ταρραῖος*. Sophocles is twice mentioned as a commentator on Apollonius by Steph. Byz. (s.v. *Ἀβαρνος* and *Κάναστρον*). It is not possible to identify Theon with certainty. In all probability he was the Alexandrian sophist and rhetorician Aelius Theon, to whom the scholia on

¹ *παρατίθεται τὰ σχόλια ἐκ τῶν Δουκίλλον Ταρραίου καὶ Σοφοκλέους καὶ Θέωνος.*

Aratus are attributed, and who wrote, as Suidas tells us, commentaries on Xenophon, Isocrates, and Demosthenes. Theon is not mentioned by name in our scholia, and Sophocles only once. Stender² tries to separate the part of the scholia due to Theon and Sophocles, but the scanty evidence on which he works renders his conclusions at best only remotely probable.

We learn from our scholia the names of two other commentators on the works of Apollonius, Chares and Irenaeus. Chares (or Charon) was probably the historian of Naucratis mentioned by Suidas. In the schol. on ii 1054 we find Οὕτω (sc. πλωίδας) δὲ αὐτὰς ὀνομάζει καὶ Σέλευκος ἐν Συμμίκτοις καὶ Χάρης, αὐτοῦ τοῦ Ἀπολλωνίου γνώριμος, ἐν τῷ περὶ ἱστοριῶν τοῦ Ἀπολλωνίου. The title ἱστορίαι would seem to refer to the Κτίσεις, the lost work of our poet, not to the *Argonautica*. Irenaeus is mentioned in the schol. on λαῖτμα (i 1299), Σιληνὸς δὲ ἐν Γλώσσαις πέλαγος εἶναι, καὶ Εἰρηναῖος ἐν πρώτῳ Ἀπολλωνίου (i.e. in his commentary on Bk. i of the *Argonautica*) ἀποδεδώκασιν. Again, in the schol. on ἐπιπαμφαλόωντες (ii 127), we find παραιτητέον δὲ Εἰρηναιῶν ἀμφανόωντες γράφοντα καὶ ἐξηγούμενον κτείνοντες. οὔτε γὰρ κέχρηται τις οὕτως τῇ λέξει, οὔτε ἐστὶν ἀπαξαπλῶς ἡ γραφή τοῦ ποιητοῦ. Irenaeus was also known under the Latin name of Minucius Pacatus, and lived about the age of Augustus. Suidas enumerates several works of his dealing with the Alexandrian and Attic dialects.

Merkel would also include Methodius among the

² *De Argonautarum ad Colchos usque expeditione fabulae historic critica.*

first Scholiasts on Apollonius. He was the principal redactor of the *Et. Mag.* Merkel's argument is based on the fact that the frequent citations of the scholia on the *Argonautica* in the *Et. Mag.*³ differ considerably from those we know, and point to a recension anterior to that of the Laurentian ms., and so he regards Methodius either as being one of the first Scholiasts on Apollonius, or else as reproducing more faithfully than the compiler of the Laurentian the tradition of the older Scholiasts on the *Argonautica*.

In the commentary I have generally cited the Laurentian scholia as given by Keil, employing the others whenever they served to throw light on the dark places of the poem. They are often a confused medley, but still they abound with indispensable information, which would have been lost to us without their aid. Like most scholia they furnish us with the most desperate etymologies, e.g. i 292, κινύρετο: ἐθρήνει. κυρίως . . . ἐπὶ βοός, παρὰ τὸ κινεῖν τὴν οὐρὰν ἐν τῇ μυκᾶσθαι: i 401, οἰήια: τὰ πηδάλια, οἶον οἰήσια, ἐπειδὴ οἰήσεως χρεία τῷ κυβερνήτῃ. Defects of this kind are, however, of minor importance, and we may regard ourselves as fortunate in possessing a mass of scholia as valuable as those which have come down to us on any ancient author. To the industry of our Scholiasts we owe the preservation of many lines of Hesiod and other poets which would otherwise have perished, as well as many curious and interesting fragments of old Greek writers on history, geography, and mythology.

³ v. Berckmann, *De scholiis in Ap. Rh. Arg. Etymologici Magni fonte.*

VII

EDITIONS AND TRANSLATIONS OF THE *ARGONAUTICA*

EDITIONS

I. The Editio Princeps, edited by Lascaris, published by Alopa at Florence in 1496. The text is printed in uncials with accents, the scholia in cursive minuscules on the margin of the text.

II. The Aldine edition, published at Venice in 1521. This contains the text followed by the scholia. The Preface is due to Franciscus Asulanus, who mentions as collaborator Hercules Mantuanus.

III. The Paris edition of 1541, more accurate than the two preceding, containing only the Greek text without the scholia.

IV. The Frankfort edition, published by Petrus Brubachius in 1546. It is a reproduction of the Aldine.

V. The Basle edition, with the scholia at the end of the text, published by Oporinus in 1550. This is the first edition with a Latin translation, the translation being that of Hartung. This work was republished in the same town in 1570 and 1572, with a translation in Latin verse by Rotmar.

VI. The edition of Henricus Stephanus, with scholia on the margin of the text, published at Geneva in 1574.

In the Preface are discussed various questions with regard to the poem and the scholia, and at the end there are some conjectures.

VII. Beck mentions a *Corpus Poetarum Graecorum*, published at Geneva in 1606, in which Jacobus Lectius inserted the text of the *Argonautica* with the Latin translation by Hartung.

VIII. Hoelzlin's edition, with Latin translation, commentary, and scholia, published by Elzevir at Leyden in 1641.

IX. Shaw's edition, based on that of Hoelzlin, published by the Clarendon Press, Oxford, in 1777. This sumptuously printed quarto includes what professes to be an almost entirely new Latin version, the scholia, indices, notes selected from previous editions, and a few original remarks. It was reprinted two years afterwards as an octavo volume. In it we find repeated most of the errors contained in Hoelzlin's edition, and it was attacked by Brunck with a vehemence which has become proverbial amongst scholars.

X. Brunck's edition, published at Argentoratum (Strassburg) in 1780. This was the first attempt at a really critical edition, the *Codices Parisini* being taken as the foundation in constituting the text. It contains no Latin translation.

XI. Flangini's edition, published at Rome in 1791-1794. The text is a reprint of that of Brunck, and there is an Italian translation by Cardinal Flangini, who also added notes and recorded the variants of four Vatican mss.

XII. Beck's edition, published at Leipzig in 1797.

The text is that of Brunck with slight variations, generally improvements. There is also a Latin translation. The second volume, which was to contain the revised scholia and commentary, was never published.

XIII. Hoerstel's edition, published at Brunswick in 1807.

XIV. Schaefer's revision of Brunck's edition, published at Leipzig in 1810–1813. The second volume is valuable as it contains for the first time the Parisian scholia.

XV. Wellauer's edition, published by Teubner, Leipzig, in 1828. It consists of two volumes, the first containing the text with full critical and occasional explanatory notes, the second containing the scholia, both Florentine and Parisian, and indices which are useful, though often most inaccurate.

XVI. Lehrs' edition, published by Didot, Paris, in 1840. The text is a reproduction of Wellauer's, with slight alterations, and the Latin translation is closely modelled on that of Beck.

XVII. Merkel's smaller edition, published at Leipzig in 1852. It is a text based on the Codex Laurentianus, and is familiar as being still the ordinary Teubner text.

XVIII. Merkel's larger edition, published by Teubner, Leipzig, in 1853. The text in this invaluable edition is a marked improvement on the earlier one. The work includes a full apparatus criticus, the readings of L and G being recorded with most minute accuracy, while those of the other mss. are

noticed where necessary. The second volume contains, in addition to Merkel's *Prolegomena*, the scholia from the Codex Laurentianus edited by Keil.

XIX. Seaton's edition, with brief critical notes, published by the Clarendon Press, Oxford, in 1901.

TRANSLATIONS

Latin.—The first Latin translation was that by Hartung, published in the Basle edition of 1550. In addition to that by Rotmar (Salzburg, 1570), which was incorporated in the later Basle editions, we have those of Hoelzlin, Shaw, Beck, and Lehrs, already mentioned in connexion with their editions of the poem.

English.—E. B. Green and F. Fawkes (London, 1780), W. Preston (Dublin, 1803), E. P. Coleridge (London, 1889), A. S. Way (London, 1910).

French.—Caussin (Paris, 1796), H. de la Ville de Mirmont (Bordeaux and Paris, 1892). There is also a translation of a part of the poem entitled: "Apolonius de Rhodes, Jason et Médée. Traduction et notices d'A. Pons. Paris, 1882."

German.—Bodmer (Zürich, 1779), Wilmann (Cologne, 1832), C. N. v. Osiander (Stuttgart, 1837).

Italian.—Subsequent to Flangini's, which we have already mentioned, there are those of Rota (3rd ed., Milan, 1864) and Bellotti (Florence, 1873).

Swedish.—Palmblad (Upsala, 1836).

Danish.—Christensen-Schmidt (Kjobenhavn, 1897).

APOLLONII RHODII
ARGONAVTICA

SIGLA

| | |
|----------------|--------------------------------|
| G | = Codex Guelferbytanus |
| L | = Codex Laurentianus xxxii, 9 |
| L 16 | = Codex Laurentianus xxxii, 16 |
| Pariss. | = Codices quinque Parisini |
| Vatt. | = Codices quattuor Vaticani |
| Vind. | = Codex Vindobonensis |
| Vrat. | = Codex Vratislaviensis |
| schol. | = scholia Laurentiana |
| schol. Flor. | = scholia Florentina |
| schol. Par. | = scholia Parisina |
| schol. utraque | = schol. Flor. et schol. Par. |

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΤΤΙΚΩΝ Α

SUMMARY.—Invocation of Phoebus (1-4)—Origin of the quest of the golden fleece (5-22)—Catalogue of the Argonauts (23-227)—Why called Minyae (228-233)—They assemble at Pagasae; grief of Alcimede at parting with her son; Jason comforts her (234-305)—Jason leaves his home; his wondrous beauty (306-316)—Acastus and Argus join the assembled heroes (317-330)—Jason exhorts them to choose a leader (331-340)—Jason is chosen, and ordains a sacrifice to Phoebus (341-362)—Launch of the Argo (363-394)—The rowers cast lots for the benches (395-401)—An altar built to Phoebus; prayer of Jason (402-424)—The sacrifice; Idmon declares the will of Phoebus (425-447)—Vaunts of Idas; rebuked by Idmon; Jason stays the quarrel (448-495)—Song of Orpheus (496-518)—The Argo leaves the harbour (519-558)—They pass the headland of Tisa; song of Orpheus (559-579)—The voyage to Lemnos (580-608)—Story of the Lemnian women (609-639)—Aethalides sent as herald to Hypsipyle (640-656)—Council of the Lemnian women; speech of Hypsipyle (657-666)—Speech of Polyxo (667-696)—Iphinoe sent as envoy to the Argonauts (697-720)—Jason sets forth for the city; his mantle described (721-773)—He comes to the palace of Hypsipyle (774-792)—Her deceitful speech (793-833)—The Argonauts are brought as guests to the city (834-860)—Feasting and revelry; Heracles upbraids his comrades; they prepare to leave the island (861-874)—Grief of the Lemnian women (875-885)—Parting of Jason and Hypsipyle (886-909)—The Argonauts land at Samothrace, and are initiated in the rites (910-921)—Voyage to the Propontis (922-935)—They reach the land of the Doliones (936-960)—Cyzicus, the king, welcomes them (961-988)—Fight with the giants (989-1011)—They set out, but are driven back by a tempest; struggle with the Doliones in the darkness; Cyzicus is slain; funeral rites and honours (1012-1077)—The winds are contrary; a favourable omen appears, and is interpreted by Mopsus (1078-1102)—They sacrifice to Rhea, and leave the Doliones (1103-1152)—The heroes vie in rowing; Heracles breaks his oar; they reach the Mysian land (1153-1186)—Heracles goes into the forest in quest of an oar (1187-1206)—Hylas carried off by the Nymphs (1207-1239)—Polyphemus tells Heracles of the loss of Hylas (1240-1260)—Wild grief of Heracles; his search for Hylas (1261-1272)—The others set sail; they discover the loss of Heracles and Polyphemus; Telamon chides Jason (1273-1295)—The sons of Boreas oppose Telamon (1296-1309)—Prophecy of the sea-god Glaucus (1310-1328)—Telamon and Jason are reconciled (1329-1344)—The destiny of Heracles and Polyphemus (1345-1357)—Arrival at the land of the Bebryces (1358-1362).

Ἀρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν
μνήσομαι, οἳ Πόντιοιο κατὰ στόμα καὶ διὰ πέτρας
Κυανέας βασιλῆος ἔφημοσύνῃ Πελῖας

- 1. Ἀρχόμενος: ἀρχομαι was the *vox propria* for the opening invocation of a hymn, cf. Arat. *Phaen.* 1, Ἐκ Διὸς ἀρχώμεσθα, Hom. *Il.* 9. 97, ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι. It has here a special appropriateness, as the oracle of Apollo brought to pass the quest of the golden fleece.

κλέα φωτῶν: cf. *Il.* 9. 189, ἕειδε

δ' ἄρα κλέα ἀνδρῶν. Since the *a* is shortened in Homer in the phrase κλέα ἀνδρῶν, Ap. regards himself as justified in treating the *a* as short generally. We find the same expression in h. Hom. 32. 18, σέο δ' ἀρχόμενος κλέα φωτῶν ἄσομαι ἡμιθέων.

3. Κυανέας: cf. Eur. *Med.* 1, εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος

χρῦσειον μετὰ κῶας εὐζυγον ἤλασαν Ἀργῶ.

Τοίην γὰρ Πελὶς φάτιν ἔκλυεν, ὥς μιν ὀπίσσω

5

μοῖρα μένει στυγερή, τοῦδ' ἀνέρος, ὄντιν' ἴδοιτο

δημόθεν οἰοπέδιλον, ὑπ' ἐννεσίῃσι δαμῆναι.

δηρὸν δ' οὐ μετέπειτα τετὴν κατὰ βάξιν Ἰήσων

χειμερίοιο ρέεθρα κιὼν διὰ ποσσὶν Ἀναύρου

ἄλλο μὲν ἐξεσάωσεν ὑπ' ἰλῦος, ἄλλο δ' ἐνερθεν

10

κάλλιπεν αὐθι πέδιλον ἐνισχύμενον προχοῇσιν.

ἴκετο δ' ἐς Πελὶν αὐτοσχεδὸν ἀντιβολήσων

εἰλαπίνης, ἣν πατρὶ Ποσειδάωνι καὶ ἄλλοις

8. μετέπειτ' ἐτεῖν Merkel: μετέπειτα τοίην marg. Vrat. et Paris. unius: μετέπειτα θεῖν Cuper: μετέπειτ' αὐτὴν Köchly.

Κόλχων ἐς αἶαν κυανέας Συμπληγάδας, where Verrall explains the epithet as 'blue (misty, distant).'

4. Ἀργῶ: ὁ μὲν Ἀπολλώνιος καλεῖ τὴν Ἀργῶ ἀπὸ Ἀργου τοῦ κατασκευάσαντος. Φερεκύδης δὲ ἀπὸ Ἀργου τοῦ Φρίξου υἱοῦ ταύτην δέ φασι πρώτην ναῦν γενέσθαι. ἄλλοι δὲ λέγουσι ὅτι Δαναὸς διωκόμενος ὑπὸ Αἰγύπτου πρώτος κατεσκεύασεν, ὅθεν καὶ Δαναὸς ἐκλήθη. Schol. See on 3. 341.

5. φάτιν: the use of φάτις for φήμη 'a voice from heaven,' 'an oracle,' is not Homeric. In Hom. it means 'common talk amongst men,' *fama*.

7. οἰοπέδιλον: 'with but one sandal,' ἅπ. λεγ., cf. οἰοχίτων. We have the same legend in Pind. P. 4. 73 sqq., ἦλθε δὲ οἱ (sc. Pelias) κρυνὸν πυκινῷ μάντευμα θυμῷ . . . τὸν μονοκρήπιδα πάντως ἐν φυλακῇ σχεθέμεν μεγάλα. ἐννεσίῃσι: 'designs' *lit.* 'suggestions' (ἐνίημι inicio).

8. τετὴν: refers to Φοῖβε (v. 1). The word has been suspected by almost all critics, but I think that Samuelsson (*Ad Ap. Rh. Adversaria*) is right in maintaining its genuineness. The poet is anxious to show the intimate connexion of Apollo with the expedition, and his responsibility therefor. In v. 414 Jason says in his prayer to Apollo, αὐτὸς γὰρ ἐπαίτιος ἔπλεν ἀέθλων. Pindar (*l.c.*) describes the oracle to Pelias as πὰρ μέσον ὀμφαλὸν εὐδένδροιο ῥηθὲν ματέρος, and it is not probable that Ap. would omit to mention directly that the prophecy, on which the whole story hinges, came from Apollo. Samuelsson compares the apostrophe to Apollo in 4. 1706. Merkel's ἐτεῖν is

ingenious, but the epithet is pointless, and the fem. of ἐτεός is only found in the adv. ἐτεῖν. βάξιν: cf. the use of *dictio* in Liv. 8. 24, accito ab Tarentinis in Italianum data dictio erat, caveret Acherusiam aquam, etc.

9. Ἀναύρου: a river in Magnesia in Thessaly, flowing past Iolcus into the Pagasean gulf; cf. Simonides 53 (Bergk), ὃς δουρὶ πάντας Νίκασε νέους δινάνετα βαλὼν Ἀναυρον ὑπὲρ πολυβότρυος ἐξ Ἰωλκοῦ. Ap. here calls it χειμέριος 'swollen with winter snows,' and later it came to be used for any mountain-torrent, e.g. Lyc. 1424, ἅπας δ' ἀναύρων νασμὸς ἀνανθήσεται.

10. ὑπ' ἰλῦος: cf. the use of ὑπό with ἀρπάζειν, ῥύεσθαι, ἐρύειν, of rescuing from another's power.

11. προχοῇσιν: τῶν ποταμῶν οἱ συμβάλλοντες τόποι τῇ θαλάσῃ προχοαὶ λέγονται, Schol. This is generally the meaning, cf. *Il.* 17. 263, ἐπὶ προχοῇσι διυπετέος ποταμοῖο, but here it would seem more natural to take it of the flood pouring over the banks, cf. 4. 271 where it is used of the overflowing of the Nile.

12. αὐτοσχεδόν: generally used by Ap. of time 'forthwith,' *ilico*, e.g. 35 *infr.*; sometimes of place 'close at hand,' e.g. 594. In Hom. it is always used like *comminus* of hand-to-hand fighting.

ἀντιβολήσων: ἀντιβολεῖν c. gen. = μετέχειν, c. dat. = παρεῖναι, c. acc. = ἰκετεύειν.

13. εἰλαπίνης: Athenaeus, 362 E, τὰς θυσίας καὶ τὰς λαμπρότερας παρασκευὰς ἐκάλουν οἱ παλαιοὶ εἰλαπίνας, καὶ τοῖς τούτων μετέχοντας εἰλαπιναστάς. Athen.

ρέζε θεοῖς, Ἥρης δὲ Πελασγίδος οὐκ ἀλέγιζεν.
αἰψα δὲ τόνγ' ἐσιδὼν ἐφράσσατο, καὶ οἱ ἄεθλον
ἔντυε ναυτιλίας πολυκηδέος, ὅφρ' ἐνὶ πόντῳ
ἦε καὶ ἀλλοδαποῖσι μετ' ἀνδράσι νόστον ὀλέσση.

15

Νῆα μὲν οὖν οἱ πρόσθεν ἐπικλείουσιν αἰοδοὶ
Ἄργον Ἀθηναίης καμέειν ὑποθημοσύνησιν.
νῦν δ' ἂν ἐγὼ γενεήν τε καὶ οὔνομα μυθησαίμην
ἡρώων, δολιχῆς τε πόρους ἀλός, ὅσσα τ' ἔρεξαν
πλαζόμενοι· Μοῦσαι δ' ὑποφήτορες εἶεν αἰοιδῆς.

20

15. τόνδ' L 16.

17. ἦέ κεν Brunk.

18. ἐπικλείουσιν Brunk: ἔτι κλείουσιν codd.

20. τε delevit Wernicke.

goes on to suggest connexions with λαφύττειν, λαπάζειν, and λάπτειν. Fick explains it as ἐ-Φλαπ-ινη, connected with Lat. *volup*. In Hom. we have it contrasted with ἔρανος, e.g. *Od.* i. 226, ii. 415.

14. Πελασγίδος: worshipped in Pelasgiotis in Thessaly (v. n. 580); cf. Prop. 2. 28. 11, Iunonis templa Pelasgae. οὐκ ἀλέγιζεν: cf. 3. 65.

16. ἔντυε . . . ὅφρα . . . ὀλέσση: the subj. with ὅφρα after a past tense, which Brunk condemns as solecistic, is found frequently in Ap., e.g. 3. 1307, 4. 907; so too with ἵνα, 4. 60, 2. 1094.

18. ἐπικλείουσιν: Samuelsson vainly tries to defend ἔτι κλείουσιν by taking οἱ as the dative of the pronoun, and πρόσθεν ἔτι = iam antea.

19. Ἀθηναίης ὑποθημοσύνησιν: taken from *Il.* 15. 412, where the skilful shipwright (τέκτων) works with the στάθμη under the guidance of Athene. Catullus, 64. 9, describes the goddess building the Argo: Ipsa levi fecit volitante flamine currum Pineae coniungens inflexae texta carinae; cf. Val. Fl. i. 92.

22. υποφήτορες: the explanation of this word given by Seaton (*Cl. Rev.* ii 84) is the most satisfactory. Correcting the view of L. and S. that ὑποφήτωρ is the same as ὑποφήτης in this passage, he says, "rather ὑποφήτωρ is here the correlative of ὑποφήτης. The Muses are the 'suggesters' of the song to the poet, and so in iv 1381 he calls himself ὑπακουὸς Πιερίδων. The poet is Μουσῶν ὑποφήτης and προφήτης." Again, in

Cl. Rev. vi 394, when commenting on de Mirmont's rendering 'inspiratrices,' he adds, "I cannot but think the theory of A. Gercke (*Rhein. Mus.* xlv 135) that Apollonius here presumptuously makes the Muses the interpreters of his song, and is afterwards (iv 1381) obliged to sing a palinode in consequence of the ridicule of Theocritus and Callimachus, rather far-fetched." On the other hand, we find ὑποφήτωρ synonymous with ὑποφήτης in *Anth. P.* 14. 1, τόσσους Πιερίδων ὑποφήτορας αὐτὸς ἀγινῶ.

22-228. Walther (*De Ap. Rhod. Argonaut. rebus geographicis*) shows that our poet in his catalogue of Argonauts followed as closely as his theme allowed the geography of the catalogue of the ships in *Il.* 2. 484-760. Beginning with Boeotia, the Homeric catalogue goes on to Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, the islands of the Aegean, and lastly to Thessaly. Thus we have in the Homeric catalogue the oldest περιήγησις Ἑλλάδος. Apollonius begins with Pieria on the northern borders of Greece, and passes on to Thessaly, the Opuntian Locrians, Euboea, Aegina, Boeotia, Attica, the Peloponnesus (here he inserts the heroes from Miletus and Samos), Aetolia, Phocis, and, having mentioned the Thracian heroes, Zetes and Calais, winds up with Acastus, who dwelt in Iolcus in Thessaly, from which the expedition sailed. The details with regard to the several Argonauts mentioned by different writers have been laboriously accumulated by Burmann, Krause, Mueller,

Πρῶτά νυν Ὀρφῆος μνησώμεθα, τόν ρά ποτ' αὐτὴ
 Καλλιόπη Θρηίκι φατίζεται εὐνηθεῖσα
 Οἰάγρῳ σκοπιῆς Πιμπληίδος ἄγχι τεκέσθαι. 25
 αὐτὰρ τόνγ' ἐνέπουσιν ἀτειρέας οὔρεσι πέτρας
 θέλξαι ἀοιδῶν ἐνοπῇ ποταμῶν τε ῥέεθρα.
 φηγοὶ δ' ἀγριαδες, κείνης ἔτι σήματα μολπῆς,
 ἀκτῆς Θρηικίης Ζώνης ἐπι τηλεθώσαι
 ἐξείης στιχόωσιν ἐπήτριμοι, ἃς ὄγ' ἐπιπρὸ 30
 θελγομένας φόρμιγγι κατήγαγε Πιερίηθεν.
 Ὀρφέα μὲν δὴ τοῖον ἑὼν ἐπαρωγὸν ἀέθλων
 Αἰσονίδης Χείρωνος ἐφημοσύνησι πιθήσας
 δέξατο, Πιερίη Βιστωνίδι κοιρανέοντα.
 Ἦλυθε δ' Ἀστερίων αὐτοσχεδόν, ὃν ρά Κομήτης 35
 γείνατο δινῆεντος ἐφ' ὕδασιν Ἀπιδανοῖο,
 Πειρεσιᾶς ὄρεος Φυλληίου ἀγχόθι ναίων,

30. στιχόωντο schol. Par.

and Jessen, but all such investigations serve but to show what Grote calls 'the impracticability of fabulous chronology.'

23. Ὀρφῆος: cf. Pind. *P.* 4. 176, ἐξ Ἀπόλλωνος δὲ φορμικτὰς ἀοιδᾶν πατήρ ἐμολεν εὐαίνητος Ὀρφεύς.

25. σκοπιῆς: here, as in Hom., of a mountain peak, *lit.* 'a look-out place,' *specula*; cf. 999. Πιμπληίδος: Pimpleia in Pieria, a mountain (in later times a fountain) sacred to the Muses, who were hence called Πιμπληίδες, cf. Hor. *C.* 1. 26. 9, Pimplei dulcis.

26-7. Cf. Hor. *C.* 1. 12. 6: Haemo Unde vocalem temere insecutae Orphea silvae Arte materna rapidos morantem Fluminum lapsus celeresque ventos Blandum et auritas fidibus canoris Ducere quercus.

28. σήματα μολπῆς: 'memorials of his minstrelsy.'

29. Ζώνης: cf. Mela 2. 2, Serrium, et quo canentem Orphea secuta narrantur etiam memora, Zone.

30. ἐξείης στιχόωσιν: two interpretations have been proposed: (1) *ordine stant*. (Brunck), *στοιχῶν ἐν εἰσὶ* Schol., (2) *ordine incedunt* (Wellauer). The latter is more poetical. The trees are represented by a poetic licence as still marching in serried array, cf. Arat. *Phaen.* 371, οἷά τε πολλὰ Ἐξείης στιχόωντα παρέρχεται αὐτὰ κέλευθα. In

Hom. we find only the deponent στιχάσμαι, of troops marching in ranks, e.g. *Il.* 2. 92, ἐστιχόωντο Ἰλαδὸν εἰς ἀγορὴν. Ap. uses the word again in 1227 and 4. 1181.

31. Πιερίηθεν: Pieria was properly the tract between the mouths of the Peneius and Haliacmon, at the foot of Olympus, cf. *Il.* 14. 225.

33. Χείρωνος ἐφημοσύνησι: the Schol. tells us that Chiron had predicted that the Argonauts would safely pass the home of the Sirens if Orpheus went with them, a prophecy which was fulfilled, v. 4. 905 sqq.

34. Βιστωνίδι: the Bistones were a Thracian tribe: cf. Val. Fl. 3. 160, Bistoniae magnus alumnus (= Orpheus). In Claudian, *Rapt. Pros. praef.* 2. 8, Bistonica chelys = the lyre of Orpheus.

35. Ἀστερίων: cf. Val. Fl. 1. 355, celer Asterion quem matre cadentem Piresius gemino lavit pater amne Cometes Segnior Apidani vires ubi sentit Enipeus. αὐτοσχεδόν: v. n. 12. Lehrs wrongly renders it here 'sua sponte,' and is followed by de M. 'de son propre mouvement.'

37. Πειρεσιᾶς: Stephanus (*s.v.* Ἀστέριον) says that Peiresiae was the same town as Ἀστέριον, situated at the junction of the Apidanus and Enipeus, and mentioned in *Il.* 2. 735.

ἔνθα μὲν Ἀπιδανὸς τε μέγας καὶ δῖος Ἐνιπεὺς
ἄμφω συμφορέονται, ἀπόπροθεν εἰς ἔν ἰόντες.

Λάρισαν δ' ἐπὶ τοῖσι λιπὼν Πολύφημος ἵκανε 40
Εἰλατίδης, ὃς πρὶν μὲν ἐρισθενέων Λαπιθῶν,
ὀππότε Κενταύροις Λαπίθαι ἐπὶ θωρήσσοντο,
ὀπλότερος πολέμιζε· τὸτ' αὖ βαρύθεσκέ οἱ ἤδη
γυῖα, μένεν δ' ἔτι θυμὸς ἀρήιος, ὥς τὸ πάρος περ.

Οὐδὲ μὲν Ἴφικλος Φυλάκῃ ἐνὶ δηρὸν ἔλειπτο, 45
μήτρως Αἰσονίδαο· κασιγνήτην γὰρ ὄπνιεν
Αἴσων Ἀλκιμέδην Φυλακηίδα· τῆς μιν ἀνώγει
πιοσύνη καὶ κῆδος ἐνικρινθῆναι ὁμίλῳ.

Οὐδὲ Φεραῖς Ἀδμητος ἐυρρήνεσσιν ἀνάσσων 50
μῖνεν ὑπὸ σκοπιῇν ὄρεος Χαλκωδονίοιο.

39. ἀπόπροθι Pariss., Bruck.

43. προμάχιζε Meineke.

38. Ἀπιδανὸς . . . Ἐνιπεὺς : for the rivers of Thessaly, v. Hdt. 7. 129. The most important is the Enipeus, which flows through the plain of Pharsalus, and falls into the Peneius. Its chief tributary is the Apidanus. Cf. Lucan 6. 373, it gurgite raptō Apidanos, numquamque celer nisi mixtus Enipeus; Ov. Met. 1. 579, irrequietus Enipeus. Apidanusque senex.

39. ἀπόπροθεν : 'from their distant sources.'

40. Λάρισαν : the capital of Pelasgiotis, on the banks of the Peneius. Πολύφημος : cf. Il. 1. 264, ἀντίθειον Πολύφημον. He was left behind along with Heracles in Mysia (1241 sqq.), and founded the city of Cios (1347).

41. Εἰλατίδης : according to other legends he was the son, not of Elatus, but of Poseidon.

42. For the war between the Lapithae and Centaurs v. Diod. 4. 70, Paus. 1. 7. 2, Ov. Met. 12. 210, Hor. C. 1. 18. 5.

43. ὀπλότερος : 'was the youngest warrior amongst the mighty Lapithae' (lit. 'younger than the others'). The traditional derivation of ὀπλότερος from ὀπλον, 'more capable of bearing arms' and so 'younger,' is doubtful. Buttmann connects it with ἔπομαι, Doederlein with ἀπαλός. See Leaf on Il. 14. 267.

βαρύθεσκε : cf. Soph. O. T. 17, σὺν γῆρα βαρεῖς, Hor. S. 1. 1. 14, gravis annis miles.

44. μένεν κ.τ.λ. : cf. Aen. 9. 611, nec tarda senectus Debilitat vires animi, mutataque vigorem.

45. Ἴφικλος : for the βίη Ἴφικληΐη and his connexion with Melampus v. Od. 11. 289, Il. 2. 705, 23. 636. Φυλάκῃ : in Phthiotis in Thessaly, cf. Il. 2. 695. ἔλειπτο : Rzach explains this as formed on the false analogy of aorists like ἔδεκτο, in which we have the verbal stem and not the present stem. Nonnus imitated Ap. in forming ἄμειπτο (Dion. 44. 241). Buttm. regards ἔλειπτο as a plpf., but Ap. always uses ἀλείπτο. See Curtius, Gr. Verb. 1. 194.

48. πιοσύνη : ἄπ. λεγ., though πῆος is common in Hom. πιοσύνη and κῆδος both mean 'connexion by marriage,' affinitas. Krause explains κῆδος of Iphiclus' care for Jason.

ἐνικρινθῆναι : see on 227. ὁμίλῳ : Aristarchus pointed out that in the Il. ὄμιλος always means 'the battle throng'; with the exception of 10. 338; the sense of 'assembly,' 'company,' is confined to the Od.

49. Φεραῖς : v. n. 318. Ἀδμητος : husband of Alcestis. His kine were pastured by Apollo. Cretheus was grandfather of both Jason and Admetus. ἐυρρήνεσσιν : ἐύρρην = εὐ-Φρην (ἀρνός), cf. πολύρρην. In 3. 1086 we have the form ἑύρρηνος.

50. Χαλκωδονίοιο : ὄρος ὑπεράνω Φερῶν. Schol.

Οὐδ' Ἀλόπη μῖνον πολυλήιοι Ἑρμείας
 υἱέες εὖ δεδαῶτε δόλους, Ἑρυντος καὶ Ἐχίων,
 τοῖσι δ' ἐπὶ τρίτατος γνωτὸς κίε νισσομένοισιν
 Αἰθαλίδης· καὶ τὸν μὲν ἐπ' Ἀμφρυσσοῖο ῥοῇσιν
 Μυρμιδόνος κούρη Φθιάς τέκεν Εὐπολέμεια·
 τῷ δ' αὖτ' ἐκγεγάτην Μενετηίδος Ἀντιανείρης.

55

Ἦλνυθε δ' ἀφνειὴν προλιπὼν Γυρτῶνα Κόρωνος
 Καινείδης, ἐσθλὸς μὲν, εὐὸ δ' οὐ πατρὸς ἀμείνων.
 Καινέα γὰρ ζῶόν περ ἔτι κλείουσιν αἰοῖδοι
 Κενταύροισιν ὀλέσθαι, ὅτε σφέας οἶος ἀπ' ἄλλων
 ἦλασ' ἀριστῶν· οἱ δ' ἔμπαλιν ὀρμηθέντες
 οὔτε μιν ἐγκλίνει προτέρω σθένον, οὔτε δαίξαι·
 ἀλλ' ἄρρηκτος ἄκαμπτος ἐδύσετο νειόθι γαίης,

60

51. πολυλήϊοι Pierson.

59. Καινέα γὰρ δὴ πρόσθεν ἔτι κλείουσιν schol. Ven. ad *Il.* 1. 264: Καινέα γὰρ δὴ πρόσθεν ἐπικλείουσιν Herwerden.

61. ἀριστεύων Vat. unus, Pariss. quattuor, Brunck, Wellauer.

62. ἀγκλίνει L man. sec.: ἐγκλίνει G: ἐγκλίνει vulg.

63. ἐδύσατο Brunck.

51. Ἀλόπη: a town of Phthiotis, cf. *Il.* 2. 682. πολυλήιοι: cf. *Il.* 5. 613, ναῖε πολυκτῆμων, πολυλήιος. Ἑρμείας υἱέες: cf. Pind. *P.* 4. 178, πέμπε δ' Ἑρμῆας χρυσόραπισ διδύμους υἱοὺς ἐπ' ἄρτυτον πόνον, | τὸν μὲν Ἐχίονα, κεχλάδοντας ἦβα, τὸν δ' Ἑρυντον. Hermes himself is called δολοφραδῆς, h. Hom. *Merc.* 282.

53. γνωτός: in Ap. this word always means 'kinsman,' a meaning which we sometimes find in Hom., e.g. *Il.* 15. 350, γνωτοί τε γνωταί τε, 'brothers and sisters.' Homer also uses it in the sense of 'well-known,' 'clearly perceived.' νισσομένοισι: the form νισσομαι, for νεισ-ῖ-ομαι (Curtius), or νι-νσ-ῖ-ομαι (Osthoff), is now generally accepted as correct; νεισσομαι, though defended by Eustathius on *Od.* 9. 58, is contrary to all analogy, as κρίσσων is the only example of σσ after the diphthong ει, v. La Roche, *Hom. Textkr.* 317; Boeckh on Pind. *O.* 3. 10; Leaf on *Il.* 13. 186.

54. Αἰθαλίδης: as son of Hermes he is sent as herald to Hypsipyle at Lemnos, v. 640 sqq. where his wondrous powers are described. Ἀμφρυσσοῖο: a river in Thessaly (Strab. 371, 49). Virgil, *G.* 3. 2, speaks of Apollo as 'pastor ab Amphryso.'

57. Γυρτῶνα: Gyrtion or Gyrtiona

(Γυρτῶνη, *Il.* 2. 738) was a town of Perrhaebia, in Thessaly, near Larissa.

59. 'for poets sing how Caeneus, though still alive, was slain by the Centaurs': cf. *Orph. Arg.* 171, ζῶν τ' ἐν φθιμένοισι μολεῖν ὑπὸ κεύθεα γαίης. For the legend of Caeneus and his invulnerability and how he was buried alive under a mass of trees by the Centaurs v. Ov. *Met.* 12. 171 sqq. Another legend with regard to him is referred to by Virg., *Aen.* 6. 448.

61. ἔμπαλιν: at first Caeneus drove them in flight (ἦλασε), but they turned back (ἔμπαλιν) and charged afresh.

62. ἐγκλίνει προτέρω: 'to make him give ground and flee before them.' ἐγκλίνειν is used by Polybius in the sense of routing, cf. *inclinare in fugam*, and the pass. in Soph. *fr.* 607, ὑπείκει καὶ θέλων ἐγκλίνεται. ἀνακλίνειν (v. cr. n.) does not seem to be so used. προτέρω is curious: Ap. was probably thinking of διώκειν προτέρω, *Il.* 5. 672.

63. The Schol. tells us that this is borrowed from Pindar (*fr.* 167 Bergk), ὁ δὲ χλωραῖς ἐλάταισι τυπεῖς ὄχεθ' ὑπὸ χθόνα Καινεὺς σχίσας ὀρθῶ ποδὶ γᾶν: cf. Plut., *de absurd. Stoic. opin.* c. 1, ὁ Πινδάρου Καινεὺς εὐθυναν ὑπείχεν, ἀπιθάνως ἄρρηκτος σιδήρῳ καὶ ἀπαθὴς τὸ

θεινόμενος στιβαρῇσι καταΐγδην ἐλάττησιν.

Ἦλυθε δ' αὖ Μόψος Τιταρήσιος, ὃν περὶ πάντων 65

Λητοΐδης ἐδίδασκε θεοπροπίας οἰωνῶν

ἥδ' ἐκαὶ Εὐρυδάμας Κτιμένου πάϊς· ἄγχι δὲ λίμνης

Ξυνιάδος Κτιμένην Δολοπηίδα ναιετάασκεν.

Καὶ μὲν Ἄκτωρ νῆα Μενοίτιον ἐξ Ὀπόεντος 70

ᾠρσεν, ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο.

Εἴπετο δ' Εὐρυτίων τε καὶ ἀλκῆεις Ἐρυβώτης,

νῆες ὁ μὲν Τελέοντος, ὁ δ' Ἴρου Ἀκτοριῖδο·

ἦτοι ὁ μὲν Τελέοντος ἐκκλειῆς Ἐρυβώτης,

Ἴρου δ' Εὐρυτίων. σὺν καὶ τρίτος ἦεν Ὀιλεὺς,

ἕξοχος ἡγορέην καὶ ἐπαΐξαι μετόπισθεν 75

εὖ δεδαῶς δῆοισιν, ὅτε κλίνωσι φάλαγγας.

Αὐτὰρ ἀπ' Εὐβοίης Κάνθος κίε, τὸν ῥα Κάνηθος

76. κλίνειε Brunck ex schol. Par.

σῶμα πλασσύμενος, εἴτα καταδὺς ἄπρωτος
ὑπὸ γῆν, κ.τ.λ. νειόθι γαίης = εἰς τὸ
νέρετρον γῆς. Ap. uses νειόθι freely to
express motion: cf. ὑψόθι, 4. 925. On
the laxity of the Alex. writers in this
matter v. Meineke on Call. Ἰου. 30.
For ἐδύσετο v. n. 4. 865.

64. καταΐγδην: an adv. only found
here. It describes the downward sweep
of the falling fir trees (cf. μεταΐγδην,
2. 95). L. and S. wrongly say that it
takes the dative here.

65. Τιταρήσιος: cf. Hes. Sc. 181,
Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ὕζον
Ἀρηος. Mopsus was so called either
from his grandfather Titaron (cf. Τιταρώ-
νειος, Lyc. 881), or from being one of
the Lapithae who dwelt about Mt.
Titarus in Thessaly. Mopsus was also
said to have been a son of Apollo: cf.
Val. Fl. 1. 383, Hic vates, Phoebeique
fides non vana parentis, Mopsus.

66. θεοπροπίας οἰωνῶν: cf. Pind. P.
4. 190, μάντις ὀρνίχεσσι καὶ κλάροισι
θεοπροπέων ἱεροῖς Μόψος ἄμβασε στρατὸν
πρόφρων.

67. Εὐρυδάμας: not mentioned by
Apollod. or Val. Fl.

68. Κτιμένην: a town in the south of
Thessaly on the borders of Dolopia and
Phthia. Lake Xynias took its name
from the town of Xynia mentioned in
Livy 32. 13; 33. 3. This lake is con-
fused with Boebeis (near Mt. Ossa) by

our Schol. and in Steph. s. v. Ξυνία.

69. Ἄκτωρ: not mentioned by Apol-
lod. or Val. Fl.

Ὀπόεντος: Ὀποῦς was the capital of
the Opuntian Locrians: cf. Il. 2. 531.
They are mentioned in 4. 1780.

71. Εὐρυτίων: constantly confused by
the ancients themselves with Ἐρυτος,
52 supr. Eurytion was slain through
misadventure by Peleus in the Caly-
donian boar-hunt (Apollod. 3. 13. 1).

Ἐρυβώτης: skilled in the healing art,
cf. 2. 1039. The Schol. says that Hero-
dorus called him Εὐρυβάτης.

74. Ὀιλεὺς: father of Ajax, cf. Val.
Fl. 1. 372, Aen. 1. 41.

75-6. Homer, Il. 14. 521, says of Ajax
(Ὀϊλῆος ταχὺς νείος), οὐ γὰρ οἱ τις ὁμοῖος
ἐπισπένθαι ποσὶν ἦεν Ἀνδρῶν τρεσσάντων,
ὅτε τε Ζεὺς ἐν φόβον ὕρσῃ. Forgetting
this, Burmann suggested that the mean-
ing of our passage is that it was when
his own side were giving way that
Oileus attacked the enemy on the rear.
de M., on the ground that it does not
require much skill to attack from behind
a flying foe, adopts Burmann's mistaken
view, translating, "très habile à s'élancer
par derrière sur les ennemis, au moment
où ils commencent à faire plier les
phalanges." For ὅτε c. subj. cf. 1100,
2. 938, 3. 1267, 4. 1579, 1730; Monro,
H. G. 289.

77. Κάνθος: the Schol. says he was

πέμπεν Ἀβαντιάδης λεληγμένον· οὐ μὲν ἔμελλεν
 νοστήσειν Κήρινθον ὑπότροπος. αἶσα γὰρ ἦεν
 αὐτὸν ὁμῶς Μόσφον τε δαήμονα μαντοσυνάων
 πλαγχθέντας Λιβύης ἐνὶ πείρασι δηωθῆναι.
 ὥς οὐκ ἀνθρώποισι κακὸν μήκιστον ἐπαυρεῖν,
 ὅπποτε κἀκείνους Λιβύῃ ἐνὶ ταρχύσαντο,
 τόσσον ἐκάς Κόλχων, ὅσσον τέ περ ἡελίοιο
 μεσσηγὺς δύσιές τε καὶ ἀντολαὶ εἰσορόωνται. 80

Τῷ δ' ἄρ' ἐπὶ Κλυτίος τε καὶ Ἴφίτος ἡγερέθοντο,
 Οἰχαλῆς ἐπίουροι, ἀπηνέος Εὐρύτου υἱες,
 Εὐρύτου, ᾧ πόρε τόξον Ἐκηβόλος· οὐδ' ἀπόνητο
 δωτίνης· αὐτῷ γὰρ ἐκὼν ἐρίδηνε δοτῆρι.

Τοῖσι δ' ἐπ' Αἰακίδαι μετεκίαθον· οὐ μὲν ἄμ' ἄμφω, 90
 οὐδ' ὁμόθεν· νόσφιν γὰρ ἀλευάμενοι κατένασθεν

82. κακὸν schol., Pariss. quattuor, L 16: κακὸν corr. κακῶν G: κακῶν vulg.

89. ἐλὼν Kœchly. αὐτὸς Brunn.

son of Canethus, and grandson of Abas, from whom the Abantes in Euboea (4. 1214) took their name.

79. Κήρινθον: town in N.E. of Euboea, cf. *Il.* 2. 538.

80. For the death of Canthus in Libya v. 4. 1485 sqq. Mopsus perished there from a snake-bite, v. 4. 1502 sqq.

82. 'How true it is that there is no disaster which can be called the most remote for men to meet with.' ἐπαυρεῖν is added epexegetically. There was no disaster apparently more remote for heroes sailing from Thessaly to Colchis and back than to die in Libya, and yet Canthus and Mopsus meet with this doom. For ἐπαυρεῖν 'to meet with' cf. 2. 174. de M., taking κακόν as subject of ἐπαυρεῖν, translates, "en effet, il n'est pas pour les hommes de malheur si lointain qu'il ne puisse les atteindre," and this is approved by Seaton (*Cl. Rev.* vi 395). The Schol. explains οὐδέν ἐστι μέγιστον κακὸν οὐδ' ἀνθρώπος ἀποτυγχάνει, taking μήκιστον = μέγιστον, for which cf. Eur. *Hērōd.* 818, τὰ μάλιστα ἐμῶν κακῶν.

83. κἀκείνους: Ap. only uses the fuller form ἐκείνος in crasis with καί, (so too κείθεν and κείσε but κἀκείθεν, 4. 1731). He thus agreed with the views of Zenod. and Aristarch. in favour of κείνος, but deviated from them in admitting ἐκείνος in crasis.

ταρχύσαντο: ταρχύω and ταριχεύω are connected by Curtius with *torrere*, τέρσειν. Helbig (*Hom. Epos* pp. 42-3) explains the process as partial mummification, v. Leaf on *Il.* 7. 85.

85. μεσσηγὺς: 'apart.' Colchis and Libya are the two extremes E. and W., as far removed as sunrise and sunset.

86. Both Clytius and Iphitus are omitted by Val. Fl. Distinguish the other Iphitus, son of Naubolus, 207 infr.

87. Οἰχαλῆς: in *Il.* 2. 730, Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος, Oechalia is in Thessaly. Strabo (376, 32) mentions towns of this name in Thessaly, Arcadia, and Euboea. As Ap. has just mentioned Euboea (v. 77), we may infer that it is of the town in Euboea he is speaking.

88. Cf. *Od.* 8. 226, τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας ἴκετ' ἐνὶ μεγάροισι· χολώσάμενος γὰρ Ἀπόλλων Ἐκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι. τόξον: here, as Eustath. observes on *Il.* 15. 441, τόξον οὐ τὸ σκεῦδος σημαίνει, ἀλλὰ τὴν τοξικὴν τέχνην.

οὐδ' ἀπόνητο: cf. *Od.* 11. 324, ἦγε μὲν, οὐδ' ἀπόνητο.

89. ἐκὼν ἐρίδηνε: 'he chose to strive with.' For ἐκὼν = βουληθείς cf. *Il.* 3. 66, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο. Another legend was that Eurytus was slain by Heracles in the sack of Oechalia.

91. ὁμόθεν: *indidem*, 'from the same

Αἰγίνης, ὅτε Φῶκον ἀδελφεὸν ἐξενάριξαν
ἀφραδίῃ. Τελαμὼν μὲν ἐν Ἀθίδι νάσσατο νήσῳ·
Πηλεὺς δὲ Φθίῃ ἐνὶ δώματα ναῖε λιασθεῖς.

Τοῖς δ' ἐπὶ Κεκροπίθην ἀρήιος ἦλυθε Βούτης,
παῖς ἀγαθοῦ Τελέοντος, ἐυμελὲς τε Φάληρος.

Ἄλκων μιν προέηκε πατὴρ ἐός· οὐ μὲν ἔτ' ἄλλους
γῆραος υἱὰς ἔχεν βιότοιό τε κηδεμονῆας.

ἀλλὰ ἐ τηλύγετόν περ ὁμῶς καὶ μῦνον ἔοντα
πέμπεν, ἵνα θρασέεσσι μεταπρέποι ἡρώεσσιν.

Θησέα δ', ὅς περὶ πάντας Ἐρεχθεΐδας ἐκέκαστο,
Ταιναρίην αἰδηλὸς ὑπὸ χθόνα δεσμὸς ἔρκευ,

95

100

94. ἐνὶ Gerhard: ἐνι codd.: Πηλεὺς δ' ἐν Φθίῃ ἐριβώλακι ναῖε λιασθεῖς schol. Pind. *Nem.* 5. 25.

96. ἐυμελὲς Pariss., Brunck.

99. ὅμως vulg.: ὁμῶς (eras. circumfl.) L: ὁμῶς G, L 16.

place.' νόσφιν . . . Αἰγίνης: 'fleeing for their lives they settled far from Aegina'; cf. *Il.* 5. 28, ἐπεὶ ἴδον . . . τὸν μὲν ἀλενόμενον.

93. ἀφραδίῃ: 'unwittingly.' Others render 'in their folly.' The ordinary legend was that Peleus and Telamon, jealous of Phocus for his skill at games, deliberately slew him with a discus (Apollod. 3. 12. 6, Paus. 2. 29. 7).

Ἀθίδι νήσῳ: Salamis.

94. λιασθεῖς: i.e. far apart from his brother.

95. Κεκροπίθην: ἀπὸ τῆς Ἀττικῆς. Κεκροπία γὰρ λέγεται ἡ Ἀττικὴ ἀπὸ Κέκροπος τοῦ βασιλεύσαντος. Schol., cf. *Thuc.* 2. 15. Βούτης: his descendants, the Butidae, were famous at Athens, and there were frescoes in the Erechtheum illustrating the history of the family (Paus. 1. 26. 6). His father Teleon is not to be confused with Teleon father of Erybotes (v. 73).

96. Φάληρος: Pausanias (1. 1. 4) tells us that there was an altar dedicated to him at the port of Phalerum, near Athens, which derived its name from him.

97. Ἄλκων: son of Erechtheus, king of Athens. Burmann conjectures that he is the Alcon in *Virg. E.* 5. 11.

99. τηλύγετον: this word is used three times in the poem, and each time, apparently, in a different sense. Here the meaning seems determined by the preceding line, 'born to him in his old-

age' (καταγηνάσαντι αὐτῷ γενόμενον. Schol.). In 149 it has the general meaning of 'well-beloved' (ἀγαπητός. Schol.), and in 719 the meaning of 'only-begotten' (μονογενής. Schol.). The derivation generally accepted by editors of Hom. is from the root γα- of γένος, etc., and *τῆλως, lit. 'grown big,' *adulescens*; v. Merry and Riddell on *Od.* 4. 11, Leaf on *Il.* 3. 175.

101. Θησέα: Burmann points out the inconsistency in representing Theseus as detained in the underworld and so prevented from joining the expedition, as elsewhere in the poem the exploits of Theseus are spoken of as long anterior.

In 609 sqq. Ap. tells of Hypsipyle daughter of Thoas who was son of Dionysus and Ariadne, and Dionysus only wedded Ariadne after she had been deserted by Theseus. Again, in 3. 996 sqq., Jason recites to Medea the story of Theseus and Ariadne as a tale of bygone days. Apollod. mentions Theseus amongst the Argonauts. *περὶ . . . ἐκέκαστο*: v. n. 138.

102. Ταιναρίην: at Taenarus in Laconia (v. 179) there was said to be an entrance to the underworld, cf. *Virg. G.* 4. 467, Taenarias etiam fauces, alta ostia Ditis. αἰδηλός: 'unseen.' Ap. uses this adj. freely, and it is not easy to determine the precise meaning in each case. It seems to mean 'unseen,' or 'dimly seen,' here, and in 4. 47, 865; 'unsuspected,' 'unforeseen,' in 1. 298,

Πειρίθω ἐσπόμενον κοινὴν ὁδόν· ἡ τέ κεν ἄμφω
 ῥήϊτερον καμάτοιο τέλος πάντεσσιν ἔθεντο.

Τίφως δ' Ἀγνιάδης Σίφαέα κάλλιπε δῆμον
 Θεςπιέων, ἐσθλὸς μὲν ὀρινόμενον προδαῖναναι
 κῦμ' ἄλως εὐρείης, ἐσθλὸς δ' ἀνέμοιο θυέλλας
 καὶ πλόον ἡελίῳ τε καὶ ἀστέρι τεκμήρασθαι.

105

αὐτὴ μιν Τριτωνὶς ἀριστήων ἐς ὅμιλον
 ὤρσεν Ἀθηναίῃ, μετὰ δ' ἥλυθεν ἐλδομένοισιν.

110

αὐτὴ γὰρ καὶ νῆα θοὴν κάμε· σὺν δέ οἱ Ἄργος
 τεύξεν Ἀρεστορίδης κείνης ὑποθημοσύνησιν.
 τῷ καὶ πασάων προφερεστάτῃ ἔπλετο νηῶν,

110. ἥλυθ' ἐελδομένοισιν Rzach.

111-114. uncis inclusit Wellauer.

2. 138; 'destructive,' 'baneful,' in 3. 1132, 4. 1671; 'indefinite,' *ambiguus*, in 4. 681. In the sense of 'unseen,' Hom. uses αἰζήλος, and he always has αἰδηλος with the one meaning, 'making invisible,' and so 'destroying' (ἀφανίζων); v. Butt. *Lexil.*

103. Πειρίθω: for Πειριθόω, the only example of a contraction of this kind in the poem. Rzach suggests that Ap. may have imitated the reading Πάνθω in *Il.* 17. 40, Πανθόω ἐν χεῖρεσσι, κ.τ.λ. κοινὴν: this reading is preferable to κείνην, *illam*, 'that famous,' or κεινήν, *irritam*. Bruck observes that Ap. would have written κενήν, not κεινήν. Theseus and Peirithous shared many enterprises, e.g. the attack on the Centaurs, the carrying off of Helen from Sparta, and the attempt here spoken of to carry off Persephone from the lower world. Peirithous died in the attempt, and Theseus was only delivered by Heracles.

105. Σίφαέα: Siphæe, or Tiphæe, was a town in Boeotia, cf. Thuc. 4. 75. Its connexion with the Argonauts is mentioned in Paus. 9. 32. 3, Τίφαις Βοιωτῶν μάλιστα ἐκ παλαιῶν τὰ θαλάσσια θέλουσιν εἶναι σοφοί, Τίφυν ἄνδρα μνημονεύοντες ἐπιχώριον, ὥς προκριθεὶς γενέσθαι τῆς Ἀργοῦς κυβερνήτης. ἀναφαίνουσι δὲ καὶ πρὸ τῆς πόλεως, ἔνθα ἐκ Κόλχων ὀπίσω κομιζομένην ὀρμίσασθαι τὴν Ἀργῶ λέγουσιν.

106. ἐσθλός κ.τ.λ.: cf. Plat. *Rep.* 488, ἀνάγκη αὐτῷ (sc. τῷ ἀληθινῷ κυβερ-

νήτῃ) ἐπιμέλειαν ποιῆσθαι . . . οὐρανοῦ καὶ ἄστρον καὶ πνευμάτων.

108. πλόον: 'a ship's course.' ἀστέρι: "*Helice sic κατ' ἐξοχὴν dicta, seu major Ursa*, Aratus: 'Ἐλίκη γε μὲν ἄνδρες Ἀχαιοὶ εἶν' ἀλλ' τεκμαίρονται, ἵνα χρὴ νῆας ἀγινεῖν' (Bruck). Cf. also *Od.* 5. 272; Val. Fl. 1. 419, *assidua Tiphys vultum lassatus ab Arcto*.

109. Τριτωνίς: cf. the Homeric *Τριτογένεια*. Lake Tritonis in Libya (4. 1391) was connected by legend with the birth of Athene, as were also three rivers which bore the name Triton. The Schol. says here, *Τρίτωνες τρεῖς Βοιωτίας, Θεσσαλίας, Λιβύης, ἐν δὲ τῷ κατὰ Λιβύην ἐτέχθη ἡ Ἀθηνᾶ*, and on 4. 1311, *Τρίτων ποταμὸς Λιβύης· ἐστὶ δὲ καὶ Βοιωτίας· δοκεῖ δὲ ἡ Ἀθηνᾶ παρ' ἐτέρῳ αὐτῶν γεγενῆσθαι*. Cf. Ellis on Cat. 64. 395, *rapidi Tritonis hera*.

111-114. Wellauer brackets these lines. He thinks that in the earlier edition the poet had described more fully the building of the Argo, and that these four lines are a survival interpolated in the second edition. In their present position they certainly have little point: they merely repeat lines 18 and 19, and forestall 226.

113. τῷ: 'therefore.' The accentuation of this form is doubtful. L has τῷ (read by Merkel), G has τῶ. Leaf, on *Il.* 1. 418, says "τῶ, not τῷ, is the reading of A in all passages where it means 'therefore'; and with this grammatical tradition agrees. It seems to

ὄσσαι ὑπ' εἰρεσίῃσιν ἐπειρήσαντο θαλάσσης.

Φλίας δ' αὐτ' ἐπὶ τοῖσιν Ἀραιθυρέθην ἵκανεν,
 ἔνθ' ἀφνειὸς ἔναιε Διωνύσοιο ἔκhti,
 πατὴρ δ' εὖν, πηγῇσιν ἐφέστιος Ἀσωποῖο.

115

Ἀργόθεν αὖ Ταλαὸς καὶ Ἀρήιος, υἱὲ Βίαντος,
 ἦλυνθον ἰφθιμός τε Λεώδοκος, οὓς τέκε Πηρὼ
 Νηληΐς· τῆς δ' ἀμφὶ δύνῃ ἐμόγησε βαρεῖαν
 Αἰολίδης σταθμοῖσιν ἐν Ἰφίκλοιο Μελάμπους.

120

Οὐδὲ μὲν οὐδὲ βῆν κρατερόφρονος Ἡρακλῆος
 πευθόμεθ' Αἰσονίδαο λλαιομένου ἀθερίζαι.
 ἀλλ' ἐπεὶ αἶε βάξιν ἀγειρομένων ἡρώων,
 νεῖον ἀπ' Ἀρκαδίας Λυρκήιον Ἄργος ἀμείψας
 τὴν ὁδόν, ἧ ζῶν φέρε κάπριον, ὅς ῥ' ἐνὶ βήσσης
 φέρβετο Λαμπεΐης, Ἐρυσάνθιον ἄμ μέγα τίφος,
 τὸν μὲν ἐνὶ πρώτῃσι Μυκηναίων ἀγορήσιν

125

125. *Λυρκήιον* schol. Laur.: *Λυγκήιον* codd.

be a genuine relic of the old instrumental; compare *πω* with *πως*, and perhaps *οὕτω* with *οὕτως*."

115. *Φλίας*: Val. Fl. I. 411, Et, quem fama genus non est decepta Lyaei, Phlias immissus patrios de vertice crines.

Ἀραιθυρέθην: the site of the later Phlius in the N.E. of the Peloponnesus. It is mentioned among Agamemnon's cities in *Il.* 2. 571.

116. *ἀφνειός*: *ob vini cultum* (Dübner). The Schol. says, *Διόνυσος Φλιοῦς ἀνομάζετο ἀπὸ τοῦ φλεῖν τὸν οἶνον, ὃ ἐστὶν εὐθηνεῖν*.

117. *Ἀσωποῖο*: a river flowing by Sicyon into the Gulf of Corinth (Strab. 328, 29). Distinguish the Boeotian Asopus (735).

118. *Ἀρήιος*: not mentioned with his brothers in Val. Fl. I. 358, Nititur hinc Talaus fratrisque Leodocus urget Remo terga sui, quos nobile contulit Argos.

120. *Νηληΐς*: Neleus was also father of Nestor.

121. *Αἰολίδης*: see on 143. The story of the imprisonment of the *μάντις ἀμύμων*, Melampus, who stole the oxen of Iphiclus in order that his brother Bias might marry Pero, is told in *Od.* II. 287 sqq.; cf. Prop. 2. 3. 51-55.

122. *βῆν* Ἡρακλῆος: cf. *Il.* 2. 658, *βῆν* Ἡρακλεΐη. Such periphrases are

common, e.g., *ἱερὴ ἰς Τηλεμάχοιο*, *sententia dīa Catonis*, *mitis sapientia Laeli*.

123. *ἀθερίζαι*: 'to make light of.' This verb is found c. gen. in 2. 477, and so probably here, though the construction may be gen. abs.

125. Lines 125-9 are parenthetical, 'he had just come from Arcadia to Lyrcean Argos, on that journey on which he carried the living boar, etc.' The form *νεῖον* for *νέον recens* is only found here. *Λυρκήιον*: *Λυγκήιον* of the MSS. is explained by the Schol. as referring to Lynceus, son-in-law of Danaus, who reigned in Argos, but this epithet is found nowhere else. The Schol. preserves another reading *Λυρκήιον*, from Lyrceum, a mountain in Argolis from which the Inachus takes its rise. That this is the true reading is shown by Val. Fl. 4. 355, *Lyrceia tellus* (= Argiva tellus), and Ov. *Met.* I. 598, *Lyrcea reliquerat arva*.

127. *Λαμπεΐης*: Mt. Lampeia is a portion of the range of Erymanthus in Arcadia, from which the river Erymanthus flows (Strab. 295. 12). *ἄμ . . . τίφος*: 'throughout (ranging through) the marsh.' For *τίφος* cf. 2. 822, *κατὰ πλατὺν βόσκετο τίφος*, Theocr. 25. 15.

128. *πρώτῃσι ἀγορήσιν*: 'at the

δεσμοῖς ἰλλόμενον μεγάλων ἀπεθήκατο νώτων·
αὐτὸς δ' ἧ ἰότητι παρέκ νόον Εὐρυσθῆος
ὠρμήθη· σὺν καὶ οἱ Ὑλας κίεν, ἐσθλὸς ὀπάων,
πρωθήβης, ἰὼν τε φορεὺς φύλακός τε βιοῖο.

130

Τῷ δ' ἐπὶ δὴ θείοιο κίεν Δαναοῖο γενέθλη,
Ναύπλιος. ἧ γὰρ ἔην Κλυτονήου Ναυβολίδαο·
Ναύβολος αὖ Λέρνον· Λέρνον γε μὲν ἴδμεν ἑόντα
Προΐτου Ναυπλιάδαο· Ποσειδάωνι δὲ κούρη
πρίν ποτ' Ἀμυμώνη Δαναῖς τέκεν εὐνηθείσα
Ναύπλιον, ὃς περὶ πάντας ἐκαίνυτο ναυτιλήσιν.

135

Ἰδμων δ' ὑστάτιος μετεκίαθεν, ὅσσοι ἔναιον
Ἄργος, ἐπεὶ δεδαῶς τὸν ἐὸν μόρον οἶωνοῖσιν

140

129. ἀπεσεΐσατο Simplicius, Peyron *Emped. ac Parmenid. fragm.*, p. 16.

entrance to the assembly,' cf. *Il.* 22. 66, *πρώτῃσι θύρῃσι*. The Schol. says, *περὶ τοῦ κάπρου καὶ Ἡρόδωρος φησιν ὅτι ἐπὶ τὰς πύλας τῶν Μυκηναίων κομίσας αὐτὸν ἀπέθετο*.

129. *δεσμοῖς ἰλλόμενον*: 'fast bound with thongs,' cf. 2. 1249. Forms from ἴλλω = εἴλω are not found in Hom., but we have ἱλλάς 'a band,' *Il.* 13. 572. *ἀπεθήκατο*: διὰ τοῦ ἀπεθήκατο τοῦ βασιτάζοντος ἐπιδείκνυται ἡ δύναμις ὅτι εὐχερῶς. Schol. So too Gerhard finds special point in the word, 'cum id ipsum magni roboris esset gravissimum onus non raptim abicere, sed sensim deponere.' This may be true physically, but what authority is there for taking ἀποτίθεσθαι to mean 'sensim deponere'? ἀπεσεΐσατο, the reading preserved by Simplicius, has no MS. authority, but derives support from Nonnus, *Dion.* 11. 217, ἡβητὴν προκαρῆνον ἑὼν ἀπεσεΐσατο νώτων, which seems an imitation of our passage. Linde thinks ἀπεθήκατο crept into the text as a gloss on ἀπεσεΐσατο. Wellauer's theory is that ἀπεθήκατο was in the first recension and was altered to ἀπεσεΐσατο in the second to avoid the resemblance to Call. *Ἰου.* 15, ἔνθα σ' ἐπεὶ μήτηρ·μεγάλων ἀπεθήκατο κόλπων.

130. ἧ ἰότητι: *suā sponte. ἰότητι*· βουλῇσει, θελήσει, χάριτι. Hesych.

παρέκ νόον: 'without the knowledge and approval of Eurystheus to whom Her. was in servitude for twelve years. Cf. *Il.* 24. 434, παρέξ Ἀχιλλῆα δέχεσθαι 'behind Achilles' back,' *lit.* 'passing

him by.' In *Il.* 20. 133 *παρέκ νόον* means 'contrary to sound judgment.'

131. Ὑλας: v. 1207 sqq.

132. *πρωθήβης*: 'in the flower of youth,' cf. *Il.* 8. 518, *παῖδας πρωθήβας πολιοκροτάφους τε γέροντας. φύλακος*: = φύλαξ. In *Il.* 24. 566 *φυλακός* is read following Herodian's rule that nouns in -kos if more than disyllabic are oxytone unless they are proper names, e.g. *Φύλακος*, *Il.* 6. 35. Our MSS. and Schol. are for *φύλακος* here.

133. Cf. Varro *Atacinus, frag. i* (Baehrens), *Ecce venit Danaī multis celebrata propago; Namque satus Clytio, Lerni quem Naubolus ex se, Lernum Naupliades Proteus, sed Nauplion edit Filia Amymone Europae Danaique superbi.*

134. *Ναύπλιος*: the Argonaut was a descendant of the famous navigator Nauplius, son of Poseidon, who was said to have founded the port of Nauplia (Paus. 2. 38. 2, 4. 35. 2), and to have first observed the Great Bear (Theon *ad Arat. Phaen.* 27).

138. *περί*: for the adverbial use of *περί* = *περισσῶς* 'exceedingly' v. Monro *H.G.* 186.

ἐκαίνυτο: for the constr. cf. *Il.* 2. 530, *ἐγχείη δ' ἐκέκαστο Πανέλληνας*. We find the infin. instead of the dat. in 2. 868, cf. *Od.* 2. 158.

139. Ἰδμων: *lit.* 'the knowing one' 'the seer.' According to one version his real name was Thestor.

140. For the fate of Idmon v. 2. 815

ἦε, μή οἱ δῆμος ἐνκλείης ἀγάσαιο.
οὐ μὲν ὄγ' ἦεν Ἀβαντος ἐτήτυμον, ἀλλὰ μιν αὐτὸς
γείνατο κυδαλίμοις ἐναρίθμιον Αἰολίδῃσιν
Λητοΐδης· αὐτὸς δὲ θεοπροπίας ἐδίδαξεν
οἰωνοὺς τ' ἀλέγειν ἢδ' ἔμπυρα σήματ' ἰδέσθαι.

145

Καὶ μὴν Αἰτωλὶς κρατερὸν Πολυδεύκεα Λῆδῃ
Κάστορά τ' ὠκυπόδων ὥρσεν δεδαημένον ἵππων
Σπάρτηθεν· τοὺς δ' ἤγε δόμοις ἐνὶ Τυνδαρείο
τηλυγέτους ὠδῖνι μιῇ τέκεν· οὐδ' ἀπίθησεν
νισσομένοις· Ζηνὸς γὰρ ἐπάξια μῆδετο λέκτρων.

150

Οἳ τ' Ἀφαρητιάδαι Λυγκεὺς καὶ ὑπέρβιος Ἴδας
Ἀρήνηθεν ἔβαν, μεγάλη περιθαρσέες ἀλκῇ
ἀμφότεροι· Λυγκεὺς δὲ καὶ ὀξύτατοις ἐκέκαστο
ὄμμασιν, εἰ ἐτεόν γε πέλει κλέος, ἀνέρα κείνων
ρήιδίως καὶ νέρθε κατὰ χθονὸς αὐγάζεσθαι.

155

147. ὥρσε Pariss. tres, Brunck.

148. τοὺς (rel.) ἤγε Herwerden.

149, 150. ἀπίθησαν νισσομένοι vel ἀπίθησαν· νισσομένοις γὰρ Ζηνὸς Herwerden : ἀπίθησεν λισσομένοις Meineke.

155. νέρθεν ὑπὸ χθονὸς schol. Ar. Plut. 210, Brunck : ἔνερθεν ὑπὸ χθονὸς Suidas s.v. Λυγκέως.

sq. He predicts his own doom, 443 infra; cf. Val. Fl. 1. 360, Hinc quoque missus adest quamvis arcantibus Idmon Alitibus; sed turpe viro timuisse futura. Simonides says of Megistias, the seer who fell at Thermopylae, Μάντιος, ὃς τότε Κῆρας ἐπερχομένας σάφα εἰδὼς Οὐκ ἔτλη Σπάρτης ἡγεμόνα προλιπεῖν (Hdt. 7. 228).

141. μὴ . . . ἀγάσαιο: 'ne populus ipsi propter gloriam deficientem indignaretur' (Wellauer). For other examples of *res pro rei defectu*, cf. Il. 1. 65, εἰ εὐχਾਲῆς ἐπιμέμφεται, 5. 178, 21. 457. For the gen. v. Monro, H.G. 151.

143. Αἰολίδῃσιν: Cretheus and Athamas were sons of Aeolus; Aeson and Amythaon were sons of Cretheus; Bias and Melampus, father of Abas, were sons of Amythaon; Jason was son of Aeson.

144. Λητοΐδης: cf. Val. Fl. 1. 228, Phoebeus Idmon. αὐτός: sc. Λητοΐδης.

145. ἔμπυρα σήματα: v. 437.

146. Αἰτωλὶς . . . Λῆδῃ: the Schol. says that her father Thestius, son of Ares, was an Aetolian (Apollod. 3. 10. 5), and that Ibycus called her Πλευρωνία

(Pleuron an Aetolian town), and Helaniceus Καλυδωνία (v. 190).

149. τηλυγέτους: v.n. 99. οὐδ' ἀπίθησεν κ.τ.λ.: 'she lacked not trust in them when they set forth; her spirit bespoke the consort of Zeus.' ἀπιθέω has here the very unusual sense of ἀπιστέω (contrast 3. 105, 669); similarly ἀπιστέω was used in Attic for ἀπειθέω, or ἀπιθέω, 'to disobey.' In Od. 11. 298 sq. the Dioscuri are the sons of Tyndareus; according to Pind., N. 10. 80, Polydeuces was sprung from Zeus, Castor from Tyndareus; Theocritus (22. 1) speaks of them both as sons of Zeus.

151. ὑπέρβιος: for an example of his wanton overbearingness v. 462 sq.

152. Ἀρήνηθεν: Arene was a town near Pylus, cf. Il. 2. 591.

153. Λυγκεὺς: cf. Pind. N. 10. 62, κείνου (sc. Λυγκέως) γὰρ ἐπιχθονίων πάντων γένετ' ὀξύτατον ὄμμα, where the Schol. says, ὁ δὲ Λυγκεὺς ὀξυδερκῆς ὢν, ὥστε καὶ διὰ λίθων καὶ διὰ γῆς τὰ γινόμενα βλέπειν, ἰδὼν διὰ τῆς ὄρυς τὸν Κάστορα ἔτρωσε λόγῃ. Cf. also Aristoph. Pl. 210, Hor. Ep. 1. 1. 28.

154. εἰ ἐτεόν γε: this half-expressed

Σὺν δὲ Περικλόμενος Νηλῆιος ὦρτο νέεσθαι,
πρεσβύτατος παίδων, ὅσσοι Πύλῳ ἐξεγένοντο
Νηλῆος θείοιο· Ποσειδάων δέ οἱ ἄλκην
δῶκεν ἀπειρεσίην ἥδ' ὅτι κεν ἀρήσαιο
μαρνάμενος, τὸ πέλεσθαι ἐνὶ ξυνοχῇ πολέμοιο.

160

Καὶ μὴν Ἀμφιδάμας Κηφεύς τ' ἴσαν Ἀρκαδίηθεν,
οἱ Τεγέην καὶ κλήρον Ἀφειδάντειον ἔναιον,
νῆε δὺν Ἀλεοῦ· τρίτατός γε μὲν ἔσπετ' ἰοῦσιν
Ἀγκαῖος, τὸν μὲν ῥα πατὴρ Λυκόοργος ἔπεμπεν,
τῶν ἄμφω γνωτὸς προγενέστερος. ἀλλ' ὁ μὲν ἤδη
γηράσκοντ' Ἀλεὼν λίπετ' ἅμ πόλιν ὄφρα κομίζοι,
παῖδα δ' ἐὼν σφετέροισι κασιγνήτοισιν ὅπασσεν.
βῆ δ' ὅγε Μαιναλῆς ἄρκτου δέρος, ἀμφίτομόν τε
δεξιτερῇ πάλλων πέλεκυν μέγαν. ἔντεα γάρ οἱ
πατροπάτωρ Ἀλεὸς μυχάτῃ ἐνέκρυψε καλιῇ,
αἷ κέν πως ἔτι καὶ τὸν ἐρητύσειε νέεσθαι.

165

170

157. ὅσοι ἐν Paris. unus, Brunnck.

distrust of ancient legend is characteristic of our poet, cf. 4. 985.

159-60. ἥδ' ὅτι κ.τ.λ.: 'and that whatsoever he should pray to be in the fight, this he should become in the stress of battle.' The Schol. preserves a line of Euphorion describing the power of Periclymenus to change his form, ὅς ῥά τε πᾶσιν ἔικτο, θαλάσσιος ἤντε Πρωτεύς: also a fragment of Hesiod, Περικλόμενόν τ' ἀγέρωχον Ὀλβιον, ὃ πόρε δῶρα Ποσειδάων Ἐνοσίχθων Παντοῖ'. ἄλλοτε μὲν γὰρ ἐν ὀρνίθεσσι φάνεσκεν Αἰετός, ἄλλοτε δ' αὐτε πελέσκετο θαῦμα ἰδέσθαι Μύρμηξ, ἄλλοτε δ' αὐτε μελισσέων ἀγλαὰ φύλα, ἄλλοτε δεινὸς ὄφιν καὶ ἀμείλιχον· εἶχε δὲ δῶρα Παντοῖ', οὐκ ὀνομαστά, τά μιν καὶ ἔπειτα δόλωσεν Βουλῇ Ἀθηναῖς. He was slain by Heracles in spite of his many transformations, cf. Sen. Med. 635, Patre Neptuno genitum necavit Sumere innumeras solitum figuras: Ov. Met. 12. 556 sqq.

162. κλήρον Ἀφειδάντειον: τὴν Βασιλείαν τοῦ Ἀφειδαντος. Schol. Aleus was the son of Apheidas, who was the son of Arcas, the eponymic hero of the Arcadians (Paus. 1. 8).

165. τῶν . . . προγενέστερος: 'the elder brother of these twain.' For γνωτὸς

v. n. 53. ἄμφω is sometimes indeclinable, like δύο, e.g. Theocr. 17. 26, h. Hom. Cer. 15. In Hom. it is only used in nom. and acc.

166. As Aleus was now growing old, Lycurgus remained in the city as γηροτρόφος to care for him: cf. Il. 24. 541, τὸν γε Γηράσκοντα κομίζω.

167. 'howbeit, he gave his son (Ancaeus) as companion to his (i.e. Lycurgus') brothers (Amphidamas and Cepheus), σφετέροισι: v. n. 3. 186.

168. Μαιναλῆς: Mt. Maenalus, between Megalopolis and Tegea, the home of pastoral poetry, cf. Virg. E. 8. 21.

ἄρκτου δέρος: cf. 2. 120. The verb governing δέρος has to be supplied. In Orph. Arg. 201 we have the fuller expression ἄρκτου λάσιον στέρνοις ἀμπίσχετο δέρμα.

170. μυχάτῃ: irreg. superl. from μύχιος, cf. Call. Dian. 68.

καλιῇ: ἀντὶ τοῦ οἰκίᾳ· κυρίως δὲ ἡ ἐκ κάλων κατεσκευασμένη οἰκία, κᾶλα δὲ τὰ ξύλα· ξυλίναις γὰρ ἐχρῶντο τὸ παλαιὸν οἰκίαις, λίθων μηδέπω ἐπινοηθέντων. Schol. It is a favourite word of Hesiod's, who uses it for a hut and for a granary. The latter is probably the meaning here and in 4. 1095. L. and S. curiously explain it as meaning here a wooden shrine

Βῆ δὲ καὶ Αὐγείης, ὃν δὴ φάτις Ἡελίοιο
ἔμμεναι· Ἡλείοισι δ' ὄγ' ἀνδράσιν ἐμβασίλευεν,
ὄλβω κυδιῶν· μέγα δ' ἔτο Κολχίδα γαίαν
αὐτόν τ' Αἰήτην ἰδέειν σημάντορα Κόλχων. 175

Ἀστέριος δὲ καὶ Ἀμφίων Ὑπερασίῳ νῆες
Πελλήνης ἀφίκανον Ἀχαιίδος, ἣν ποτε Πέλλης
πατροπάτωρ ἐπόλισσεν ἐπ' ὄφρ' ὕσιν Αἰγιαλοῖο.

Ταίναρον αὐτ' ἐπὶ τοῖσι λιπὼν Εὐφήμος ἴκανε,
τόν ῥα Ποσειδάωνι ποδωκῆστατον ἄλλων 180
Εὐρώπῃ Τιτυοῖο μεγασθενέος τέκε κούρη.

κείνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκεν
οἷδατος, οὐδὲ θοοὺς βάπτεν πόδας, ἀλλ' ὅσον ἄκροις
ἔχνεσι τεγγόμενος διερῇ πεφόρητο κελεύθῳ.

Καὶ δ' ἄλλω δύο παῖδε Ποσειδάωνος ἴκοντο· 185
ἦτοι ὁ μὲν πτολίεθρον ἀγανοῦ Μιλήτοιο
νοσφισθεὶς Ἐργίνος, ὁ δ' Ἰμβρασίης ἔδος Ἥρης,

178. Αἰγιαλοῖο littera maiuscula scripsit O. Schneider; αἰγιαλοῖο vulg.

179. Εὐφήμος Pariss.: Πολύφημος vulg.

or niche containing the image of a god, comparing *Anth. P.* 6. 253, Πανός τ' ἡχέεσσα πιτυστέπτοιο καλή.

172. Αὐγείης: omitted by Val. Fl. He is more famous in connexion with the labours of Heracles, who cleansed his stables (Apollod. 2. 5. 5).

φάτις: fama fert, cf. 481.

176. Ἀστέριος: confused with Ἀστερίων (v. 35) by Apollod. and Hyginus. Val. Fl. omits him. Ἀμφίων: to be distinguished from the founder of Thebes (v. 736). Ὑπερασίῳ: a king of Achaea, founder of Ὑπερησίη, *Il.* 2. 573.

177. Πελλήνης: a city of Achaea, on the Gulf of Corinth. Achaea was originally called Αἰγιαλός, 'the Coast,' *Il.* 2. 575. Pellene was situated on a hill, and its harbour was called Ἀριστοναῦται from the Argonauts having anchored there during their voyage (Paus. 7. 26. 14).

179. Ταίναρον: v. n. 102. Εὐφήμος: a hero who figures largely in Pind. *P.* iv. His descendant Battus founded Cyrene, cf. 4. 1730 sqq.

180. ἄλλων: 'beyond all others,' gen. of relation, cf. *Od.* 5. 105, διζυράτατος ἄλλων. ποδωκῆστατον: formed as if from ποδωκῆεις = ποδώκης, v. n. 2. 4.

181. Τιτυοῖο: v. n. 761.

183. Cf. *Il.* 20. 226, αἱ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουραν, Ἀκρον ἐπ' ἀνθερίκων καρπὸν θεόν οὐδὲ κατέκλων· Ἄλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης, Ἀκρον ἐπὶ ῥηγμῖνος ἁλὸς πολιοῖο θέεσκον. Virg. *Aen.* 7. 809 (of Camilla), Vel mare per medium fluctu suspensa tumentis Ferret iter, celeres nec tingeret aequore plantas. For ὅσον v. n. 2. 112.

184. διερῇ: 'watery,' cf. 2. 1099, 4. 1457. The Schol. connects it with διαίνω. In Hom. διερὸς is probably akin to διέσθαι, and means 'active' or 'rash;' v. M. and R. on *Od.* 6. 201, 9. 43; *Cl. Rev.* ii 179.

186. Μιλήτοιο: to escape Minos, Miletus son of Apollo fled from Crete to Caria where he founded the city of Miletus. For ἀγανοῦ cf. Ov. *Met.* 9. 442, iuventae Robore Miletum Phoeboque parente superbum. Pindar, *O.* 4. 29, tells how Erginus competed at the games celebrated by Hypsipyle at Lemnos.

187. νοσφισθεὶς: 'turning his back on,' cf. *Od.* 19. 339, Κρήτης ὄρεα νιφόνετα Νοσφισάμην. Ἰμβρασίης: Imbrasus was a river of Samos (cf. 2. 866); it was also called Parthenius, Call. *fr.* 213, ἀντὶ γὰρ

Παρθενίην, Ἀγκαῖος ὑπέρβιος· ἴστορε δ' ἄμφω
ἡμὲν ναυτιλίας ἥδ' ἄρεος εὐχετόωντο.

Οἰνείδης δ' ἐπὶ τοῖσιν ἀφορμηθεὶς Καλυδῶνος 190
ἀλκῆεις Μελέαγρος ἀνήλυθε, Λαοκόων τε,
Λαοκόων Οἰνῆος ἀδελφεός, οὐ μὲν ἦς γε
μητέρος· ἀλλὰ ἐθήσσα γυνὴ τέκε· τὸν μὲν ἄρ' Οἰνεὺς
ἦδη γηραλέον κοσμήτορα παιδὸς ἱάλλεν·
ὦδ' ἔτι κουρίζων περιθαρσέα δύνεν ὄμιλον 195
ἡρώων. τοῦ δ' οὕτιν' ὑπέρτερον ἄλλον οἶω,
νόσφιν γ' Ἑρακλῆος, ἐπελθέμεν, εἴ κ' ἔτι μῶνον
αὐθι μένων λυκάβαντα μετετράφη Αἰτωλοῖσιν.
καὶ μὴν οἱ μήτρως αὐτὴν ὁδόν, εὖ μὲν ἄκοντι,

188. Παρθενίην Brunck : Παρθενίης codd.

191. Ἀλθαίης Holsten : ἀλκείης vulg.

197. ἐσελθέμεν Pariss., Brunck.

ἐκλήθης Ἰμβρασε Παρθενίου. Hera was said to have been brought up there as a maiden (παρθένος). The epithet Ἰμβρασίη is also applied to Artemis in Call. *Dian.* 228.

188. Παρθενίην : Samos. Cf. Call. *Del.* 48, ἡ νήσοιο διάβροχον ὕδατι μαστὸν Παρθενίης, οὐπὼ γὰρ ἦεν Σάμος, ἥ χι σε Νύμφαι Γείτονος Ἀγκαίου Μυκαλησίδος ἐξεΐνισσαν. For the worship of Hera at Samos v. Hdt. 3. 60.

Ἀγκαῖος : to be distinguished from the other Ancaeus 164 sup. The Schol. tells us, on the authority of Aristotle, that he was a cultivator of vines and a harsh taskmaster to his slaves, one of whom foretold that he would never drink the juice of the vines which he was planting. Cup in hand, at the vintage, he laughed to scorn the prophecy of the slave, who replied, “πολλὰ μετὰξὺ πέλει κύλικος καὶ χεῖλεος ἄκρου.” At that moment news came that a boar was devastating the vineyard, and leaving the cup untasted he rushed to attack it, and was pierced by its tusks.

189. ναυτιλίας : cf. 2. 896 sqq., where Ancaeus is chosen to succeed Tiphys as helmsman. εὐχετόωντο : sc. εἶναι.

190. Καλυδῶνος : the best-known city of Aetolia. The Calydonian boar was slain by Meleager.

191. Λαοκόων : omitted by Apollod. and Val. Fl., probably on account of his ignoble birth.

193. θῆσσα γυνή : ‘a bondwoman’ : θῆσσα ἢ δοῦλη. Ἀθηναῖοι δὲ καὶ τὰς πενιχρὰς θῆσσας λέγουσιν ἀπὸ τοῦ θητεύειν ἐπὶ μισθῷ διὰ τὸ ἐνδεεῖς εἶναι τῶν ἐπιτηδεύων καὶ ὥσπερ τῷ Κρής παράκειται τὸ Κρήσση θῆλυ, οὕτω καὶ τῷ θῆς θῆσση. Schol.

194. κοσμήτορα : ‘guardian’ ; in Hom. always a ‘leader of troops.’

ἱάλλεν : this use of ἱάλλω simply as equivalent to πέμπω is post-Homeric.

195. κουρίζων : sc. Μελέαγρος. As the Schol. points out, κουρίζειν has two meanings, (1) as here, κούρος εἶναι (2) κούρους τρέφειν, Hes. *Th.* 347.

197. ἐπελθέμεν : for the omission of ἄν cf. 3. 585. Ap. has ἄν c. inf. fut. 2. 441, 3. 28 ; c. inf. aor. 2. 148. He does not use κε c. inf. In Hom. there is only one instance of ἄν c. inf. (*Il.* 9. 684), and one of κε (*Il.* 22. 110).

εἴ κ' . . . μετετράφη : this use of εἴ κε c. past ind. is very rare ; it occurs in *Il.* 23. 526 (v. Leaf), Hdt. 1. 174 (in an oracle), Ar. *Lys.* 1099 (Doric), Theocr. 2. 124.

198. λυκάβαντα : ‘a year,’ traditionally explained as ‘the path of light (i.e. of the sun),’ but v. Monro on *Od.* 14. 161.

199. μήτρως : Iphiclus was the brother of Althaea, mother of Meleager. Distinguish Iphiclus the uncle of Jason (v. 45).

εὖ δὲ καὶ ἐν σταδίῃ δεδαημένος ἀντιφέρεσθαι, 200
Θεστιάδης Ἴφικλος ἐφωμάρτησε κίοντι.

Σὺν δὲ Παλαιμόνιος Λέρνου πάϊς Ὀλαινίοιο,
Λέρνου ἐπὶ κλησιν, γενεὴν γε μὲν Ἡφαίστοιο
τύνεκ' ἔην πόδα σιφλός· ἀτὰρ δέμας οὐ κέ τις ἔτλη
ἡνορέην τ' ὀνόσασθαι, ὃ καὶ μεταρίθμιος ἦεν 205
πᾶσιν ἀριστήεσσιν, Ἰήσωνι κῦδος ἀέξων.

Ἐκ δ' ἄρα Φωκῶν κίεν Ἴφίτος Ὀρνυτίδαο
Ναυβόλου ἐκγεγαώς· ξείνος δέ οἱ ἔσκε πάροιθεν,
ἦμος ἔβη Πυθῶδε θεοπροπίας ἐρεείνων
ναυτιλίας· τόθι γάρ μιν εἰς ὑπέδεκτο δόμοισιν. 210

Ζήτης αὖ Κάλαις τε Βορήιοι νῆες ἵκοντο,
οὓς ποτ' Ἐρεχθίδι Βορῇ τέκεν Ὠρεΐθνια
ἐσχατιῇ Θυρίκης δυσχειμέρον· ἔνθ' ἄρα τήνγε
Θυρίκιος Βορέης ἀνερῆψατο Κεκροπίηθεν
Ἴλισσοῦ προπάροιθε χορῶ ἐνι δινεύουσιν. 215

204. πόδα G, vulg.: πόδας L: πόδε L 16, Pariss. quattuor.

210. τότε Köchly.

211. δ' αὖ Paris. unus, Brunck.

214. ἀνερῆψατο L 16: ἀνερῆψατο L, Vat. unus, Pariss.: ἀνερῆψατο G· ἀνερῆψατο vulg.

200. σταδίῃ: sc. ὑσμίνῃ, 'hand-to-hand fight,' *rugna stataria*.

202. Παλαιμόνιος: an obscure hero not mentioned by Val. Fl. though included by Apollod. in the list of Argonauts.

Λέρνου: distinguish Lernus 135 *supra*.
Ὀλαινίοιο: Olenus was in the south of Aetolia, cf. *Il.* 2. 638, Strab. 395, 26.

203. ἐπὶ κλησιν: 'in name only,' cf. *Il.* 16. 177, ὃν τέκε . . . Πολυδῶρην Σπέρχειω . . . αὐτὰρ ἐπὶ κλησιν Βῶρην. It is generally used of an additional name, a nickname, e.g. *Il.* 22. 506.

204. σιφλός: *mancus* 'crippled,' cf. σιφλώ, *Il.* 14. 142. Hephaestus was ἀμφιγυής 'lame of both feet' *Il.* 1. 607.

205. ὄ: *quare*.

207. Ἴφίτος: distinguish Iphitus, 86 *supr.* His father Naubolus was son of Ornytus.

208. Ναυβόλου: distinguish Naubolus, 135 *supr.* οἱ: sc. Jason.

209. Πυθῶδε: Πυθῶ was the old name of Delphi, connected either with πυθέσθαι, 'to inquire,' or πύθειν, 'to

rot' (from the serpent slain by Apollo rotting there, v. h. Hom. *Ap.* 372).

211. Ζήτης . . . Κάλαις: Apollod. 3. 15. 1, Ὠρεΐθνιαν δὲ ἐπὶ Ἴλισσοῦ ποταμοῦ ἀρπάσας Βορέας συνήλθεν· ἡ δὲ γεννᾶ . . . υἱοῦς Ζήτην καὶ Κάλαιν πτερωτοῦς, οἱ, πλέοντες σὺν Ἰάσωνι, καὶ τὰς Ἀρπυίας διώκοντες, ἀπέθανον, ὥς δὲ Ἀκουσίλαος λέγει, περὶ Τήνον ὑφ' Ἡρακλέους ἀπώλοντο. Their names were traditionally explained as *ζήτητης* and *καλῶς ἄων*, epithets of winds.

214. ἀνερῆψατο: 'snatched up and carried off,' cf. 2. 503, 4. 918. In Hom. we find the form *ἀνερῆψαντο* used of the gods, harpies, and storms, and this used to be referred to *ἀνερῆψομαι*. Doederlein (*Gloss.* iii 244), shows that *ἀνερῆψαντο* (from *ἀρεπ-, ἀρπ-ᾶζω*) should be restored in Hom., and so Fick has corrected the phrase Ἀρπυιαὶ ἀνερῆψαντο (*Od.* 1. 241, etc.) to Ἀρέπνιαι ἀνερῆψαντο (or ἀναρέψαντο); v. Leaf on *Il.* 20. 234, Monro on *Od.* 14. 371. Κεκροπίηθεν: v. n. 95.

215. Ἴλισσοῦ προπάροιθε: 'along

καί μιν ἄγων ἔκαθεν, Σαρπηδονίην ὅθι πέτρην
κλείουσιν, ποταμοῖο παρὰ ῥόον Ἐργίνοιο,
λυγαίοις ἐδάμασσε περὶ νεφέεσσι καλύψας.
τῷ μὲν ἐπ' ἀκροτάτοισι ποδῶν ἐκάτερθεν ἔρεμνὰς
σεῖον ἀειρομένω πτέρυγας, μέγα θάμβος ἰδέσθαι,
χρυσείαις φολίδεσσι διαυγέας· ἀμφὶ δὲ νώτοις
κράατος ἐξ ὑπάτοιο καὶ αὐχένος ἔνθα καὶ ἔνθα
κνάειαι δονέοντο μετὰ πνοιῇσιν ἔθειραι.

220

Οὐδὲ μὲν οὐδ' αὐτοῖο παῖς μενέαιεν Ἄκαστος
ἰφθίμου Πελίου δόμοις ἐνὶ πατρὸς ἑῆος
μιμνάξιν, Ἄργος τε θεᾶς ὑποεργὸς Ἀθήνης·
ἀλλ' ἄρα καὶ τῷ μέλλον ἐνικρινθῆναι ὁμίλῳ.

225

Τόσσοι ἄρ' Αἰσονίδῃ συμμήστορες ἡγέρεθοντο.

225. εἰοῖο G, Brunck.

the banks of the Ilissus,' cf. *Il.* 2. 92, *ἡῖνος προπάρειθε*. *δινεύουσιν*: cf. *Il.* 18. 494, *ὄρχηστήρες ἐδίνεον*.

216. *Σαρπηδονίην πέτρην*: Cape Sarpedon is mentioned in Strab. 283, 16. *ὅθι* . . . *κλείουσιν*: for the constr. v. n. 4. 115. It is doubtful whether *κλείω* is used by Ap. = *κλήζω*, *celebro*, or simply = *καλέω*.

217. *Ἐργίνοιο*: a tributary of the Hebrus in Thrace, Strab. 282, 48.

218. *ἐδάμασεν*: cf. *ἄδμης*, 'virgin.'

220. *ἀειρομένω*: 'as they rose from the ground.'

221. *φολίδεσσι*: 'scales,' frequently used of the scales of reptiles, e.g. 4. 144. The Schol. explains by *ταῖς στίξεσι, τοῖς ποικίλμασι*, whence L. and S. translate 'spots,' 'flecks,' Lat. *guttæ*.

222. *κράατος ἐξ ὑπάτοιο*: *summo e vertice*. *ὑπατος* is used by Ap. in three senses: (1) = *summus*, (2) = *imus*, e.g. 2. 207, 3. 1213, a use unknown elsewhere, (3) = *extremus*, or rather, as Samuelsson shows, = *in septentrionem versus*, 4. 282, 506. Cf. Jebb on Soph. *Ant.* 1331.

223. *μετὰ πνοιῇσιν*: cf. *Il.* 23. 367, *χαῖται δ' ἑρῶντο μετὰ πνοιῇς ἀνέμοιο*, 'on' *lit.* 'among' the blasts of the wind.'

224. *Ἄκαστος*: Val. Fl. (1. 163, 484) says that he joined the Argo at the moment of sailing without his father's knowledge, having been persuaded by Jason. Ovid (*Met.* 8. 306) mentions

him as taking part in the Calydonian boar-hunt.

225. *ἑῖος*: in the reading of G *εἰοῖο* we have a reflex of the controversy among the Alex. critics whether *ἑῖος* or *εἰοῖο* was to be read in many passages in Hom., Aristarchus favouring *ἑῖος*, Zenodotus *εἰοῖο*. *ἑῖος* is the gen. of *εῖψ* (with altered breathing). Apollon. *Lex.* explains *ἑῖος* by *ἀγαθοῦ, προσηνοῦς*. This is the only passage outside Hom. where *ἑῖος* occurs, and Buttmann says, "Ap. followed the old explanation, *προσηνοῦς*, which suits this case perfectly well, as Pelias wished Acastus not to leave him." For the Homeric usage v. Buttm. *Lexil.*, Leaf on *Il.* 1. 393, Monro *H. G.* 255, La Roche *Textkr.* 233. As we find *πατρὸς εἰοῖο* five times in Ap. without any further trace of *ἑῖος*, Rzach and Brugmann regard *ἑῖος* in this passage as a gloss due to Aristarchus' recension of Hom., and *εἰοῖο* as the genuine reading. Merkel is inclined to the same view.

226. *τε*: = *οὔτε*. *ὑποεργός*: = *υπο-Φεργός*, *minister*, formed by Ap. on the analogy of *ταλαεργός*. In prose we have *υπουργός*. The reference, of course, is to his building the Argo with Athene's aid (v. 111); cf. Cat. 64. 9.

227. *ἐνικρινθῆναι*: 'to be numbered amongst,' Lat. *inseri*, cf. Wilamowitz on Eur. *H. F.* 183.

228. *συμμήστορες*: 'fellow-counselors,' ἄπ. λεγ.

τοὺς μὲν ἀριστῆας Μινύας περιναϊεάοντες
κίκλησκον μάλα πάντας, ἐπεὶ Μινύας θυγατρῶν 230
οἱ πλείστοι καὶ ἄριστοι ἀφ' αἵματος εὐχετόωντο
ἔμμεναι· ὥς δὲ καὶ αὐτὸν Ἰήσονα γείνατο μήτηρ
Ἀλκιμέδη, Κλυμένης Μινυηίδος ἐκγεγαυῖα.

Αὐτὰρ ἐπεὶ δμώεσσιν ἐπαρτέα πάντ' ἐτέτυκτο,
ὅσσα περ ἐντύνονται ἐπαρτέες ἔνδοθι νῆες, 235
εὖτ' ἂν ἄγῃ χρέος ἄνδρας ὑπεῖρ ἄλα ναυτίλλεσθαι,
δὴ τότε ἴσαν μετὰ νῆα δι' ἄστεος, ἔνθα περ ἄκται
κλείονται Παγασαὶ Μαγνήτιδες· ἀμφὶ δὲ λαῶν
πληθὺς σπερχομένων ἄμυδις θέεν· οἱ δὲ φαεινοὶ
ἀστέρες ὥς νεφέεσσι μετέπρεπον· ὧδε δ' ἕκαστος 240
ἔννεπεν εἰσορόων σὺν τεύχεσιν αἰσσοῦντας·

“Ζεῦ ἄνα, τίς Πελῖαο νόος; - πόθι τόσσον ὄμιλον
ἡρώων γαίης Παναχαΐδος ἔκτοθι βάλλει;
αὐτῆμάρ κε δόμους ὀλοῶ πυρὶ δηώσειαν
Αἰήτεω, ὅτε μὴ σφιν ἐκὼν δέρος ἐγγυαλίξῃ. 245
ἀλλ' οὐ φυκτὰ κέλευθα, πόνος δ' ἀπρηκτος ἰοῦσιν.”

234. ἐπάρμενα Brunnck.

239. σπερχομένων Meineke: ἐρχομένων Wernicke: ἐπερχομένων codd.

246. δ' αὐ ῥητὸς Ruhnken: ἀμέγαρτος Brunnck.

230. μάλα πάντας: 'one and all.'

231. Cf. Paul. ex Fest. p. 122 Müll.,
Minyae dicti Argonautae quod plerique
eorum ex filiis Minyae fuerant orti.
Strab. 356, 3, καλεῖ (sc. Ὀμηρος) Μινύειον
τὸν Ὀρχομενὸν ἀπὸ ἔθνους τοῦ Μινυῶν·
ἐντεῦθεν δὲ ἀποικῆσαι τινὰς τῶν Μινυῶν
εἰς Ἰωλκὸν φασιν, ὅθεν τοὺς Ἀργοναύτας
Μινύας λεχθῆναι. Müller (*Orchomenos
und die Minyer* 253 sqq.) includes
amongst the descendants of Minyas
Jason, Idmon, Argus, Mopsus, Acastus,
Iphiclus, etc.

234. "But when all things had been
made ready by the thralls, with which
ships are fitted and furnished within."
ὅσσαπερ acc. c. ἐντύνονται.

238. Παγασαί: v. n. 318.

239. σπερχομένων: πληθὺς is impos-
sible in epic, and therefore Meineke's
correction for ἐπερχομένων is certain.

240. Cf. 2. 40, *Il.* 11. 62, οἶος δ' ἐκ
νεφέων ἀναφαίνεται οὐλιος ἀστὴρ Παμ-
φαίνων (of Hector).

241. αἰσσοῦντας: combines the notions
of 'moving rapidly' and 'gleaming.'

242. πόθι: in the sense of ποῦ is only
found in Alex. Greek.

243. Παναχαΐδος: Θεσσαλίας. Schol.
From 3. 347 it is more probable that
Παναχαΐς denotes all Greece. Hom.
does not use Παναχαΐς, but has Παναχαιοί
for the whole of the Greeks, e.g. *Il.*
2. 404; cf. Walther, *op. cit.* 18.

ἐκτοθι βάλλει: ἀποστέλλει. Schol.

244. αὐτῆμάρ: on the very day of
their arrival at Colchis.

245. ὅτε μὴ: Ap. is peculiar in using
ὅτε μὴ 'unless' (= εἰ μὴ) with the subj.,
cf. 4. 409. In Hom. it takes the opt.,
e.g. *Od.* 16. 197, *Il.* 13. 319 (v. Leaf).
ἐγγυαλίξῃ: 'give' *lit.* 'put into the
palm of the hand (γύαλον).'

246. 'but long journeying is inevitable;
hard is the toil for those that go.'
ἀπρηκτος here means 'difficult,' δύσ-
πρακτος. Schol. In Hom. it means
'effecting nothing,' and is used either
of things or persons, e.g. *Il.* 2. 376,
ἀπρηκτους ἐρίδας, 14. 221, ἀπρηκτος (*re
infecta*) νέεσθαι. Our Schol. mentions
a different interpretation, taking δέ as

ᾧς φάσαν ἔνθα καὶ ἔνθα κατὰ πτόλιν· αἱ δὲ γυναῖκες
πολλὰ μάλ' ἀθανάτοισιν ἐς αἰθέρα χεῖρας ἄειρον,
εὐχόμεναι νόστοιο τέλος θυμηδὲς ὀπάσσαι.
ἄλλη δ' εἰς ἑτέραν ὀλοφύρετο δακρυχέουσα· 250

“ Δειλὴ Ἀλκιμέδῃ, καὶ σοὶ κακὸν ὀψέ περ ἔμψης
ῥλυθεν, οὐδ' ἐτέλεσσας ἐπ' ἀγλαΐῃ βιότοιο.
Αἴσων αὖ μέγα δὴ τι δυσάμμορος. ἥ τέ οἱ ἦεν
βέλτερον, εἰ τὸ πάροιθεν ἐνὶ κτερέεσσιν ἐλυσθεὶς
νειόθι γαίης κείμε, κακῶν ἔτι νῆις ἀέθλων. 255

ὥς ὄφελεν καὶ Φρίξον, ὅτ' ὤλετο παρθένος Ἑλλη,
κῦμα μέλαν κριῶ ἅμ' ἐπικλύσαι· ἀλλὰ καὶ αὐδὴν
ἀνδρομέην προέηκε κακὸν τέρας, ὥς κεν ἀνίας
'Αλκιμέδῃ μετόπισθε καὶ ἄλγεα μυρία θείη.”

Αἱ μὲν ἄρ' ὥς ἀγόρευον ἐπὶ προμολῇσι κιόντων. 260
ἦδη δὲ δμῶές τε πολεῖς δμωαί τ' ἀγέροντο·
μήτηρ δ' ἅμφ' αὐτὸν βεβολημένη. ὅξυν δ' ἐκάστην
δύνεν ἄχος· σὺν δὲ σφι πατὴρ ὀλοῶ ὑπὸ γήραι

253. ἦ κε Naber.

262. ἀμφασίη Herwerden.

οὐδέ, οὐδὲ ἄπρακτος ὁ ἄθλος· ἀνύουσιν
γὰρ ῥαδίως, οἷον εὐκατορθώτως.

251. ὀψέ περ ἔμψης: ‘though late in
life, still evil has come upon thee.’
ἔμψης = ὅμως, cf. *Il.* 14. 1, Νέστορα δ'
οὐκ ἔλαθε . . . πίνοντά περ ἔμψης.
Similar is the use of *tamen* in e.g.
Prop. 2. 4. 10, Unde tamen veniant tot
mala caeca via est (‘but still they
come’).

252. ἐτέλεσσας: we must supply βίου
or τελευτήν βίου, cf. *Soph. Tr.* 79,
τελεῖν τελευτήν τοῦ βίου. For ἐπὶ
denoting state or attendant conditions
cf. *Od.* 17. 308, etc.; *Soph. O. C.* 1554,
ἐπ' εὐπραξία. Ap. uses it freely, e.g.
422, 514, 652; 4. 713, 1457.

253. ἦεν: for the indic. without ἄν in
apodosis v. Monro, *H. G.* 324.

254. κτερέεσσιν: ‘shroud,’ ἐντάφιον;
in Hom., funeral honours,’ e.g. *Od.*
1. 291, κτέρεα κτερέϊζαι, *parentalia*
parentiare.

255. νῆις: *inexpertus* (νη- ιδεῖν,
εἰδέναι); cf. *Od.* 8. 179, οὐ νῆις ἀέθλων,
Aen. 11. 159, sanctissima coniux Felix
morte tua neque in hunc servata
dolorem.

258. ἀνδρομέην: cf. 4. 581, ἀνδρομέην

ἐνοπῇ. The ram which carried Helle
and Phrixus was endowed with speech,
like Achilles' horses, and encouraged
Phrixus to reach Scythia. Helle fell
into the sea which took from her the
name of Hellespont.

ὥς κεν . . . θείη: Ap. uses ὥς κε c. opt.
in final clauses fifteen times. It is never
found in the *Il.*, but five times in the *Od.*
ὥς ἄν c. opt. occurs once in *Il.*, three times
in *Od.*, but not in Ap.

260. ἐπὶ προμολῇσι κιόντων: the
primary sense of προμολή was ‘a going
forth,’ ἔξοδος, and so the meaning here
seems to be ‘as the chieftains were
going forth.’ Three other derivative
senses are found: (1) ‘threshold’
‘vestibule,’ e.g. 1. 1174 (Schol. προ-
θύροις), 4. 1160; so too here G has the
gloss προαυλίας καὶ προεξόδους, (2) ‘the
foot of a hill’ where it begins to rise,
e.g. 1. 320, Call. *Dian.* 99, εἶρες γὰρ
πρόμολῃς ὕρεος τοῦ Παρρασίοιο, *Anth. P.*
7. 9, παρὰ προμολῇσιν Ὀλύμπου, (3) ‘the
mouth of a river,’ e.g. *Anth. P.* 7. 246,
Ἰσοῦ ἐπὶ προμολῇσιν.

262. ἅμφ' αὐτὸν βεβολημένη: ‘falling
on his neck’ (ἀμφιβάλλουμαι). Ap.
does not always observe the Homeric

ἐντυπὰς ἐν λεχέεσσι καλυψάμενος γοάσκειν.
 αὐτὰρ ὁ τῶν μὲν ἔπειτα κατεπρήνυνεν ἀνίας 265
 θαρσύνων, δμώεσσι δ' ἀρήϊα τεύχε' αἰεῖρειν
 πέφραδεν· οἱ δέ τε σίγα κατηφέες ἡείροντο.
 μήτηρ δ' ὡς τὰ πρῶτ' ἐπεχεύατο πῆχες παιδί,
 ὥς ἔχετο κλαίουσ' ἀδινώτερον, ἥ τε κούρη 270
 οἴοθεν ἀσπασίως πολιὴν τροφὸν ἀμφιπесоῦσα
 μύρεται, ἥ οὐκ εἰσὶν ἔτ' ἄλλοι κηδεμονῆες,
 ἀλλ' ὑπὸ μητρυνῇ βίοντον βαρὺν ἡγηλάζει·
 καὶ ἐ νέον πολέεσσιν ὀνειδέσιν ἐστυφέλιξεν,
 τῇ δέ τ' ὀδυρομένη δέδεται κέαρ ἔνδοθεν ἄτη, 275
 οὐδ' ἔχει ἐκφλύζει τόσσον γόον, ὅσσον ὀρεχθεῖ.

267. οἱ δέ τε σίγα La Roche: οἱ δέ σίγα codd., Brunck, Wellauer: οἱ δέ τὰ σίγα Merkel: αἴψα δέ σίγα Wernicke: οἱ δέ οἱ αἴψα Köchly: οἱ δ' ἄρα σίγα Bernhardt.

269. ἀδινώτερον Merkel.

272. ἡγηλάζει L, G, Brunck, Wellauer, Merkel.

273. ἥ ἐ νέον Köchly.

275. ὀρεκτεῖ Merkel.

distinction between *βεβλημένος* in a metaphorical and *βεβλημένος* in a literal sense (v. Lehrs, *Aristarchus* 65, 68).

264. *ἐντυπὰς*: cf. 2. 861, *Il.* 24. 163 (of Priam), ὁ δ' ἐν μέσσοισι γεραῖος Ἐντυπὰς ἐν χλαίῃ κεκαλυμμένος, where Ariston. explains, ὅτι ἐν ἴσφ τῷ ἐντυπάδεια, ὥστε διὰ τοῦ ἱματίου τοῦ σώματος τὸν τύπον ('contour') φαίνεσθαι. For other views v. Leaf. Our Schol. here explains, ἄγαν περιεσφιγμένος, ὡς πάντα τὰ μέλη ἐκτυποῦσθαι ἐκ τῆς σφίγγεως.

267. *κατηφέες*: 'with downcast eyes,' cf. 3. 123, *σίγα κατηφίδων*, *Od.* 24. 432. The deriv. is uncertain. Autenrieth resolves it into *καταί φάφεα*; Doederlein connects it with *καθάπτεσθαι*; Brugmann explains *κατη* = *κατά* and *-φης* = *-φνης* in *ὑπερφύης*.

269. *ἔχετο*: cf. *Aen.* 8. 559, haeret inexpectum lacrimans. Ap. is imitating *Il.* 1. 512, *Θέτις δ' ὡς ἦπατο γούνων, ὅς ἔχετ' ἐμπεφυυία*.

ἀδινώτερον: *ἀδινός* is probably connected with *ἀδρός*, *ἄδην* (*ἄδην*), *satis*, *satür*. Leaf favours Goebel's view that it is from *ἀ-* intens. and *δι-* to move. Our poet uses it very frequently and apparently in three senses: (1) *πυκνός*, *συνεχής*, as here, and in 2. 240, 3. 616, etc., (2) *γοερός*, *ἐλεεινός*, 2. 478, 3. 635, 4. 29, etc., (3) *ἡδύς* (?), 3. 1206 (where see note).

ἥ τε: the meaning is uncertain. It

may mean 'as,' taking *ἀδινώτερον* to mean 'with sobs coming quicker and quicker.' Buttm. explains it 'than,' comparing the use of *as* in provincial English, and of *als* and *wie* in German. He would read *ἥτ'* in this sense for *ἥ τ'* in *Od.* 16. 216, *κλαῖον δὲ λιγέως ἀδινώτερον ἥ τ' οἰωνοί* (v. Monro). There is a probable instance of *ἥ τε* 'than' in *Il.* 4. 277, *μελάντερον ἥ τε πίσσα* (v. Leaf). We have the comparison of a weeping girl in *Il.* 16. 7 sqq.

270. *οἴοθεν*: *lit.* 'from one only,' i.e. by oneself. In Hom. only in the phrase *οἴοθεν οἶος*. *ἀμφιπесоῦσα*: from *Od.* 8. 523, *φίλον πόσιν ἀμφιπесоῦσα*.

272. *βίοντον βαρὺν ἡγηλάζει*: cf. *Od.* 11. 618, *κακὸν μόρον ἡγηλάζειν*. Shaw and Preston regard the spondee in the fifth foot as expressing the weary tedium of the maiden's wretched life.

273. *ἐστυφέλιξεν*: cf. *Il.* 22. 496, *τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν* (of the fate of the fatherless Astyanax).

274. *δέδεται*: cf. 4. 880, Eur. *Hipp.* 160, *ψυχὴν δέδεται λύπα*.

275. *ἐκφλύζει*: *ἀπ. λεγ. lit.* 'to spurt out,' 'she cannot sob out all the grief she yearneth to.' Cf. Soph. *El.* 285, *οὐδὲ γὰρ κλαῦσαι πάρα Τοσύνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει*, 'I may not even indulge my grief to the full measure of my yearning' (Jebb).

ὀρεχθεῖ: v.n. 2. 49. Merkel reads

ὥς ἀδινὸν κλαίεισκειν ἐὼν παῖδ' ἀγκὰς ἔχουσα
'Αλκιμέδῃ, καὶ τοῖον ἔπος φάτο κηδοσύνησιν·

“ Αἰῖθ' ὄφελον κεῖν' ἡμαρ, ὅτ' ἐξειπόντος ἄκουσα

δειλὴ ἐγὼ Πελῖαο κακὴν βασιλῆος ἐφετμήν,
αὐτίκ' ἀπὸ ψυχὴν μεθέμεν, κηδέων τε λαθέσθαι, 280

ὄφρ' αὐτός με τεῖσι φίλαις ταρχύσαιο χερσίν,
τέκνον ἐμόν· τὸ γὰρ οἶον ἔην ἔτι λοιπὸν ἐέλδωρ
ἐκ σέθεν, ἄλλα δὲ πάντα πάλοι θρεπτήρια πέσσω.

νῦν γε μὲν ἢ τὸ πάροιθεν Ἀχαιάδεσσιν ἀγητὴ
δμῶις ὅπως κενεοῖσι λελεῖψομαι ἐν μεγάροισιν, 285

σεῖο πόθῳ μινύθουσα δυσάμμορος, ᾧ ἔπι πολλὴν
ἀγλαΐην καὶ κῦδος ἔχον πάρος, ᾧ ἔπι μούνω
μίτρην πρῶτον ἔλυσαι καὶ ὕστατον. ἔξοχα γάρ μοι

276. *παῖν* Rzach.

283. *ἐκ σέο, τῶν δὲ conl.* Brunck. *θρεπτήρι' ὕπασσας* Naber.

285. *κενεοῖσι* Vat. unus, schol. Par. : *κεν ἐοῖσι* vulg. *γε λείψομαι* G.

ὀρεκτεῖ from Hesych. *ὀρεκτεῖν* ὀρέγεσθαι, and says the meaning in 2. 49 (where he keeps ὀρέχθαι) is quite different; this, however, is a purely arbitrary assertion.

277. *κηδοσύνησιν* : 'in her yearning'; *κηδοσύνη* is peculiar to Ap., cf. 3. 462, 4. 1473.

278. *κεῖν' ἡμαρ* : in two other passages, 3. 899, 4. 870, we find this use of the acc. to denote certain points of time within a given space of time.

280. *ἀπὸ . . μεθέμεν* : 'to give up' the ghost. The compound is *ἀπ. λεγ.*

281. *ταρχύσαιο* : v. n. 83. For the indicative of unrealized purpose see Goodwin, *Moods and Tenses* 333. The passage recalls Eur. *Med.* 1031, *ἢ μὴν ποθ' ἢ δύστηνος εἶχον ἐλπίδας Πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμὲ Καὶ καταθανοῦσαν χερσὶν εὖ περιστελεῖν Ζηλωτὸν ἀνθρώποισι.*

283. *θρεπτήρια* : the Homeric *θρέπτρα* 'recompense for rearing,' cf. *Il.* 4. 478. The Attic word is *τροφεία*. *πέσσω* : the passage in Hom. which Ap. is unhappily imitating is *Il.* 2. 236, where Thersites says of Agamemnon *τόνδε δ' ἐῷμεν Αὐτοῦ ἐνὶ Τροίῃ γέρα πέσσεμεν*. There, however, the meaning is 'let us leave him there to gorge himself on meeds of honour,' i.e. enjoy them by himself (Leaf). We never find the word used, as Ap. uses it here, meaning simply 'to enjoy.' In Pind. *P.* 4. 186, *τὰν ἀκίνδυνον παρὰ ματρὶ μένειν αἰῶνα πέσ-*

σοντα, it is used sneeringly, "lit. 'coddling,' which originally means 'parboiling'" (Fennell).

284. *Ἀχαιάδεσσιν* : *ταῖς Θεσσαλαῖς*. Schol., cf. 243. Homer, however, always uses *Ἀχαιάδες* of Greek women in general, and this meaning is preferable here. In Hom. *Ἀχαια* is used for a part of Greece in the south of Thessaly, or for the Peloponnesus, or for the whole, and in our poem it is often impossible to determine whether Greece generally or Thessaly is meant; v. Walther, *op. cit.*, p. 19.

285. *κενεοῖσι . . μεγάροισιν* : cf. *Aen.* 4. 82 (of Dido), *sola domo maeret vacua*. For the reading in the first recension v. Appendix I.

288. *μίτρην ἔλυσαι* : *ζώνην* or *μίτρην* *λύειν* had two distinct references, (1) to a virgin's *primus coitus*, where the husband or lover was usually the subject of the verb, cf. Ellis on Cat. 61. 53; (2) to the unfastening of the girdle at delivery. This is the meaning here and in Call. *Jon.* 21, *Del.* 209, 222 (Call. has the middle voice in these passages). *λυσίζωνος* as a cult-name of Artemis is mentioned by our Schol. and Hesych., cf. also Theocr. 17. 60, *Εἰλείθυιαν ἐβώσατο λυσίζωνον Ἀντιγόνας θυγάτηρ βεβαρμημένα ὠδίνεσσιν*. For the custom of dedicating the *μίτρην*, *ζώνην*, etc., to Artemis in return for an easy delivery, cf. *Anth. P.* 6. 201, 202, 272.

Εἰλείθνια θεὰ πολέος ἐμέγηρε τόκοιο.

ὣ μοι ἐμῆς ἄτης· τὸ μὲν οὐδ' ὅσον, οὐδ' ἐν ὀνείρῳ 290
ᾠσάμην, εἰ Φρίξος ἐμοὶ κακὸν ἔσσειτ' ἀλύξας."

Ἔς ἦγε στενάχουσα κινύρετο· ταὶ δὲ γυναῖκες
ἀμφίπολοι γοάασκον ἐπισταδόν· αὐτὰρ ὁ τήνγε
μειλιχίοις ἐπέεσσι παρηγορέων προσέειπεν·

"Μή μοι λευγαλέας ἐνὶβάλλεο, μήτερ, ἀνίας 295

ᾧδε λήν, ἐπεὶ οὐ μὲν ἐρητύσεις κακότητος
δάκρυσιν, ἀλλ' ἔτι κεν καὶ ἐπ' ἄλγεσιν ἄλγος ἄροιο.

πήματα γάρ τ' αἰδήλα θεοὶ θνητοῖσι νέμουσιν,

τῶν μοῖραν κατὰ θυμὸν ἀνιάζουσά περ ἔμπης

τλήθι φέρειν· θάρσει δὲ συνημοσύνησιν Ἀθήνης, 300

ἣδὲ θεοπροπίοισιν, ἐπεὶ μάλα δεξιὰ Φοῖβος

ἔχρη, ἀτὰρ μετέπειτά γ' ἀριστῆων ἐπαρωγῇ.

ἀλλὰ σὺ μὲν νῦν αὖθι μετ' ἀμφιπόλοισιν ἔκηλος

μῖμνε δόμοις, μηδ' ὄρνις ἀεικελίῃ πέλε νηί·

κεῖσε δ' ὁμαρτήσουσιν ἔται δμῶές τε κiónτι." 305

Ἡ, καὶ ὁ μὲν προτέρωσσε δόμων ἐξῶρτο νέεσθαι.

292. τῇ δὲ γυναῖκες Wellauer.

306. δόμων ἄρα ὦρτο L 16.

289. Εἰλείθνια: Lucina, cf. *Il.* 16. 187; μογοστόκος Εἰλείθνια. Hom. also uses the plur. Εἰλείθνιαι, e.g. *Il.* 11. 270. The name has been variously connected with ἐλήλυθα, ἐλεύθερος, εἰλέω, εἰλύω, ἰλέομαι, etc., v. Pauly-Wissowa, *Real-Encycl.*

290. τὸ μὲν . . . ἀλύξας: 'this never in the least degree, not even in a dream, entered my thoughts, that the escape of Phrixus might work me woe.' οὐδ' ὅσον: *ne tantillum quidem*, cf. 482; 2. 181, 190; Call. *Ap.* 36. The use of εἰ with ᾠσάμην is irregular. In *Od.* 2. 351, κείνον διομένη τὸν κάμμορον εἴ ποθεν ἔλθοι Διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας, the clause with εἰ expresses the thought in the form of a wish; so too in 20. 224; cf. Lange, *der hom. Gebrauch der Part.* εἰ, i, p. 388. ᾠσάμην is a new formation. In Hom. we find δίσσατο, δίσσάμενος. Ap. uses δίσσατο (e.g. 3. 456), and δίσσάμενος (3. 926), where the σ is doubled apparently to lengthen the vowel.

293. ἐπισταδόν: 'standing by,' ἐφεστηκυῖαι. Schol., cf. 2. 84, 4. 1687. For

its meaning in Hom. v. M. and R. on *Od.* 12. 392.

296. ἐπεὶ οὐ μὲν: cf. *Il.* 24. 524, οὐ γάρ τις πρῆξις πέλεται κρυέοιο γόοιο.

297. ἐπ' ἄλγεσιν ἄλγος: cf. Soph. *Ant.* 595, πήματα ἐπὶ πῆμασι.

298. ἀέδηλα: 'unforeseen,' v. n. 102.

302. ἔχρη: Ap. uses this contracted form only here: elsewhere ἔχραεν (e.g. 2. 454). It is a contraction without Homeric precedent.

303. Cf. the words of Hector to Andromache, *Il.* 6. 490, ἀλλ' εἰς οἶκον ἰούσα τὰ σαυτῆς ἔργα κόμιζε, κ.τ.λ.

304. ὄρνις ἀεικελίῃ: so Priam says to Hecuba (*Il.* 24. 218), μή μ' ἐθέλοντ' ἵεναι κατερύκανε, μηδὲ μοι αὐτῇ ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις. Cf. *Aen.* 12. 72, where Turnus says to Amata, Ne, quaeso, ne me lacrimis neve omine tanto Prosequere in duri certamina Martis euntem, O mater.

305. κεῖσε δ' ὁμαρτήσουσιν . . . κiónτι: 'will accompany me as I go unto the ship.' For ἔται, 'clansmen,' v. n. 3. 1126.

οἷος δ' ἐκ νηοῖο θυώδεος εἷσιν Ἀπόλλων
 Δῆλον ἀν' ἡγαθέην, ἥ ἐ Κλάρων, ἥ ὄγε Πυθῶ,
 ἥ Λυκίην εὐρεῖαν, ἐπὶ Ξάνθοιο ῥοῇσιν,
 τοῖος ἀνὰ πληθὺν δήμου κίεν· ὦρτο δ' αὐτὴ
 κεκλομένων ἄμυδις. τῷ δὲ ξύμβλητο γεραῖη
 Ἰφιδῆς Ἀρτέμιδος πολιηόχου ἀρήτειρα,
 καὶ μιν δεξιτερῆς χειρὸς κύσειν, οὐδέ τι φάσθαι
 ἔμψης ἱεμένη δύνατο, προθέοντος ὁμίλου·
 ἀλλ' ἥ μὲν λίπετ' αὖθι παρακλιδόν, οἷα γεραῖη
 ὀπλοτέρων, ὃ δὲ πολλὸν ἀποπλαγχθεὶς ἐλιάσθη.

Αὐτὰρ ἐπεὶ ῥα πόλῃος ἐνδμήτους λίπ' ἀγυιάς,
 ἀκτὴν δ' ἴκανε Παγασηίδα, τῇ μιν ἐταῖροι
 δειδέχασθαι, Ἀργῶν ἄμυδις παρὰ νηὶ μένοντες.
 στῆ δ' ἄρ' ἐπὶ προμολῆς· οἱ δ' ἀντίοι ἡγερέθοντο.
 ἐς δ' ἐνόησαν Ἀκαστον ὁμῶς Ἀργὸν τε πόλῃος
 νόσφι καταβλώσκοντας, ἐθάμβησαν δ' ἐσιδόντες
 πασσυδίῃ Πελῖαιο παρὲκ νόον ἰθύνοντας.

320. προμολῆς L, G. ἡερέθοντο schol. Laur.

323. ἰθύνοντας Brunck: ἰθὺς ἰόντας Köchly: ἰθύνοντας codd.

307. Cf. the opening of the Hom. hymn to Pythian Apollo. Virgil's imitation is well known, *Aen.* 4. 143, *Qualis ubi hibernam Lyciam Xanthique fluenta Deserit ac Delum maternam invisit Apollo, Instauratque choros, etc.*

308. Κλάρων: a small town in Ionia, near Colophon, sacred to Apollo, cf. *Clarius deus*, *On. Met.* 11. 413, etc. ὄγε: for this emphatic use, cf. *Il.* 2. 664, 3. 409. Similar is the use of *ille*, e.g. *Aen.* 5. 457, *nunc dextra ingeminans ictus nunc ille sinistra*, where, as Con. says, it has a rhetorical force, fixing attention on the person spoken of. Πυθῶ: v. n. 209.

312. Ἀρτέμιδος πολιηόχου: on the relation of Artemis to the life of the city, see Farnell, *Cults of the Greek States*, ii, 467-470. He says (p. 469), "The epithet *πολιηόχος* which Ap. Rh. attaches to her is not known to have belonged to actual cult."

313. μιν χειρὸς κύσειν: this constr. only here; in Hom. we find two acc., e.g. *Od.* 16. 15, *κύσσει δὲ μιν κεφαλὴν*.

315-16. 'But she was swept aside and left behind, as an old woman by younger folk, while he turned away widely parted from her.'

παρακλιδόν: 'on one side,' cf. 757; used in Hom. of swerving from the truth, e.g. *Od.* 17. 139. ὀπλοτέρων: for the gen. with *λείπεσθαι*, cf. *Od.* 9. 448, *λελειμμένος οἶων*, *Il.* 23. 529, *λείπετο . . . Μενελάου*.

318. Παγασηίδα: Pagasae, the port of Pherae, in Thessaly, was traditionally connected with the building (*πήγνυμι*) of the Argo. Cf. Strab. 374, 35. Its acropolis was situated on rocky heights.

320. προμολῆς: apparently the foot or base of the promontory on which Pagasae was situated, v. n. 260. The Schol. is vague, *ταῖς προδόσις*. ἡ γρ. προμολῶν ἀντὶ τοῦ προελθῶν ἐπέστη. Osiander translates, "Hielt er am Strande"; de M., "Il s'arrêta aux abords du navire." Way and Coleridge both explain, 'There she (i.e. the Argo) stood at the river's mouth,' which seems impossible.

321. Ἀκαστον: v. n. 224. Ἀργὸν: v. n. 226.

323. παρὲκ νόον: v. n. 130. ἰθύνοντας: the reading of the MSS. *ἰθύνοντας* is impossible, as *ἰθύνω* is transitive. *ἰθύω* is used by Ap. (1) absolutely, (2) c. gen. 3. 1360, (3) c. acc. 2. 950.

- δέρμα δ' ὁ μὲν ταύροιο ποδηνεκὲς ἀμφέχετ' ὤμους
 Ἄργος Ἀρεστορίδης λάχνη μέλαν· αὐτὰρ ὁ καλὴν 325
 δίπλακα, τήν οἱ ὅπασσε κασιγνήτη Πελόπεια.
 ἀλλ' ἔμπης τῶ μὲν τε διεξερέεσθαι ἕκαστα
 ἔσχετο· τοὺς δ' ἀγορήνδε συνεδριάασθαι ἄνωγεν.
 αὐτοῦ δ' ἰλλομένοις ἐπὶ λαίφεσιν, ἥδ' ἐκαὶ ἰσθῶ
 κεκλιμένῳ μάλα πάντες ἐπισχερῶ ἐδριόωντο. 330
 τοῖσιν δ' Αἴσωνος υἱὸς ἐνφρονέων μετέειπεν·
 “Ἄλλα μὲν ὅσσα τε νηὶ ἐφοπλίσσασθαι ἔοικεν
 —πάντα γὰρ εὖ κατὰ κόσμον—ἐπαρτέα κεῖται ἰοῦσιν.
 τῷ οὐκ ἂν δηναῖον ἐχοίμεθα τοιοῦτον ἔκῃτι
 ναυτιλῆς, ὅτε μῦνον ἐπιπνεύσουσιν ἀῆται. 335
 ἀλλὰ, φίλοι,—ξυνὸς γὰρ ἐς Ἑλλάδα νόστος ὀπίσσω,
 ξυναὶ δ' ἄμμι πέλονται ἐς Αἰήταο κέλευθοι—
 τούνεκα νῦν τὸν ἄριστον ἀφειδήσαντες ἔλεσθε
 ὄρχαμον ἡμείων, ᾧ κεν τὰ ἕκαστα μέλοιτο,
 νεῖκεα συνθεσίας τε μετὰ ξείνοισι βαλέσθαι.” 340
 ὣς φάτο· πάπτηναν δὲ νέοι θρασὺν Ἑρακλῆα
 ἥμενον ἐν μέσσοισι· μῆ δέ ἐ πάντες αὐτῇ
 σημαίνειν ἐπέτελλον· ὁ δ' αὐτόθεν, ἔνθα περ ἦστο,

332. ἄρσαμεν ὅσσα Gerhard.

333. πᾶρ' εὖ O. Schneider: μάλ' εὖ Huet.

334. τοῖο γ' ἔκῃτι Paris. unus, Brunck.

335. ἐπιπνεύσουσιν Paris. unus, Brunck.

339. ἡμείων Vat. unus, Pariss. tres: ὑμείων vulg.

326. **δίπλακα**: a mantle large enough to be worn double, cf. 722, *Il.* 22. 441. Other expressions were *διπλῇ χλαῖνᾳ*, *δίπτυχος λώπη*; cf. duplex pannus, Hor. *Ep.* 1. 17. 25.

327. **διεξερέεσθαι** . . . **ἔσχετο**: 'Jason refrained from questioning them.'

328. **συνεδριάασθαι**: ἄπ. λεγ. for *συνεδρεύειν*.

329. **ἰλλομένοις**: 'furled,' 'rolled up,' v. n. 129.

330. **ἐπισχερῶ**: 'one after the other,' 'in order,' (σ)εχ, cf. ἐφεξῆς. In Hom. Doederl. takes it to mean 'on the strand' = ἐπὶ *σχερῶ*, from *σχερός*, a by-form of *χέρσος* (Hesych. *σχερός*· ἀκτή, αἰγιαλός).

333. The parenthesis is harsh, but there is no absolute need to alter it, though Schneider's *πᾶρ'* is ingenious (cf. 4.223). Wellauer explains, 'reliqua

quidem, quae ad navem instruendam necessaria sunt, parata nobis sunt ad profectionem, omnia enim iusto sunt ordine, sed duce opus est, priusquam proficiscamur, quem iam eligatis velim.'

334. **τῷ . . . ναυτιλῆς**: 'wherefore, as far as this is concerned, we need not long be kept back from our voyage.' For *δηναῖον*, v. n. 3. 53.

335. **ἐπιπνεύσουσιν**: the fut. *πνεύσω* is only found in late poetry.

338. **ἀφειδήσαντες**: 'generously,' 'un-grudgingly,' v. n. 2. 98.

340. **βαλέσθαι**: *lit.* 'to lay the foundations of'; 'to take on him our quarrels with aliens, and pledge our covenant-plight' (Way), but *μετὰ ξείνοισι* means 'among (i.e. when we are among) aliens.'

343. **ἐπέτελλον**: the imperf. of repeated action; they urged H. to take

δεξιτερὴν ἀνὰ χεῖρα τανύσσατο φώνησέν τε·

“Μήτις ἐμοὶ τόδε κῦδος ὀπαζέτω. οὐ γὰρ ἔγωγε 345
πείσομαι· ὥστε καὶ ἄλλον ἀναστήσεσθαι ἐρύξω.
αὐτός, ὅτις ξυνάγειρε, καὶ ἀρχεῖοι ὁμάδοιο.”

Ἡ ρὰ μέγα φρονέων, ἐπὶ δ' ἦνεον, ὡς ἐκέλευεν
Ἡρακλῆς· ἀνὰ δ' αὐτὸς ἀρήσιος ὤρνυτ' Ἰήσων
γηθόσυνος, καὶ τοῖα λιλαιομένοις ἀγόρευεν· 350

“Εἰ μὲν δὴ μοι κῦδος ἐπιτρωπάτε μέλεσθαι,
μηκέτ' ἔπειθ', ὡς καὶ πρὶν, ἐρητύοιτο κέλευθα.
νῦν γε μὲν ἤδη Φοῖβον ἀρεσσάμενοι θυέεσσιν
δαῖτ' ἐντυνόμεσθα παρασχεδόν. ὄφρα δ' ἴωσιν 355
δμῶες ἐμοὶ σταθμῶν σημάντορες, οἷσι μέμληεν
δεῦρο βόας ἀγέληθεν εὐ κρίναντας ἐλάσσαι,

τόφρα κε νῆ' ἐρύσaiμεν ἔσω ἁλός, ὅπλα δὲ πάντα
ἐνθέμενοι πεπάλαχθε κατὰ κληῖδας ἐρετμά.
τείως δ' αὖ καὶ βωμὸν ἐπάκτιον Ἐμβασίοιο
θείομεν Ἀπόλλωνος, ὃ μοι χρεῖων ὑπέδεκτο 360
σημανέειν δείξειν τε πόρους ἁλός, εἴ κε θηλαῖς
οὐ ἔθεν ἐξάρχωμαι ἀεθλεύων βασιλῆι.”

346. ὡς δὲ Brunck: ὡς γε G, L 16: ὡς δὲ . . . ἀναχθ' ἵστασθαι Herwerden.

354. ἴασιν L, Merkel. 357. ἐρύσaiμεν Pariss., Vind., Vrat. δὲ Merkel: τε codd.

359. ἐπακτίου Stephanus.

command (σημαίνειν), but he would not.

345. οὐ γὰρ . . . ἐρύξω: 'for I will not consent, and, that being so, I will even stay another from rising up (to offer himself or propose another as leader).' For ὥστε, 'so that,' cf. 2. 1220. There are only two passages in Hom. where it is used in this sense, and not as an adv. of comparison, *Il.* 9. 42, *Od.* 17. 21.

351-2. 'If, in truth, ye entrust to me the charge of our glorious emprise, let not our journey be any longer delayed as heretofore.' L. and S. wrongly take ἐπιτρωπάω as meaning 'to command' here.

354. παρασχεδόν: = παραχρῆμα; cf. αὐτοσχεδόν, 12. In 2. 10, 859, it is used of place. ὄφρα δ' ἴωσιν: for the subj. with ὄφρα 'while' cf. *Il.* 4. 346, etc.

355. οἷσι . . . κρίναντας: for the enallage of cases, cf. 1. 440, 867; 3. 1009; 4. 170; Monro, *H. G.* 240.

358. πεπάλαχθε . . . ἐρετμά: 'cast lots for the oars of the several benches.' This constr. is only found here. The form of the verb is uncertain; in *Il.* 7. 171, πεπάλασθε, or πεπάλεσθε (from πάλλομαι or παλάσσομαι) is adopted by modern editors for πεπάλαχθε (from παλάσσομαι) on the authority of Aristarchus; so too in *Od.* 9. 331, πεπαλάσθαι, or πεπαλέσθαι, for πεπαλάχθαι (v. La Roche, *Textkr.* 336). Cf. Prop. 4. 21. 12, Remorumque pares ducite sorte vices. The meaning of sortiti remos, *Aen.* 3. 510, is uncertain (v. Conington).

359. Ἐμβασίοιο: 'god of embarkation,' cf. 404. So Ἐκβάσιος, 966. Apollo Ἐμβάσιος is found on coins of Ephesus in the Roman imperial period, cf. Head, *Hist. Num.* 698. For Apollo Ἐπιβατήριος at Troezen, cf. Paus. 2. 32. 2.

360. χρεῖων: 'by oracle,' cf. *Od.* 8. 79, χρεῖων μυνήσατο Φοῖβος.

362. οὐ ἔθεν: we find this peculiar

Η ῥα, καὶ εἰς ἔργον πρῶτος τράπεθ'· οἱ δ' ἐπανεῖσαν
 πειθόμενοι· ἀπὸ δ' εἶματ' ἐπήτριμα νηήσαντο
 λείῳ ἐπὶ πλαταμῶνι, τὸν οὐκ ἐπέβαλλε θάλασσα 365
 κύμασι, χειμερὶν δὲ πάλαι ἀποέκλυσεν ἄλμῃ.
 νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύνησιν
 ἔζωσαν πάμπρωτον ἐυστρεφεῖ ἐνδοθεν ὄπλῳ
 τεινάμενοι ἐκάτερθεν, ἵν' εὖ ἀραροῖατο γόμοις
 δοῦρατα καὶ ῥοθίοιο βῆν' ἔχοι ἀντιώσαν. 370

368. ἔκτοθεν Sanctamandus: ἔμπεδον vel ἐνδυκὲς dubitanter coni. Merkel: ἐνδετον Naber.

369. θεινόμενοι Pariss., Vind., Vrat.

combination of genitives in the sense of αὐτοῦ ἔθεν, αὐτοῦ, again in 4. 1471. There are five forms of the gen. of the 3rd pers. sing. pron. in Ap., ἔθεν, εἶο, ἐοῦ, ἐοῖο, and οὐ (in the combination οὐ ἔθεν). In using the Attic form οὐ, which is not found in previous epic, Ap. followed Zenod., who wrote οὐ for εὐ in *Il.* 24. 293. ἔθεν is used not only for the 3rd sing. refl. (e.g. 2. 973), but also for the 3rd pl. refl. (4. 279). This latter use is not found in earlier epic, and Rzach suggests that Ap. may have been influenced by the use of the acc. εἰ in the sense of the pl. σφέ, h. Hom. *Ven.* 267. ἀεθλεύων βασιλῆι: 'in my struggle for the king (Pelias),' i.e. striving to fulfil the ordeal imposed by him. For the constr. cf. *Il.* 7. 453, Λαομέδοντι . . . ἀθλήσαντες, i.e. in the service of L. This Homeric parallel is decisive against the old rendering, 'in my struggle with the Colchian king.'

364. ἐπήτριμα: v. n. 4. 937.

365. λείῳ ἐπὶ πλαταμῶνι: 'on a smooth flat ledge.' The phrase is taken from h. Hom. *Merc.* 128. τὸν . . . ἄλμῃ: 'against which the sea does not beat with its waves, but, at times, the stormy brine washes over it.' In a calm the sea does not reach the πλαταμών, in a storm the waves dash over it; cf. *Aen.* 5. 124, Est procul in pelago saxum spumantia contra Litora quod tumidis submersum tunditur olim (πάλα) Fluctibus, hiberni condunt ubi sidera Cori; Tranquillo silet immotaque attollitur unda, etc.

366. ἀποέκλυσεν: Ap. has many compounds with hiatus on the mistaken analogy of Homeric forms, e.g. ἀποέκλυσεν on the analogy of ἀπόφερσε: διαειμένος, καταειμένος (ἔημι) on the

analogy of καταειμένος (καταφεννυμι): ἐπιέτρεπον on the analogy of ἐπιήνδανε(σF): ὑποέστην, etc.

368. ἐυστρεφεῖ ἐνδοθεν ὄπλῳ: bene torto intus fune. ἐνδοθεν goes closely with ἐυστρεφεῖ. It is the well-twisted strands in the hawser which give it strength. This is the explanation of Beck, Lehrs, and de M. Those editors who tried to construe ἐνδοθεν with ἔζωσαν pronounced the word corrupt, and various corrections, e.g. ἔκτοθεν, have been made, but *Od.* 10. 167, πείσμα . . . ἐυστρεφὲς ἀμφοτέρωθεν, seems decisive for the first interpretation. The only possible way of taking ἐνδοθεν with ἔζωσαν would be to explain it of a hawser stretched from stem to stern over crutches inside the vessel, such as is described by Warre, *J. H. S.* v. 216. The ὑπόζωμα, however, in the case of the trireme, was stretched lengthwise round the outside of the vessel, and so too the ὄπλον here. Breusing, who observes that Ap. must have seen many launchings at Alexandria, joins ἐνδοθεν with τεινάμενοι, and explains the process as follows:—'Man legte das Tau von hinten nach vorn um die beiden Seiten, ἐκάτερθεν, nahm nun aber das Ende von der Steuerbordseite durch die Backbordklüse und das von der Backbordseite durch die Steuerbordklüse nach innen und zog dann die beiden Enden binnenbords, ἐνδοθεν τεινάμενοι, entweder mit Hülle von Flaschenzügen, oder indem man sie um die Ankerwinde legte, straff an.' (*Nautik der Alten*, p. 171.)

370. ῥοθίοιο . . . ἀντιώσαν: 'might have strength to resist the surge,' cf. *Il.* 7. 231, ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν.

σκάπτων δ' αἶψα κατ' εὖρος ὅσον περιβάλλετο χῶρον,
 ἥδ' ἐκὰτ' ἀπὸ πρῶραν εἴσω ἀλὸς ὅσσάτιόν περ
 ἐλκομένη χεῖρεσσιν ἐπιδραμέεσθαι ἔμελλεν.
 αἰεὶ δὲ προτέρω χθαμαλότερον ἐξελάχαινον
 στείρης, ἐν δ' ὀλκῷ ξεστὰς στορέσαντο φάλαγγας· 375
 τὴν δὲ κατάντη κλῖναν ἐπὶ πρώτῃσι φάλαγξιν,
 ὥς κεν ὀλισθαίνουσα δι' αὐτῶν φορέοιτο.
 ὕψι δ' ἄρ' ἔνθα καὶ ἔνθα μεταστρέψαντες ἔρετμὰ
 πήχυιον προύχοντα περὶ σκαλμοῖσιν ἔδθησαν.
 τῶν δ' ἐναμοιβαδὶς αὐτοὶ ἐνέσταθεν ἀμφοτέρωθεν, 380
 στέρνα θ' ὁμοῦ καὶ χεῖρας ἐπήλασαν. ἐν δ' ἄρα Τῖφυσ
 βήσαθ', ἵν' ὀτρύνειε νέους κατὰ καιρὸν ἐρύσσαι·
 κεκλόμενος δ' ἦυσε μάλα μέγα· τοὶ δὲ παρᾶσσον

371. χῶρον G: χῶρος vulg.

372. πρῶραν εἴσω L 16, et conl. Brunck: πρῶραν ἔσω L, G: πρῶραν ἔσσω vulg.: πρῶρειαν ἔσω Bergk, Merkel.

371-7. 'And quickly they hollowed out a trench in breadth as wide as the space the vessel encompassed, and extending in front of the prow into the sea itself as far as she was likely to run when pulled down by their hands. And the further they went, the deeper they kept digging down below the level of the keel, and in that furrow they laid smooth rollers, and on to the first of these rollers they tilted the vessel that she might glide down smoothly over them.'

371. περιβάλλετο: the subject is ἡ ναῦς. Brunck took εὖρος as the subj., i.e. ὅσον χῶρον τὸ εὖρος περιβάλλετο, cf. Nic. Ther. 169, περιβάλλεται εὖρος ὅσον τ' . . . ἦνυσε τέκτων.

372. κατὰ πρῶραν: marks the direction in a line in front of the prow, opp. to κατ' εὖρος.

374. χθαμαλότερον: the trench was gradually deepened towards the sea. In *Il.* 2. 153 ships are launched by means of οὐροί, trenches in the sand.

375. φάλαγγας: 'rollers.' The word is used of trunks of trees in 2. 843, Hdt. 3. 97. For the process described here cf. *Anth. P.* 10. 15, "Ἄρτι δὲ δουρατέοισιν ἐπωλίσθησε κυλίνδροις Ὀλκὰς ἀπ' ἡλίωνων ἐς βυθὸν ἐλκομένη: Hor. *C.* 1. 4. 2, trahuntque siccās machinae carinas: Non. Marc. 163, 23, Phalangae

dicuntur fustes teretes qui navibus subiiciuntur quum attrahuntur ad pelagus vel quum ad litora subducuntur.

377. ὀλισθαίνουσα: the form ὀλισθαίνω is post-classical. In Hom. we find only the aor. ὄλισθον.

378-9. The meaning is that they turned round the oars and fastened them so that the handles projected a cubit's length over the vessel's sides. The σκαλμοί were the tholes to which the oars were tied, v. n. 523. πήχυιον: in the sense of πηχυαῖον, cf. 3. 854, 1207; 4. 1510. L. and S. wrongly explain πήχυιον by τροπωτήρ, following the unintelligible view in *Et. Mag.* 671, 8, πήχυιον προύχοντα, Ἀπολλώνιος· οἱ μὲν, μικρὸν ἱμαντίδιον τὸ συνέχον τὴν κώπην πρὸς τὸν σκαλμόν κ.τ.λ.

380. τῶν: sc. ἔρετμῶν, 'and behind the oars one after the other on either side they took their stand.' τῶν depends on ἐναμοιβαδὶς (ἀπ. λεγ.) = ἀμοιβαδὶς, cf. 4. 199, ἀμοιβαδὶς ἀνέρος ἀνὴρ. The ἐν-anticipates the ἐν- of ἐνέσταθεν.

381. ἐπήλασαν: they pushed with their hands and chests against the projecting part of the oars. ἐν . . . βήσαθ': 'went on board.'

383. παρᾶσσον: = παραντίκα, παραχρήμα, a favourite word of Ap., who alone uses it. In a spatial sense only in 3. 969.

- ὧ κράτει βρίσαντες ἢ στυφέλιξαν ἔρωη
νεύοθεν ἐξ ἔδρης, ἐπὶ δ' ἔρρώσαντο πόδεσσιν 385
προπροβιαζόμενοι ἢ δ' ἔσπετο Πηλιάς Ἀργῶ
ρίμφα μάλ'· οἱ δ' ἐκάτερθεν ἐπίαχον αἰσσοντες.
αἱ δ' ἄρ' ὑπὸ τρόπιδι στιβαρῇ στενάχοντο φάλαγγες
τριβόμεναι· περὶ δέ σφιν αἰδνὴ κήκιε λιγνὺς
βριθοσύνη, κατόλισθε δ' ἔσω ἁλός· οἱ δέ μιν αὖθι 390
ἄψ ἀνασειράζοντες ἔχον προτέρωσε κιοῦσαν.
σκαλμοῖς δ' ἀμφὶς ἔρετμὰ κατήρτυον· ἐν δέ οἱ ἰστὸν
λαίφεά τ' εὐποίητα καὶ ἄρμαλιν ἐβάλοντο.
Λυτὰρ ἐπεὶ τὰ ἕκαστα περιφραδέως ἀλέγυναν,
κληῖδας μὲν πρῶτα πάλῳ διεμοιρήσαντο, 395
ἄνδρ' ἐντυναμένῳ δοιὼ μίαν· ἐκ δ' ἄρα μέσσην
ῥεον Ἑρακλῆι καὶ ἡρώων ἄτερ ἄλλων
Ἀγκαίῳ, Τεγέης ὅς ῥα πτολίεθρον ἔναιεν.
τοῖς μέσσην οἴοισιν ἀπὸ κληῖδα λίποντο
αὐτως, οὐτι πάλῳ· ἐπὶ δ' ἔτρεπον αἰνήσαντες 400
Τίφυν ἐνστείρης οἰήια νηὸς ἔρυσθαι.
Ἐνθεν δ' αὖ λαίγγας ἁλὸς σχεδὸν ὀχλίζοντες

384. βρίσαντες ἢ Brunck : βρίσαντες μῆ G, Pariss. tres, L 16 : βρίσαντε μῆ L (?), vulg.

398. ἀνασσε Pariss.

384. βρίσαντες ἢ : were it not for the presumption that μῆ was a gloss which ousted ἢ, we might defend the vulg. βρίσαντε μῆ by 3. 206 (v. n.), where the dual is clearly used for the plural. Merkel defends the dual, it being used of the two parties (ἀμφοτέρωθεν, 380).

385. ἐπὶ δ' ἔρρώσαντο πόδεσσιν : "with feet hard-straining strongly they step" (Way); cf. Hes. *Th.* 8, ποσσὶν ἐπερρώσαντο. See on 2. 661.

386. προπροβιαζόμενοι : this strengthened form of προβιάζομαι is απ. λεγ.

Πηλιάς Ἀργῶ : v. n. 2. 1188.

389. αἰδνὴ : 'dark.' It is formed from ἀφιδ, 'unseen,' with the same termination as παιδνός, κυδνός, and is found earlier in one doubtful passage, Hes. *Th.* 860.

391. ἀνασειράζοντες : hawsers (σειραί) were used, then as now, to check the way on a vessel taking the water for the first time.

393. ἄρμαλιν : 'stores,' cf. Hes. *Op.* 765, ἄρμαλιν δατέασθαι.

395. Cf. 358.

396. ἄνδρ' ἐντυναμένῳ δοιὼ μίαν : 'two men forming the complement of one bench,' an instance of the nom. abs., cf. *Il.* 3. 211, ἀμφὼ δ' ἐξομένῳ γεραράτερος ἦεν Ὀδυσσεύς : Hdt. 7. 157 : Soph. *Ant.* 259. It occurs again in 4. 199. Brunck wrongly takes it as acc. abs.

397. ἐκ δ' . . . ῥεον : sorti excipiebant, cf. ἐξαιρετός = *eximius*. The middle bench being the widest, on account of the curvature of the sides, required the strongest rowers.

398. Ἀγκαίῳ : v. 164.

400. αὐτως : i.e. by natural selection, not by lot. αἰνήσαντες : 'with one consent.'

401. Τίφυν : cf. Varro *Atac. fr.* 2, Tiphyn at aurigam celeris fecere carinae.

402. λαίγγας : in Hom. λαίγγες means 'pebbles,' but here it has no such dim. force, as is shown by the use of ὀχλίζοντες 'levering up' : cf. 4. 1678, ἂν δὲ βαρεῖας ὀχλίζων λαίγγας.

νήεον αὐτόθι βωμὸν ἐπάκτιον Ἀπόλλωνος,
 Ἀκτίου Ἐμβασιόιο τ' ἐπώννυμον· ὦκα δέ τοίγε
 φιτροὺς ἀζαλέης στόρεσαν καθύπερθεν ἐλαίης. 405
 τείως δ' αὐτ' ἀγέληθεν ἐπιπροέηκαν ἄγοντες
 βουκόλοι Αἰσωνίδαο δύνω βόε. τοὺς δ' ἐρύσαντο
 κουρότεροι ἐτάρων βωμοῦ σχεδόν. οἱ δ' ἄρ' ἔπειτα
 χέρνιβά τ' οὐλοχύτας τε παρέσχεθον. αὐτὰρ Ἰήσων
 εὐχετο κεκλόμενος πατρώιον Ἀπόλλωνα· 410
 “Κλῦθι ἄναξ, Παγασάς τε πόλιν τ' Αἰσωνίδα ναίων,
 ἡμετέριοι τοκῆος ἐπώννυμον, ὅς μοι ὑπέστης
 Πυθοὶ χρειομένῳ ἄνυσιν καὶ πείραθ' ὁδοῖο
 σημανέειν, αὐτὸς γὰρ ἐπαίτιος ἔπλευ ἀέθλων·
 αὐτὸς νῦν ἄγε νῆα σὺν ἀρτεμέεσσιν ἐταίροις 415
 κεῖσέ τε καὶ παλίνορσον ἐς Ἑλλάδα. σοὶ δ' ἂν ὀπίσσω
 τόσσων, ὅσσοι κεν νοστήσομεν, ἀγλαὰ ταύρων
 ἱρὰ πάλιν βωμῷ ἐπιθήσομεν· ἄλλα δὲ Πυθοί,
 ἄλλα δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσω.
 νῦν δ' ἴθι, καὶ τήνδ' ἡμιν, Ἐκηβόλε, δέξο θυηλήν, 420
 ἦν τοι τῆσδ' ἐπίβαθρα χάριν προτεθείμεθα νηὸς
 πρωτίστην· λύσαιμι δ', ἄναξ, ἐπ' ἀπήμονι μοίρῃ

403. ἐπάκτιον Brunck: ἐπακτίου codd.

416. τοὶ δ' ἄρ' vulg.: σοὶ δ' ἄρ' Brunck.

404. Ἀκτίου: ‘Lord of the Strand’ (Way). For Apollo Ἀκτίος v. Farnell, *Cults* iv 185. The epithet is applied to Apollo only, except in Theocr. 5. 14 where it is given to Pan and explained *Et. Mag.* 54, 27, “Ἀκτίος ἢ ὁ θηρατῆρ (καὶ γὰρ ἐπακτῆρες οἱ θηραταί), ἢ ὁ ἐπὶ ταῖς ἀκταῖς ὑπὸ τῶν ἀλιέων ἰδρυμένος· ἀγρευτῆς γὰρ ὁ θεός, ὁ ἐν Ἀθήναις τιμώμενος. Ἐμβασιόιο: v. n. 359.

407. δύνω βόε: εἰκότως ἐπὶ δυσὶ προσηγορίαις, Ἀκτίου Ἐμβασιίου τε, δύνω βοῦς ἄγουσιν. Schol.

408. κουρότεροι: ἐπεὶ Ἰσως αἰεὶ νέος ὁ θεός, καὶ οἱ τῶν ἐταίρων νεώτεροι τὴν θυσίαν ἐπιτελοῦσιν. Schol.

409. Cf. *Od.* 3. 445, χέρνιβά τ' οὐλοχύτας τε κατήρχετο. Those present at the sacrifice were sprinkled with the lustral water (χέρνιβ), and the barley (οὐλαί) was cast on the victim and the altar. Curtius connects οὐλαί and ἀλέω, cf. Lat. *mola*, *molere*.

411. Αἰσωνίδα: Αἰσωνὶς πόλις τῆς

Μαγνησίας ἀπὸ Αἰσωνος τοῦ πατρὸς Ἰάσονος, ὡς καὶ Πίνδαρος φησὶ καὶ Φερεκύδης. Schol. It is not mentioned by Strabo.

413. χρειομένῳ: distinguish *χρείων*, 360. The active was used of the god, the middle of the suppliant.

414. ἐπαίτιος: v. n. 8.

418. Πυθοί: v. n. 209.

419. Ὀρτυγίην: Delos received the name of Ortygia from Asteria, sister of Leto, who was changed into a quail (ὄρτυξ) to escape from Zeus. She was then metamorphosed into the island afterwards called Delos (Apollod. 1. 2. 2: Hygin. *Fab.* 53: Call. *Del.* 37).

420-22. τήνδ' . . . πρωτίστην: ‘receive at our hands this sacrifice which we offer to thee as the price of our voyage, the first sacrifice which we make in honour of this ship.’ ἐπίβαθρον is used = *naulum* in *Od.* 15. 449. The Schol. explains ἐπίβαθρα by ἐπιβατήρια, i. e. sacrifices on embarkation, and this is adopted by L. and S. ἐπ' . . . μοίρῃ: v. n. 252.

πέισματα σὴν διὰ μῆτιν· ἐπιπνεύσειε δ' ἀήτης
μείλιχος, ᾧ κ' ἐπὶ πόντον ἐλευσόμεθ' εὐδιώοντες.”

Ἦ. καὶ ἄμ' εὐχλωῇ προχύτας βάλε. τὼ δ' ἐπὶ βουσὶν
ζωσάσθην, Ἀγκαῖος ὑπέρβιος, Ἡρακλῆς τε. 426

ἦτοι ὁ μὲν ροπάλῳ μέσσον κάρη ἀμφὶ μέτωπα
πλῆξεν, ὁ δ' ἀθρόος αὐθι πεσὼν ἐνερείσατο γαίῃ·
Ἀγκαῖος δ' ἑτέροιο κατὰ πλατὺν αὐχένα κόψας
χαλκείῳ πελέκει κρατεροὺς διέκερσε τένοντας· 430

ἦριπε δ' ἀμφοτέροισι περιρρηδῆς κεράεσσιν.

τοὺς δ' ἔταροι σφάξαν τε θοῶς, δεῖράν τε βοείας,
κόπτου, δαίτρευνόν τε, καὶ ἱερὰ μῆρ' ἐτάμοντο,

καδ δ' ἄμυδις τάγε πάντα καλύψαντες πύκα δημῷ
καῖον ἐπὶ σχίζῃσιν· ὁ δ' ἀκρήτους χέε λοιβὰς 435

Αἰσονίδης, γῆθει δὲ σέλας θηεύμενος Ἰδμων

πάντοσε λαμπόμενον θυέων ἀπο τοιοῦ τε λιγνὺν

πορφυρέαις ἐλίκεσιν ἐναίσιμον αἰσσουσαν·

αἶψα δ' ἀπηλεγέως νόον ἔκφατο Λητοῖδαο·

“ Ὑμῖν μὲν δὴ μοῖρα θεῶν χρεῖώ τε περῆσαι 440

ἐνθάδε κῶας ἄγοντας· ἀπειρέσιοι δ' ἐν μέσσω

κεῖσέ τε δεῦρό τ' ἔασιν ἀνερχομένοισιν ἄεθλοι.

αὐτὰρ ἐμοὶ θανέειν στυγερῇ ὑπὸ δαίμονος αἴσῃ

τηλόθι που πέπρωται ἐπ' Ἀσίδος ἡπίριοιο.

427. μετώπῳ Pariss., Brunck.

441. ἔχοντας vulg.

423. Cf. Pind. *P.* 4. 195 (of Jason),
ὠκυπόρους | κυμάτων ῥιπὰς ἀνέμων τ'
ἐκάλει, νύκτας τε, καὶ πόντου κελεύθους, |
ἅματ' ἑὺφρονα, καὶ φίλιαν νόστοιο
μοῖραν: *Aen.* 3. 528, Di maris et terrae
tempestatumque potentes Ferte viam
vento facilem et spirare secundo.

424. εὐδιώοντες: εὐδιῶω is used by
Ap. (i) as here and in 2. 903 of persons
enjoying fair weather (εὐδία), (2) of the
sea being fair or calm, e.g. 2. 371, κόλπῳ
ἐν εὐδιώοντι. For κε c. fut. ind. v.
Monro, *H. G.* 32. It implies 'in such
cases.'

425. προχύτας: = οὐλοχύτας, 409.

428. ἀθρόος: 'in a heap.' Cf. *Aen.*
5. 481, sternitur exanimisque tremens
procumbit humi bos. See also 4. 468 n.

431. 'it fell, pitching forward on its
two horns,' ἐπὶ πρόσωπον μεθ' ὀρμῆς

κατενεχθείς. Schol.: cf. *Od.* 22. 84,
περιρρηδῆς δὲ τραπέζῃ κάππεσεν. L. and
S. render 'impaled on its horns,' which
is impossible. περιρρηδῆς is usually con-
nected with περιρρέω; Düntzer derives
it from the root *vrad* 'reeling.'

433 sqq. The thighs were sliced and
wrapped in a double layer of fat, above
and below, and placed on the altar to be
consumed after wine had been poured on
them. Cf. *Od.* 3. 456.

437. λιγνύν: cf. Soph. *Tr.* 794, ἐκ
προσέδρου λιγνύος, 'the shrouding altar-
smoke.'

438. ἐλίκεσιν: cf. Aesch. *Pr.* 1083,
ἐλίκες στεροπῆς. For πορφυρέαις see on
4. 668.

440. ὕμιν . . . ἄγοντας: v.n. 355.

443. For the death of Idmon v. 2. 815
sqq.

ὦδε κακοῖς δεδαῶς ἔτι καὶ πάρος οἰωνοῖσιν 445
 πότμον ἔμον πάτρης ἐξήιον, ὅφρ' ἐπιβαίην
 νηός, ἐνκλείη δὲ δόμοις ἐπιβάντι λίπηται."

ᾧς ἄρ' ἔφη· κοῦροι δὲ θεοπροπίης αἰόντες
 νόστῳ μὲν γήθησαν, ἄχος δ' ἔλεν Ἰδμονος αἴσῃ. 450
 ἦμος δ' ἡέλιος σταθερὸν παραμείβεται ἦμαρ,
 αἱ δὲ νέον σκοπέλοισιν ὑποσκιόωνται ἄρουραι,
 δειελινὸν κλίνοντος ὑπὸ ζόφον ἡελίοιο,

τῆμος ἄρ' ἦδη πάντες ἐπὶ ψαμάθοισι βαθεῖαν
 φυλλάδα χενάμενοι πολιοῦ πρόπαρ αἰγιαλοῖο
 κέκλινθ' ἐξείης· παρὰ δέ σφισι μυρὶ' ἔκειτο 455

εἶδατα, καὶ μέθυ λαρόν, ἀφυσσαμένων προχόῃσιν
 οἰνοχόων· μετέπειτα δ' ἀμοιβαδὶς ἀλλήλοισιν
 μυθεῖνθ', οἷά τε πολλὰ νέοι παρὰ δαιτὶ καὶ οἴνῳ
 τερπνῶς ἐψιόωνται, ὅτ' ἄατος ὕβρις ἀπείη.

ἔνθ' αὖτ' Αἰσονίδης μὲν ἀμήχανος εἶν ἐοῖ αὐτῷ 460
 πορφύρεσκεν ἕκαστα κατηφιόωντι ἐοικώς.

456. προχόῃσιν Pariss. duo: προχοῇσιν L: προχοῇσι G: προχόοισιν Paris. unus, Stephanus.

459. ἀατός Buttmann.

445. δεδαῶς . . . οἰωνοῖσιν: cf. 140.

449. ἄχος . . . αἴσῃ: v.n. 2. 772.

450. σταθερὸν ἦμαρ: 'noon.' The Schol. would connect σταθερός either with σταθεύειν 'to scorch,' or ἑστηκέναι which is more probable. Plato, *Phaedr.* 242 A, uses σταθερά μεσημβρία of high noon when the sun seems to stand still in the meridian.

παραμείβεται: cf. *Aen.* 6. 536, Aurora medium traiecerat axem.

451. ὑποσκιόωνται: this verb is only found in Alex. Greek; cf. *Il.* 21. 232, εἰσέκεν ἔλθῃ Δείελος ὃψ' ὄνῳ σκιάσῃ δ' ἐρίβωλον ἄρουραν.

454. πολιοῦ πρόπαρ αἰγιαλοῖο: 'in front of the grey sea's marge.' The epithet πολιοῦ belongs to the sea, cf. *Il.* 20. 229, ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο. Way translates, 'the surf-line hoar'; cf. 554.

456. μέθυ λαρόν: cf. *Od.* 2. 350, λαράτατος οἶνος. προχόῃσιν: 'wine jugs.' Distinguish προχοῇσιν, 11 supr.

458. οἷα . . . ἐψιόωνται: 'the tales which young men delight to tell when the feast and wine are set.' In *Od.* 17. 530, 21. 429, we find ἐψιᾶσθαι = παίζειν.

"It implies a noun ἔψις from a root ἐπ-, Indog. *ieq*, seen in Lat. *jocus*" (Monro).

Ap. uses it in this sense in 3. 118, 950; but here and in 2. 811 he seems to take the other view of the word, connecting it with *ἔπος*. This is given in *Et. Mag.*, and it is reflected in the reading of L, ἐψιόωνται, and in the schol. ἐψιόωνται: παρὰ τὴν ἐψίαν, ἥ ἐστι διὰ λόγων παιδιὰ, οἷον ἐπεσία οὖσα, παρὰ τὸ ἔπος.

459. ἄατος: 'insatiate.' In Hes. *Th.* 714 the first syll. is short. In Hom. we have the contracted form ἄτος, *Il.* 5. 388.

ἀπείη: for the opt. of indef. frequency cf. *Od.* 24. 254, τοιοῦτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε. Ap. uses it again in 2. 980, 4. 1236.

461. πορφύρεσκεν: 'kept brooding over'; cf. 2. 546; 3. 397, 456; *Il.* 21. 551, πολλὰ δὲ οἱ κραδίη πόρφυρε. Similar is the use of καλχαῖνω in Soph. *Ant.* 20, where Jebb points out that in πορφύρω the idea of trouble precedes that of colour, in καλχαῖνω *vice versa*. See also on 935. κατηφιόωντι: v.n. 267.

τὸν δ' ἄρ' ὑποφρασθεὶς μεγάλην ὀπὶ νείκεσεν Ἰδας·

“ Αἰσονίδη, τίνα τήνδε μετὰ φρεσὶ μῆτιν ἐλίσσεις;
αὐδα ἐνὶ μέσσοισι τεδὸν νόον. ἦέ σε δαμνα
τάρβος ἐπιπλόμενον, τό τ' ἀνάγκιδας ἀνδρας ἀτύζει; 465
ἴστω νῦν δόρυ θοῦρον, ὅτῳ περιώσιον ἄλλων
κῦδος ἐνὶ πτολέμοισιν αἰίρομαι, οὐδέ μ' ὀφέλλει
Ζεὺς τόσον, ὅσσάτιόν περ ἐμὸν δόρυ, μή νύ τι πῆμα
λοίγιον ἔσσεσθαι, μηδ' ἀκράαντον ἄεθλον
Ἰδεω ἔσπομένοιο, καὶ εἰ θεὸς ἀντιόψω. 470
τοῖόν μ' Ἀρήνηθεν ἀοσσητήρα κομίζεις.”

Ἦ, καὶ ἐπισχόμενος πλεῖον δέπας ἀμφοτέρησιν
πῖνε χαλίκρητον λαρὸν μέθυ· δεύετο δ' οἶνω
χείλεα, κυάνεαί τε γενειάδες· οἱ δ' ὁμάδησαν 475
πάντες ὁμῶς, Ἰδμων δὲ καὶ ἀμφαδίην ἀγόρευσεν·
“ Δαιμόνιε, φρονέεις ὀλοφώια καὶ πάρος αὐτῶ.
ἦέ τοι εἰς ἄτην ζωρὸν μέθυ θαρσαλέον κῆρ
οἰδάνει ἐν στήθεσσι, θεοὺς δ' ἀνέηκεν ἀτίζειν;

478. ἀτύζειν vulg.

462. ὑποφρασθεὶς: this compound (= ὑπονοέω) is ἄπ. λεγ.

463. ἐλίσσεις: *volvis* ‘turnest over and over’; cf. Soph. *Ant.* 231, τοιαῦθ' ἐλίσσων ἦνυτον σχολῇ βραδύς.

465. ἀτύζει: this active form is found also in Theocr. 1. 56.

466. περιώσιον ἄλλων: ‘far exceeding all others’; cf. Pind. *I.* 4. 3, μεγασθενῇ νόμισαν χρυσὸν ἀνθρωποὶ περιώσιον ἄλλων. In Hom. this adv. is used absolutely. Ap. very often uses the adj. *περιώσιος* (which is not found in Hom.) in the sense of ‘vast,’ e.g. 590.

468. ἐμὸν δόρυ: the reliance of Idas on his spear is like that of Parthenopaeus in Aesch. *Th.* 530, ὅμνυσι δ' αἰχμὴν, ἣν ἔχει, μᾶλλον θεοῦ Σέβειν πεποιθώς. μή κ.τ.λ.: with ἴστω, ‘be witness,’ 466.

470. καὶ εἰ θεὸς ἀντιόψω: ‘even if a god should stand in our path’; an echo, in a diff. sense, of *Od.* 12. 88, οὐδ' εἰ θεὸς ἀντίασειεν.

471. Imitated from *Il.* 15. 254, θάρσει νῦν τοῖόν τοι ἀοσσητήρα Κρονίων Ἐξ Ἰδῆς προέηκε παρεσταμέναι καὶ ἀμύνειν. Curtius explains ἀοσσητήρ as ἀσκοκῆτηρ from ἐπ-, *Skr. sak*, Lat. *socius* (ἀ = *sa*, ‘together’).

472. ἐπισχόμενος: ‘putting to his

lips,’ cf. *Il.* 9. 489, etc.; Plat. *Phaed.* 117c, ἐπισχόμενος ἐπέπειεν. Virg. imitates this passage, *Aen.* 1. 738 (of Bitias), ille impiger hausit Spumantem pateram, et pleno se prouit auro.

473. χαλίκρητον: τὸν ἄκρατον, τὸν χαλῶντα τὰς φρένας. Ἀθηναῖοι δὲ τὸν ἄκρατον χάλιν λέγουσιν. Schol. We find *χάλιν*, ‘sheer wine,’ *merum*, in Hipponax 76. χαλίκρητον μέθυ occurs in Archil. 64, cf. Aesch. *fr.* 388, χαλίκρητοι σπονδαί. Ap. also uses *ἀκροχάλιξ*, 4. 432.

475. Ἰδμων: son of Apollo (139). The Schol. says: οἰκείως τὸν Ἰδμωνα ὡς μάντιν ὄντα ποιῇ ἐναντιούμενον τῷ Ἰδᾷ ἐχθρῶ ὄντι Ἀπόλλωνι.

476. Δαιμόνιε: ‘Poor fool!’ “δαιμόνιος seems to mean properly one who is under the influence of a δαίμων, or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened” (Leaf on *Il.* 1. 561). αὐτῶ: = σοὶ αὐτῶ, cf. 3. 350.

477. εἰς ἄτην: ‘to thy own destruction.’ ζωρὸν μέθυ: *vinum meracum*, cf. Hdt. 6. 84, ζωρότερον πίνειν.

478. οἰδάνει: cf. *Il.* 9. 554, χόλος νόον οἰδάνει.

ἄλλοι μῦθοι ἔασι παρήγοροι, οἷσί περ ἀνὴρ
 θαρσύνει ἔταρον· σὺ δ' ἀτάσθαλα πάμπαν ἔειπας, 480
 τοῖα φάτις καὶ τοὺς πρὶν ἐπιφλύειν μακάρεσσιν
 νῆας Ἀλκωιάδας, οἷς οὐδ' ὅσον ἰσοφαρίζεις
 ἡγορέην· ἔμπης δὲ θοοῖς ἐδάμησαν ὀιστοῖς
 ἄμφω Λητοῖδαο, καὶ Ἰφθιμοί περ ἔόντες."

Ὡς ἔφατ'· ἐκ δ' ἐγέλασεν ἄδην Ἀφαρήιος Ἰδας 485
 καὶ μιν ἐπιλλίζων ἡμείβετο κερτομίοισιν·

"Ἄγρει νυν τόδε σῆσι θεοπροπίησιν ἐνίσπες,
 εἰ καὶ ἔμοι τοιόνδε θεοὶ τελέουσιν ὄλεθρον,
 οἷον Ἀλκωιάδῃσι πατὴρ τεὸς ἐγγυάλιξεν.
 φράζεο δ' ὅπως χεῖρας ἐμὰς σόος ἐξάλειο, 490
 χρεῖῳ θεσπίζων μεταμῶνιον εἴ κεν ἀλώῃς."

Χάωτ' ἐνιπτάζων· προτέρω δέ κε νεῖκος ἐτύχθη,
 εἰ μὴ δηριόωντας ὁμοκλήσαντες ἐταῖροι
 αὐτός τ' Αἰσονίδης κατερήτυεν· ἂν δὲ καὶ Ὀρφεὺς
 λαιῇ ἀνασχόμενος κίθαριν πείραζεν ἀοιδῆς. 495

Ἥειδεν δ' ὥς γαῖα καὶ οὐρανὸς ἡδὲ θάλασσα,

480. θαρσύνει vulg.

487. ἐνίσπες Merkel: ἐνίσπες L: ἐνίσπε G.

491. μεταμῶνιον Stephanus ex scholiis.

492. προτέρω δέ κε νεῖκος Pariss. quattuor, Vat. unus: προτέρω δὲ νεῖκος L: προτέρω δὲ ἐτύχθη νεῖκος G: προτέρω δὲ νεῖκος vulg.

494. ἐν δὲ καὶ Brunck: κατερήτυε· σὺν δὲ καὶ Pierson.

480. θαρσύνει: for the opt. without ἂν(κεν) in a potential sense, cf. 767; 3. 99, 355; 4. 1720. See Monro, *H. G.* 304: Leaf on *Il.* 14. 299: Nairn on Herodas iii 75.

481. φάτις: v. n. 172. ἐπιφλύειν: 'to sputter at,' ἄπ. λεγ., v. n. 275. The use of ἀποφλύεωσιν in 3. 583 is similar.

482. Ἀλκωιάδας: Aloeus was father of Otus and Ephialtes, the young giants who piled Pelion on Ossa, cf. *Od.* 11. 308 sqq. In Hom. we only find υἱός with patronymic adjectives (e.g. Τελαμώνιος υἱός), not with nouns in -δης.

486. ἐπιλλίζων: τοῖς ὀφθαλμοῖς ἐπιμώκωμενος· ἐπιλλοι γὰρ οἱ στραβοί. Schol. ἐπιλλίζειν = nictare is here used of a drunken blink or leer. In 3. 791, 4. 389, it means 'to mock,' and in *Od.* 18. 11 'to cast side-long glances.'

487. ἐνίσπες: for this imperative see on 3. 1.

490. φράζεο δ' ὅπως κ.τ.λ.: "And bethink thee how thou shalt escape from

mine hands alive, if we find Thee guilty of boding a prophecy vain as the idle wind!" (Way). Though Hom. frequently has ὅπως c. opt. after verbs of planning, etc., all the exx. are after secondary tenses, with the possible exception of *Il.* 1. 344, where the reading is uncertain.

491. χρεῖῳ: used by Ap. = χρεών, that which an oracle declares, destiny, cf. 440. For μεταμῶνιον and the variant μεταμῶνιον v. L. and S.

492. ἐνιπτάζων: κακολογῶν. Schol. This lengthened form of ἐνίπτω occurs again in 864, and is only found in Ap. προτέρω κ.τ.λ.: cf. *Il.* 23. 490, καὶ νύ κε δὴ προτέρω ἔπ' ἔρις γέρετ' ἀμφοτέροισιν Εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον.

494. ἂν . . . ἀνασχόμενος: for the repetition of the prep., cf. 986, 4. 1428; *Il.* 23. 709, ἂν δ' Ὀδυσσεὺς . . . ἀνίστατο.

496 sqq. Orpheus, like Iopas (*Aen.* 1. 742), sings in philosophic measures.

- τὸ πρὶν ἐπ' ἀλλήλοισι μιῇ συναρηρότα μορφῇ,
 νείκεος ἐξ ὄλοοιο διέκριθεν ἀμφὶς ἕκαστα·
 ἦδ' ὡς ἔμπεδον αἰὲν ἐν αἰθέρι τέκμαρ ἔχουσιν
 ἄστρα σελιναίη τε καὶ ἡελίοιο κέλευθοι· 500
 οὔρεά θ' ὡς ἀνέτειλε, καὶ ὡς ποταμοὶ κελάδοντες
 αὐτῇσιν νύμφησι καὶ ἐρπετὰ πάντ' ἐγένοντο.
 ἦειδεν δ' ὡς πρῶτον Ὀφίων Εὐρυνόμη τε
 Ὀκεανὶς νιφόεντος ἔχον κράτος Οὐλύμποιο·
 ὥς τε βίη καὶ χερσὶν ὁ μὲν Κρόνῳ εἵκαθε τιμῆς, 505
 ἡ δὲ Ῥέη, ἔπεσον δ' ἐνὶ κύμασιν Ὀκεανοῖο·
 οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἄνασσον,
 ὄφρα Ζεὺς ἔτι κούρος, ἔτι φρεσὶ νήπια εἰδώς,
 Δικταῖον ναίεσκεν ὑπὸ σπέος· οἱ δέ μιν οὔπω
 γηγενέες Κύκλωπες ἐκαρτύναντο κεραυνῶ, 510
 βροντῇ τε στεροπῇ τε· τὰ γὰρ Διὶ κῦδος ὀπάζει.
 Ἥ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σχέθεν αὐδῇ.
 τοὶ δ' ἄμοτον λήξαντος ἔτι προύχοντο κάρηνα
 πάντες ὁμῶς ὀρθοῖσιν ἐπ' οὔασιν ἡρεμέοντες
 κληθμῶ· τοῖόν σφιν ἐνέλλιπε θέλκτρον αἰοιδῆς. 515

515. τοῖόν . . . θέλκτρον αἰοιδῆς Meineke : τοῖόν . . . θέλκτην αἰοιδῆς L, G : τοῖόν . . . θέλκτιν αἰοιδῆν vulg. : τοῖην . . . θελκτὴν αἰοιδῆς Bruck.

The doctrine is that of Empedocles (cf. 4. 676 sqq.), that all things were fused together at first, and the sundering (διάκρισις) of the elements and the creation of the world were due to the opposing influences of νείκος and φιλία (repulsion and attraction). Ovid imitates Ap. in *Met.* i, 5, Ante, mare et tellus et quod tegit omnia caelum, Unus erat toto naturae volutus in orbe, etc. For similar cosmogonies cf. *Orph. Arg.* 417, Virg. *E.* 6. 31.

499. τέκμαρ : 'a fixed place.' The sun, moon, and stars have all their fixed places and courses in the heavens. L. and S. take τέκμαρ here as equivalent to τεκμήριον, a 'sign' in the heavens.

502. αὐτῇσιν νύμφησι : for the comitative, or sociative, dative with αὐτός v. Monro *H. G.* 144.

503. Ὀφίων : a Titan wedded to Eurynome, with whom he reigned supreme before the advent of Kronos and Rhea, who cast them into the waters of Oceanus. Cf. Milton, "And fabled how the Serpent, whom they called Ophion, with Eurynome (the

wide-Encroaching Eve perhaps), had first the rule Of high Olympus, thence by Saturn driven And Ops, ere yet Dictæan Jove was born" (*P. L.* x. 580).

509. Δικταῖον : τὸ Κρητικόν, ἐνθα ἀνετράφη ὁ Ζεὺς, Schol. Cf. Call. *Ἰον.* 33, Virg. *G.* 4. 152, Dictæo caeli regem pavere sub antro. See on 3. 133.

510. Cf. Hes. *Th.* 139, γείνατο (sc. Γαῖα) δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας βρόντην τε στερόπην τε καὶ Ἄργην ὀβριμόθυμον Οἱ Ζηνὶ βροντὴν τ' ἔδσαν τεύξαν τε κεραυνόν.

513. ἄμοτον : 'insatiably,' lit. 'in boundless fashion,' from a priv. and με- 'measure.' Others take it from a intens. and μα-(μέμας).

514. ὀρθοῖσιν ἐπ' οὔασιν : 'with straining ears,' *auribus arrectis*. Cf. Milton, "The Angel ended, and in Adam's ear So charming left his voice that he a while Thought him still speaking, still stood fixed to hear" (*P. L.* viii. 1).

515. κληθμῶ : cf. *Od.* ii. 334, κληθμῶ δ' ἔσχοντο. For the reading in the first recension v. Appendix I.

οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λειβάς,
ἢ θέμις, ἐστηῶτες ἐπὶ γλώσσησι χέοντο
αἰθομέναις, ὕπνου δὲ διὰ κνέφας ἐμνύοντο.

Λυτὰρ ὅτ' αἰγλήεσσα φαεινοῖς ὄμμασιν Ἡὼς
Πηλίου αἰπυνὰς ἶδεν ἄκριας, ἐκ δ' ἀνέμοιο 520
εὐδίοι ἐκλύζοντο τινασσομένης ἁλὸς ἄκραι,
δὴ τότ' ἀνέγρετο Τίφυς· ἄφαρ δ' ὀρόθουνεν ἑταίρους
βαινέμεναί τ' ἐπὶ νῆα καὶ ἀρτύνασθαι ἐρετμά.
σμερδαλέον δὲ λιμὴν Παγασήιος ἠδὲ καὶ αὕτῃ
Πηλιάς ἴαχεν Ἀργῶ ἐπισπέρχουσα νέεσθαι. 525
ἐν γάρ οἱ δόρυ θεῖον ἐλήλατο, τό ρ' ἀνὰ μέσσην
στεῖραν Ἀθηναίῃ Δωδωνίδος ἥρμοσε φηγοῦ.
οἱ δ' ἀνὰ σέλματα βάντες ἐπισχερῶ ἀλλήλοισιν,
ὥς ἐδάσαντο πάροιθεν ἐρεσσέμεν ᾧ ἐνὶ χώρῳ,
εὐκόσμως σφετέροισι παρ' ἔντεσιν ἐδριόωντο. 530
μέσσω δ' Ἀγκαῖος μέγα τε σθένος Ἡρακλῆος
ἴζανον· ἄγχι δέ οἱ ρόπαλον θέτο, καὶ οἱ ἔνερθεν
ποσσὶν ὑπεκλύσθη νηὸς τρόπις. εἶλκετο δ' ἦδη
πίεσματα, καὶ μέθυ λείβον ὑπερβ' ἁλός. αὐτὰρ Ἰήσων

516. Διὶ Vat. unus man. sec., et conl. Stephanus : δὴ L, G, vulg.

517. ἐστηῶτες ἐπὶ γλώσσησι conieci : ἢ θέμις εὐαγέως Merkel : ἢ θέμις ἐστὶ τέως ἐπὶ τε codd. : δὴ λειβάς, ἢ θέμις ἐστὶ, θεοῖς Gerhard.

523. ἀρτυνέσθαι Paris. unus, Brunck.

533. ὑπεκλάσθη schol. Par.

516. ἐπὶ δὴν : on the analogy of ἐπὶ δὴρὸν (*Il.* 9. 415). The Schol. treats it as a compound ἐπιδὴν, and explains it by μετὰ χρόνον. Διὶ : Ruhnken explains this as Ζεὺς Τέλειος (*Athen.* 1. 28), Merkel as Ζεὺς Σωτήρ (*Athen.* 2. 7), which is more probable.

517. The end of the sacrifice and feast was the burning of the tongues of the victims, over which they poured a libation; cf. *Od.* 3. 341, γλώσσας δ' ἐν πυρὶ βάλλον ἀνιστάμενοι δ' ἐπέλειβον. Probably ἐστηῶτες is the right reading. It, and not the Homeric ἐσταῶτες, is the form Ap. always uses. The corruption would be caused by the fact that Ap. uses both ἢ θέμις and ἢ θέμις ἐστὶ.

520. ἐκ δ' . . . ἄκραι : 'by reason of the wind the forelands, standing out clear in the morning air, were washed by the tossing sea.' For εὐδίοι cf. ὑπεύδιος, 584. These lines recall the words of Cassandra, *Aesch. Ag.* 1179, λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς

Πνέων ἐσθήξειν, ὥστε κύματος δίκην Κλύζειν πρὸς αὐγὰς κ.τ.λ.

523. ἀρτύνασθαι ἐρετμά : more fully *Od.* 4. 782, ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι. The oars had been used in the launching, v. 378.

526. δόρυ θεῖον : cf. 4. 582, αὐδῆεν γλαφυρῆς νηὸς δόρυ. The Argo was called εὐλαὸς τρόπις (*Orph. Arg.* 707), and *fatidica ratis* (Val. Fl. 1. 2), on account of the beam in it endowed with human utterance and prophetic powers.

527. Δωδωνίδος : πιθανῶς ἐκ τῆς Δωδωνίδος φησὶ δρυὸς τὸ ξύλον εἶναι ἐν τῇ Ἀργεῖ τὸ φωνῆεν, ἐπεὶ καὶ αὕτῃ ἐφθέγγετο, ὥς φησιν Ὀμηρος (*Od.* 14. 327) : ὕφρα θεοῖο ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι. Schol. ; cf. Val. Fl. 1. 302.

528. ἐπισχερώ : v. n. 330.

529. Cf. 305 sqq.

531. σθένος Ἡρακλῆος : v. n. 122.

533. ὑπεκλύσθη : 'was plunged deep.' The Schol. on 1290 tells us that

δακρυόεις γαίης ἀπὸ πατρίδος ὄμματ' ἔνεικεν. 535
οἱ δ', ὥστ' ἡίθεοι Φοῖβω χορὸν ἢ ἐνὶ Πυθοῖ
ἢ πον ἐν Ὀρτυγίῃ, ἢ ἐφ' ὕδασιν Ἰσμηνοῖο
στησάμενοι, φόρμιγγος ὑπαὶ περὶ βωμόν ὁμαρτῇ
ἔμμελέως κραιπνοῖσι πέδον ῥήσσωσι πόδεσσιν. 540
ὥς οἱ ὑπ' Ὀρφῆος κιθάρῃ πέπληγον ἔρετμοῖς
πόντου λάβρον ὕδωρ, ἐπὶ δὲ ῥόθια κλύζοντο.
ἀφρῶ δ' ἐνθα καὶ ἐνθα κελαινὴ κήκιεν ἄλμη —
δεινὸν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν.
στράπτε δ' ὑπ' ἡελίῳ φλογὶ εἵκελα νηὸς ἰούσης 545
τεύχεα· μακραὶ δ' αἰὲν ἐλευκαίνοντο κέλευθοι,
ἀτραπὸς ὥς χλοεροῖο διειδομένη πεδίοιο.
πάντες δ' οὐρανόθεν λεύσσον θεοὶ ἡματι κείνῳ
νῆα καὶ ἡμιθέων ἀνδρῶν μένος, ᾗ τὸτ' ἄριστοι
πόντον ἐπιπλώεσκον· ἐπ' ἀκροτάτῃσι δὲ νύμφαι
Πηλιάδες κορυφῇσιν ἐθάμβεον εἰσορόωσαι 550
ἔργον Ἀθηναίης Ἰωνίδος, ἥδὲ καὶ αὐτοὺς

542. κήκιεν Stephanus: ἐκήκιεν L, G.

551. Ἰωνίδος schol., *Et. Mag.* 479, 52, Tzetzes ad Lycophr. 355: Τριτωνίδος G; Τριτωνίδος supr. script. γρ. Ἰωνίδος L.

Antimachus in his *Lyde* said that Heracles was put ashore by his comrades διὰ τὸ καταβαρεῖσθαι τὴν Ἀργὴν ὑπὸ τοῦ ἥρωος. Aristotle (*Pol.* 3. 9) refers to the story that the Argo herself refused to take H. on board on account of his surpassing stature and might. Cf. *Aen.* 6. 412 (of Charon's boat), simul accipit alveo ingentem Aeneam. Gemuit sub pondere cymba, etc.

535. Cf. *Aen.* 3. 10, Litora tum patriae lacrimans portusque relinquo. "In the more trivial, no less than in the more important, features of his character, Aeneas is drawn after Jason: not only is he the daring adventurer, the intrepid navigator, the faithless seducer, but he leaves home weeping" (Henry, *Aeneidea* ii 359).

537. Ὀρτυγίη: v. n. 419. Ἰσμηνοῖο: in Boeotia, cf. Strab. 351, 19.

539. ῥήσσωσι: for ῥήσσειν = tripudiare cf. *Il.* 18. 571, ῥήσσοντες ἀμαρτῇ Μολπῇ τ' ἰνυμῶ τε ποσὶ σκαίροντες ἔποντο.

540. Cartault observes that Orpheus filled the place of the τριηραύλης on the trireme.

542. 'on this side and on that the

dark brine seethed in foam'; cf. *Od.* 5. 455, θάλασσα δὲ κήκιε πολλή.

543. μορμύρουσα: 'roaring and boiling,' cf. *Il.* 18. 403, ἀφρῶ μορμύρων βέεν ἄσπετος. For the reading v. App. I.

544. στράπτε . . . τεύχεα: cf. Hes. *Sc.* 451, φλογὶ εἵκελα τεύχεα πάλλων. *Aen.* 8. 92, fulgentia longe scuta virum. The form στράπτω (= ἀστράπτω) occurs earlier only in Soph. *O. C.* 1515, where see Jebb.

545-6. μακραὶ . . . πεδίοιο: 'and a long white track of foam was ever in their wake, like a path seen stretching through a grassy plain.' For διειδομένη cf. Call. *Del.* 191, διειδομένη ἐν ὕδατι νῆσος.

547. Cf. Cat. 64. 12, Quae (sc. Argo) simul ac rostro ventosum proscidit aequor, Tortaque remigio spumis incanduit unda, Emersere feri candenti e gurgite vultus Aequoreae monstrum Nereides admirantes.

551. Ἰωνίδος: the Thessalian designation Ἰωνίς is far more appropriate here than Τριτωνίς, as the Argo was built at Pagasae near which the town of Ἰων was situated (*Il.* 2. 696):

ἥρωας χείρεσσιν ἐπικραδάοντας ἐρετμά.
 αὐτὰρ ὃγ' ἐξ ὑπάτου ὄρεος κίεν ἄγχι θαλάσσης
 Χείρων Φιλλυρίδης, πολιῇ δ' ἐπὶ κύματος ἄγῃ
 τέγγε πόδας, καὶ πολλὰ βαρεῖν χειρὶ κελεύων, 555
 νόστον ἐπευφήμησεν ἀκηδέα νισσομένοισιν.
 σὺν καὶ οἱ παράκοιτις ἐπωλένιον φορέουσα
 Πηλεΐδην Ἀχιλῆα, φίλῳ δειδίσκετο πατρί.
 Οἱ δ' ὅτε δὴ λιμένος περιηγέα κάλλιπον ἀκτὴν
 φραδμοσύνη μῆτι τε δαΐφρονος Ἀγνιάδαο 560
 Τίφυος, ὃς ῥ' ἐνὶ χερσὶν εὐξοα τεχνήεντως
 πηδάλι' ἀμφιέπεσκ', ὄφρ' ἔμπεδον ἐξιθύνει,
 δῆ ῥα τότε μέγαν ἴστον ἐνεστήσαντο μεσόδμῃ,
 δῆσαν δὲ προτόνοισι, τανυσσάμενοι ἐκάτερθεν,
 καδ δ' αὐτοῦ λῖνα χεῦαν, ἐπ' ἡλακάτην ἐρύσαντες.
 ἐν δὲ λιγὺς πέσεν οὖρος· ἐπ' ἱκριόφιν δὲ κάλῳας 565
 ἔεστησιν περόνησι διακριδὸν ἀμφιβαλόντες

561-861. om. G.

564. δῆσάν τε Brunck.

565. ὑπ' ἡλάκατα τανύσαντες schol. Ven. ad Il. 16. 183, *El. Mag.* 424, 50.

Strabo (376, 26) mentions τὸ τῆς Ἰωνίας Ἀθηνᾶς ἱερὸν, cf. Call. *Cer.* 74, Ἰωνιάδος . . . Ἀθαναίας ἐπ' ἄεθλα.

554. πολιῇ . . . ἄγῃ: v. n. 454. Ap. alone uses ἄγῃ for αἰγιαλός or ῥηγμίς.

555. πολλά . . . κελεύων: 'with many a cheering wave of his stout hand'; an echo in a different sense of Arat. 631, μεγάλη ἀνὰ χειρὶ κελεύει.

556. νόστον κ.τ.λ.: 'invoked a sorrowless return from their voyage.' For the constr. of ἐπευφημέω v. n. 4. 295.

557. ἐπωλένιον φορέουσα: cf. Il. 6. 400 (of Andromachē), παῖδ' ἐπὶ κόλπῳ ἔχουσα ἀταλάφρονα.

558. δειδίσκετο πατρί: cf. *Aen.* 2. 674, parvumque patri tendebat Iulum: Val. Fl. 1. 255, Iamque aderat summo decurrens vertice Chiron, Clamantemque patri procul ostentabat Achillen. δειδίσκετο is here used in its primary sense of 'showing' (ἐδείκνυε, Schol.); in the *Od.* this verb means 'to pledge.' In the *Orph. Arg.* the heroes stay to visit Chiron on the entreaty of Peleus who longed to see his son. The ordinary tradition made the marriage of Peleus and Thetis subsequent to the Argonautic expedition, cf. Cat. 64.

559. περιηγέα: 'curving,' 'rounded,'

cf. 3. 138, etc. In Call. *Del.* 198, it is used of the Cyclades lying in a circle round Delos.

563. μεσόδμη: for an illustration of the probable nature of this v. M. and R. *Od.* Appendix 1. 12. They say, "We may suppose it to have been a three-sided vertical box, with the open side facing the stern. . . . When the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height."

564. προτόνοισι: 'forestays.' The mast was held upright by three ropes, two fastened forward (πρότονοι), one at each side of the prow (ἐκάτερθεν), and one aft (ἐπίτονος); cf. *Od.* 2. 425, 12. 409.

565. ἡλακάτην: τὸ λεπτότατον καὶ ἀκρότατον μέρος τοῦ ἵστοῦ . . . ὑπὲρ ὃ ἐστὶ τὸ καρχήσιον. Schol. It was spindle-shaped, hence its name (cf. ἄτρακτος). For the exact relation between the ἡλακάτη and καρχήσιον v. Cartault, *La Trière Athénienne* 117 sqq.

566-567. ἐπ' ἱκριόφιν . . . ἀμφιβαλόντες: taking ἱκρία, as in 4. 80, 1663, in its usual Homeric sense of the partial deck of the vessel, the meaning will be

Τισαῖν εὐκῆλοι ὑπὲρ δολιχὴν θεὸν ἄκρην.
 τοῖσι δὲ φορμίζων εὐθήμονι μέλπεν ἀοιδῇ
 Οἰάγροιο πάϊς νηοσσόον εὐπατέρειαν 570
 Ἄρτεμιν, ἣ κείνας σκοπιάς ἀλὸς ἀμφιέπεισκειν
 ῥυομένη καὶ γαῖαν Ἰωλκίδα· τοὶ δὲ βαθείης
 ἰχθύες αἰσσοντες ὑπερθ' ἀλός, ἄμμιγα παύροις
 ἄπλετοι, ὕγρὰ κέλευθα διασκαίροντες ἔποντο.
 ὥς δ' ὀπότ' ἀγραύλοιο κατ' ἵχνια σημαντήρος 575
 μυρία μῆλ' ἐφέπονται ἄδην κεκορημένα ποίης
 εἰς αὐλιν, ὃ δέ τ' εἴσι πάρος σύριγγι λιγείῃ
 καλὰ μελιζόμενος νόμιον μέλος, ὥς ἄρα τοίγε
 ὠμάρτευν' τὴν δ' αἰὲν ἔπασσύτερος φέρειν οὖρος.
 Αὐτίκα δ' ἡερίη πολυλήμιος αἶα Πελασγῶν 580

572. τῇ δὲ Pariss. tres, Brunck.

that, as the Argo was running before the wind, the *κάλως* (= πόδες, 2. 932, the sheet-lines of the square sail) were made fast to pegs or cleats (*περόναι*) at intervals on both sides of the deck. The Schol. explains ἱκρία as either *σανιδώματα*, or *κέραια*, and *περόναι* as either *πάσσαλοι* or *κρίκοι*.

de M., following Cartault, understands by ἱκρία, 'the yard,' and by *περόναι* 'rings,' through which the ropes passed. Seaton (*Cl. Rev.* x. 170) inclines to Vars' view that the *περόναι* (*cabillots*, belying-pins) round which the ropes were fastened were attached to something of the nature of an ἱκρίον, such as a 'fife-rail' (*râtelier*).

κάλως and *κάλως* are new formations of Ap.; in Hom. we find only *κάλους*, *Od.* 5. 260.

568. Τισαῖν ἄκρην: ἀκρωτήριον Θεοσαλίας· οἱ δέ, Θεσπρωτίας. Schol. Cf. Val. Fl. 2. 7, *Templaque Tisaeae mergunt obliqua Dianae*.

569. εὐθήμονι: 'harmonious,' *lit.* 'well put together.' The Schol. also suggests διὰ τὸ εὖ διατιθέναι τὰς τῶν ἀκουόντων ψυχὰς. Aesch. uses it actively *Cho.* 84, *δμῶα δωμάτων εὐθήμονες*.

570. νηοσσόον: ἡ διὰ τὸ σῶζειν τὰς ναῦς, ἡ διὰ τὸ σεύειν καὶ κινεῖν αὐτάς. There is the same ambiguity in *λαοσσόος*, which in Hom. is connected with *σεύω*, in later Gr. poetry with *σῶζω*. The analogy of *πολισσός* favours the first interpretation of the Schol. The epithet

is applied to Artemis here only, but her character as a sea-goddess is fully attested; cf. Farnell, *Cults* II. 430.

572. Ἰωλκίδα: Iolcus, the birthplace of Jason, was a few miles from Pagasae. It gave its name to the whole neighbouring coast, cf. Strab. 375, 4, *καλεῖται δὲ καὶ ὁ συνεχὴς αἰγιαλὸς Ἰωλκός*.

573. παύροις: 'small,' a meaning first found in Hes. *Op.* 536. For the dat. with ἄμμιγα, which is only found in Alex. Greek, cf. 2. 983.

574. διασκαίροντες: 'bounding thro','
ἄπ. λεγ. The ending of the line is an echo of *Il.* 18. 572, quoted on 539.

575. Ap. modifies the simile found in *Il.* 13. 492, *λαοὶ ἔπονθ' ὥς εἴ τε μετὰ κτῖλον ἔσπετο μῆλα Πιόμεν' ἐκ βοτάνης*.

σημαντήρος: = *σημάντορος* (355), 'herdsman.' In 3. 1403, *κλήρου σημαντήρα = κλήρου δεσπότην*, 'owner of the soil.' Josephus is the only other writer to use the word, and always in the sense of 'seal,' 'signet.'

577. σύριγγι: cf. *Il.* 18. 525, *δύω δ' αἶμ' ἔποντο νομῆς Τερπόμενοι σύριγγι*.

578. νόμιον: 'pastoral.'

579. ἔπασσύτερος: 'constantly freshening' (*ἄσσαν, ἄσσύτερος*, with Aeolic *υ*), cf. 994, 2. 472; *Il.* 4. 423, etc.

580. ἡερίη: 'misty,' 'dimly seen,' cf. 4. 1239. Ap. also uses it in the other sense of 'at early dawn' (3. 417), which is the usual meaning in Hom., though in some passages (e.g. *Il.* 1. 496) 'misty' is appropriate. In the sense of 'misty'

δύνετο, Πηλιάδας δὲ παρεξήμειβον ἐρίπνας
 αἰὲν ἐπιπροθέοντες· ἔδυνε δὲ Σηπιάς ἄκρη,
 φαίνεται δ' εἰναλίη Σκίαθος, φαίνοντο δ' ἄπωθεν
 Πειρεσιαὶ Μάγνησά θ' ὑπεύδιος ἡπείροιο
 ἄκτῃ καὶ τύμβος Δολοπήϊος· ἔνθ' ἄρα τοίγε 585
 ἐσπέριοι ἀνέμοιο παλιμπνοίησιν ἔκελσαν,
 καί μιν κυδαίνοντες ὑπὸ κνέφας ἔντομα μῆλων
 κεῖαν, ὀρινομένης ἀλὸς οἴδματι διπλόα δ' ἄκταις
 ἡματ' ἐλινύσκον· ἀτὰρ τριτάτῳ προέηκαν
 νῆα, ταυνοσάμενοι περιώσιον ὑψόθι λαΐφος. 590
 τὴν δ' ἄκτὴν Ἀφέτας Ἀργοῦς ἔτι κικλήσκουσιν.
 Ἐνθεν δὲ προτέρωσε παρεξέθεον Μελίβοιαν.
 [ἄκτῃ τ' αἰγιαλὸν τε δυσήνεμον εἰσορόωντες.]
 ἡῶθεν δ' Ὀμόλῃν αὐτοσχεδὸν εἰσορόωντες
 πόντῳ κεκλιμένην παρεμέτρεον· οὐδ' ἔτι δηρὸν 595

582. ἄκτῃ Meineke.

586. πάλιν προίησιν vulg.

593. uncis inclusit Wellauer : ἐκπερόωντες Meineke : ἐκνεύσαντες Brunck : ὀρω-
 δοῦντες Jacobs.

it is connected with ἄηρ, in the other sense with ἥρι, early. See also on 4. 1239. Πελασγῶν : τῶν Θεσσαλῶν ἀπὸ Πελάσγου τοῦ Ἰνάχου, ἢ ἀπὸ Πελασγῶν ἔθνους βαρβαρικοῦ οἰκήσαντος τὴν Θεσσαλίαν. Schol. Various theories with regard to the Pelasgi are discussed in Busolt, I² 164-176, E. Meyer, *Forschungen* 1-124.

582. Σηπιάς ἄκρη : S. E. promontory of Magnesia, cf. Eur. *Androm.* 1266.

583. Σκίαθος : an island off Thessaly, near Euboea.

584. Πειρεσιαί : this town, which the Schol. says was in Magnesia, cannot be the same as that mentioned in 37 supr., which could not have been visible, being almost in the heart of Thessaly. ὑπεύδιος : 'clear in the summer air' (Way). L. and S. are wrong in saying that in Ap. it means 'somewhat calm'; it is rather 'under a clear sky' (v. n. 603), cf. 3. 1202, where it is used of a place open to heaven, and 4. 1731. Aratus (1012) lengthens the penult., and also lengthens that of ἐυδῖος in arsis; Ap. never does so, though he has both quantities in ἐνδῖος (1. 603, 4. 1312).

585. τύμβος Δολοπήϊος : Val. Fl. 2. 10, Dolopeia busta. Dolops, son of Hermes, perished at Magnesia.

587. μιν : i.e. Dolops. ἔντομα : specially used of victims offered to the shades as opp. to ἱερεῖα, cf. Hdt. 2. 119.

590. περιώσιον : v. n. 466.

591. Ἀφέται : lit. 'loosing place' (ἀφίημι), cf. Strab. 374, 38, Ἀφέται ὡς ἂν ἀφετηρίον τι τῶν Ἀργοναυτῶν : Hdt. 7. 193.

592. Μελίβοιαν : the birthplace of Philoctetes at the foot of Mt. Ossa. It was famous for its purple dye, Meliboea purpura, *Aen.* 5. 251, *Lucr.* 2. 500.

593. This line may be a survival from the earlier recension, as Gerhard and Wellauer think. Brunck's ἐκνεύσαντες, 'keeping clear of,' is from *Orph. Arg.* 460. Merkel adopts Meineke's ἐκπερόωντες, 'passing by.' δυσήνεμον refers to the storms which arise off that coast, in one of which the fleet of Xerxes was destroyed, v. Hdt. 7. 188, Strab. 380, 48.

594. Ὀμόλῃν : a mountain near Mt. Ossa, cf. *Aen.* 7. 675, Descendunt Centauri Homolen.

595. πόντῳ κεκλιμένην : lit. 'leaning on the deep,' i.e. sloping down to the shore, cf. *Od.* 13. 235, ἄκτῃ κεῖθ' ἀλλ' κεκλιμένη : Swinburne, *Triumph of Time*, 'The low downs lean to the sea.' See also 938. παρεμέτρεον : Ap. alone

μέλλον ὑπὲκ ποταμοῖο βαλεῖν Ἀμύριοι ρέεθρα.
 κείθεν δ' Εὐρυνμενάς τε πολυκλύστους τε φάραγγας
 Ὀσσης Οὐλύμποιό τ' ἐσέδρακον· αὐτὰρ ἔπειτα
 κλίτεια Παλλήναια, Καναστραίην ὑπὲρ ἄκρην,
 ἦνυσαν ἐννύχιοι πνοιῇ ἀνέμοιο θέοντες.
 ἦρι δὲ νισσομένοισιν Ἀθῶ ἀνέτελλε κολώνη
 Θρηκική, ἣ τόσσον ἀπόπροθι Λῆμνον εἴδουσιν,
 ὅσσον ἐς ἐνδιόν κεν εὐστόλος ὀλκὰς ἀνύσσαι,
 ἀκροτάτῃ κορυφῇ σκιάει, καὶ ἐσάχρι Μυρίνης.
 τοῖσιν δ' αὐτῆμαρ μὲν ἄεν καὶ ἐπὶ κνέφας οὖρος
 πάγχυ μάλ' ἀκραῆς, τετάνυστο δὲ λαίφεια νηός.
 αὐτὰρ ἄμ' ἡελίοιο βολαῖς ἀνέμοιο λιπόντος
 εἰρεσίῃ κραναὴν Σιντηίδα Λῆμνον ἴκοντο.

600

605

601. ἀνέτειλε Paris. unus, *Et. Mag.* (p. 65, Gaisford).

uses this compound in the sense of 'passing by,' cf. 1166, 2. 937. The simple μετρέω, 'to traverse,' is found in 930, as in *Od.* 3. 179, πέλαγος μέγα μετρήσαντες. Cf. Lat. *mare*, or *iter*, *metiri*, *emetiri*.

596. μέλλον: 'delayed.' ὑπεκβαλεῖν: ἀμείψαι. Schol. Ἀμύριοι: a river in Thessaly, cf. 4. 617.

597. Εὐρυνμενάς: cf. Livy 39. 25, where Philip's claim to the town in 185 B.C. is disputed.

599. κλίτεια . . . ἦνυσαν: 'reached the slopes,' cf. Soph. *Ant.* 805, θάλαμον Ἀντιγόνην ἀνύτουσαν. Καναστραίην ἄκρην: the cape terminating the peninsula of Pallene in Thrace.

601. Ἀθῶ: the Homeric form is Ἀθόω, from Ἀθῶς (*Il.* 14. 229). Another instance of the so-called Attic declension in Ap. is Τάλως, Τάλω (4. 1638, 1670); cf. also the form ἄρεω, 3. 503n. In Δεῶδοκος (1. 119) the first element is the Attic λεῶς, though Ap. always uses λαός as the noun, and in the comp. Λαοκόων (1. 192).

602 sqq. "which with its highest peak casts a shadow on Lemnos, which is distant from it as far as a well-trimmed merchantman would cover from day-break to noon, even as far as Myrina." The force of καί (604), which the Schol. regards as superfluous, is that the shadow reaches even the remote S.W. corner of Lemnos, where Myrina was situated; cf. Soph. *fr.* 348, Ἀθῶς σκιάζει νῶτα Λημ-

νίας βοός, *Plin. N. H.* 4. 12. 23, Myrina in cuius forum solstitio Athos eiaculatur umbram. Lemnos is about 45 miles from Athos.

603. ἐνδιόν: from the root διF (shine), Skt. *div*, Lat. *divus*, *dies*, etc., so that ἐνδιος meant 'in the full light of day,' i.e. at noon, cf. *Od.* 4. 450, ἐνδιος δ' ὁ γέρων ἦλθε. The Alex. writers used τὸ ἐνδιον for 'noon.' In 4. 1312 the penult. is short. Merkel explains ἐς ἐνδιον in our passage by *ad vesp̄eram usque* on two grounds: (1) that the Argo itself, sailing with a favourable breeze, took from dawn till eve to reach Lemnos from Athos; (2) that both ἐνδιος and δειλῆ are derived in *Et. Mag.* (261, 20; 339, 1), παρὰ τὸ ἐνδεῖν καὶ ἐλαττοῦσθαι τὴν ἡμέραν, though ἐνδιος is explained by ἡ μεσημβρία. He also cites *Plut. Symph.* viii 6, ἐνδιον γὰρ τὸ δειλινόν. εὐστόλος: cf. Soph. *Phil.* 516, ἐπ' εὐστόλου ταχείας νεώς, where Jebb explains it 'well-equipped.'

605. ἄεν: a thematic form from ἀνιμι, as though there were a present ἄω; cf. 2. 1228. Rzsch suggests that it is formed on the analogy of ἔν, from εἶμι. ἐπὶ κνέφας: 'for the night,' i.e. throughout it, cf. 4. 1295, etc.

607. The wind died down with the dying day, and so they rowed on to Lemnos, cf. 651. de M. mistranslates, "mais, aux premiers rayons du soleil, le vent s'apaisa"; so too Lehrs, "sed cum solis primis radiis," etc.

608. Σιντηίδα: the earliest inhabitants

'Ενθ' ἄμυδις πᾶς δῆμος ὑπερβασίησι γυναικῶν
 νηλειῶς δέδμητο παροιχομένῳ λυκάβαντι. 610
 δὴ γὰρ κουριδίας μὲν ἀπηνήναντο γυναῖκας
 ἀνέρες ἐχθήραντες, ἔχον δ' ἐπὶ ληιάδεσσιν
 τρηχὺν ἔρον, ἃς αὐτοὶ ἀγίνεον ἀντιπέρηθεν
 Θρηικίην δηοῦντες· ἐπεὶ χόλος αἰνὸς ὄπαζεν
 Κύπριδος, οὐνεκά μιν γεράων ἐπὶ δηρὸν ἄτισσαν. 615
 ὦ μέλαι, ζήλοιο τ' ἐπισμυγεῶς ἀκόρητοι.
 οὐκ οἶον σὺν τῇσιν ἐοὺς ἔρραισαν ἀκοίτας
 ἀμφ' εὐνῇ, πᾶν δ' ἄρσεν ὁμοῦ γένος, ὥς κεν ὀπίσσω
 μήτινα λευγαλέοιο φόνου τίσειαν ἀμοιβήν.
 οἷη δ' ἐκ πασέων γεραροῦ περιφείσατο πατρὸς 620
 Ὑψιπύλεια Θόαντος, ὃ δὴ κατὰ δῆμον ἄνασεν·
 λάρνακι δ' ἐν κοίλῃ μιν ὑπερθ' ἁλὸς ἦκε φέρεσθαι,
 αἶ κε φύγη. καὶ τὸν μὲν ἐς Οἰνοίην ἐρύσαντο
 πρόσθεν, ἀτὰρ Σίκινόν γε μεθύστερον αὐδηθεῖσαν

613. τὰς Vat. unus, ed. Flor.

615. ἐπιδηρὸν ed. Flor.

623. φύγοι Paris. unus, Brunnck.

of Lemnos were the Σίντιες, cf. *Il.* I. 594, *Od.* 8. 294, *Thuc.* 2. 98. They were a Thracian tribe, the name denoting robbers or pirates (σίνεσθαι).

609 sqq. The Argonauts on landing find the island inhabited only by women who had slain their husbands for infidelity, and all others of the male sex through fear of vengeance. This slaughter was one of the horrors which gave rise to the proverbial expression *Λήμνια ἔργα* (*Hdt.* 6. 138). Hypsipyle, daughter of King Thoas (whom she had secretly spared), is now queen. The Argonauts during their sojourn begat the race of Minyae, who afterwards inhabited the island (*Hdt.* 4. 145). Pindar (*P.* 4) says that it was on the return voyage the Argonauts visited Lemnos.

610. **λυκάβαντι** : v. n. 108. For the dat. of time cf. 3. 225, *Bion* 6. 15, ὅλῳ λυκάβαντι. *Hom.* has the gen. *Od.* 14. 161, τοῦδ' αὐτοῦ λυκάβαντος.

611. **κουριδίας** : in the Homeric sense of lawful wives as opposed to concubines. **ἀπηνήναντο** : this compound was used especially of refusing the intercourse of love, e.g. *Od.* 10. 297, ἀπανήνασθαι θεοῦ εὐνῇ.

614. ὄπαζεν : 'pursued,' *instabat*, cf. *Il.* 8. 103, χαλεπὸν δέ σε γῆρας ὀπάξει. Much oftener it means 'to give,' e.g. 511.

615. The Schol. describes the vengeance of Cyprus : αἱ Λήμνιαι γυναῖκες ἐπιπολὺ τῶν τῆς Ἀφροδίτης τιμῶν ὀλιγοφρήσασαι καθ' ἑαυτῶν τὴν θεὸν ἐκίνησαν, πάσαις γὰρ δυσσομίαν ἐνέβαλεν, ὥς μηκέτι αὐτὰς τοῖς ἀνδράσιν ἀρέσκειν.

616. **ἐπισμυγεῶς** : 'to their own sorrow,' cf. *Od.* 3. 195, ἐπισμυγεῶς ἀπέτισεν.

617. **τῇσιν** : i.e. the captive maidens.

620. **γεραροῦ** : 'aged,' cf. 683; in *Hom.* it means 'worthy of honour.'

622. **λάρνακι** : 'ark,' cf. *Simon.* 37. 1, *Smyth, Gr. Melic Poets*, p. 322.

623. **ἐς Οἰνοίην ἐρύσαντο** : εἰληφε τὴν ἱστορίαν παρὰ Θεολύτου. Σίκινος δέ ἐστι νῆσός τις πρὸς Εὐβοίας τὸ πρότερον Οἰνοίη καλουμένη διὰ τὸ εἶναι αὐτὴν ἀμπελόφυτον . . . ὅτι δὲ ἐνθάδε Θόας ἐσώθη καὶ Κλέων ὁ Κουριεὺς ἱστορεῖ καὶ Ἀσκληπιάδης ὁ Μυρλεανός, δεικνύς ὅτι παρὰ Κλέωνος τὰ πάντα μετήνεγκεν Ἀπολλώνιος. Schol., v. *Introd.* ii. The change of the name of the island is mentioned also in *Plin. N. H.* 4. 70.

- νῆσον, ἐπακτῆρες, Σικίνου ἄπο, τόν ῥα Θόαντι 625
 νηιάς Οἰνοίη νύμφη τέκεν εὐνηθείσα.
 τῇσι δὲ βουκόλαιί τε βοῶν χάλκειά τε δύνειν
 τεύχεα, πυροφόρους τε διατμήξασθαι ἀρούρας
 ῥήϊτερον πάσῃσιν Ἀθηναίης πέλεν ἔργων,
 οἷς αἰεὶ τὸ πάροιθεν ὀμίλεον. ἀλλὰ γὰρ ἔμψης 630
 ἦ θαμὰ δὴ πάπταινον ἐπὶ πλατὺν ὄμμασι πόντον
 δείματι λευγαλέῳ, ὅποτε Θρήικες ἴασιν.
 τῷ καὶ ὅτ' ἐγγύθι νήσου ἐρεσσομένην ἴδον Ἀργώ,
 αὐτίκα πασσυδίῃ πυλέων ἔκτοσθε Μυρίνης
 δῆια τεύχεα δῦσαι ἐς αἰγιαλὸν προχέοντο, 635
 Θυιάσιν ὠμοβόροις ἵκελαι· φὰν γάρ που ἰκάνειν
 Θρήικας· ἡ δ' ἅμα τῇσι Θοαντιάς Τψιπύλεια
 δύν' ἐνὶ τεύχεσι πατρός. ἀμηχανίῃ δ' ἔχέοντο
 ἄφθογγοι· τοῖόν σφιν ἐπὶ δέος ἤωρεῖτο.
 Τείως δ' αὐτ' ἐκ νηὸς ἀριστῆες προέηκαν 640
 Αἰθαλίδην κήρυκα θοόν, τῷπέρ τε μέλεσθαι
 ἀγγελίας καὶ σκῆπτρον ἐπέτρεπον Ἑρμείαιο,

627. τῇσι corr. Brunck: ταῖσι codd.

636. Θυιάσιν ex *Et. Mag.* 457, 19, restituit Brunck: θυάσιν vulg.: θωάσιν L.

637. ἡ δ' L 16: ἡδ' vulg. τοῖσι ed. Flor., unde ταῖσι Hoelzlin.

638. ἐκέχυντο Paris. unus, Brunck.

642. ἐπέτραπον Herwerden.

625. ἐπακτῆρες: 'fishermen'; in Hom. 'hunters' (ἐπάγειν, sc. κῆνας). The order of words is very involved, 'and him did fishermen bring safe to the isle aforetime called Oenoea but afterward Sicinus from that Sicinus,' etc.

629. Ἀθηναίης ἔργων: cf. Hor. *C.* 3. 12. 4, *telas operosaeque Minervae studium: Aen.* 7. 805 (of Camilla), Bellatrix, non illa colo calathisque Minervae Femineas adsueta manus.

631-2. πάπταινον . . . ὅποτε Θρήικες ἴασιν: 'they were watching anxiously when the Thracians will come.' The indic. ἴασιν is used to express greater certainty: they knew it was only a question of time when the Thracians would come, cf. *Od.* 20. 386, *πατέρα προσεδέριετο δέγμενος αἰεὶ ὅπποτε δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφῆσει.*

635. προχέοντο: *effundebantur*, cf. *Il.* 2. 465, *ἐς πεδίον προχέοντο.*

636. Θυιάσιν ὠμοβόροις: for the

Maenads' savage frenzy cf. Eur. *Bacch.* 139, 1125 sqq. Ap. borrows the image from *Il.* 22. 460, *μαινάδι ἴση*, and the form *Θυιάς* probably from Aesch. *Th.* 498, 836.

639. ἐπὶ . . . ἤωρεῖτο: *immincbat*, cf. Plut. *Pomp.* 17, *Ξερτάριος ἐπῆωρεῖτο Ῥωμαίοις φοβερός.*

641. Αἰθαλίδην: Aethalides was the son of Hermes (v. 54), who gave him the power of remembering all things even in Hades. His soul dwelt alternately in the upper and lower worlds. From his body it passed successively into those of Euphorbus, Hermotimus, Pyrrhus, and Pythagoras, without losing consciousness of its previous migrations: cf. Hygin. *Fab.* 14, Diog. Laert. 8. 1. 4, Aul. Gell. 4. 11. 14.

642. σκῆπτρον: = κηρύκειον, *caduceus*, the herald's wand, originally an olive branch with garlands (στέμματα) twisted into the form of snakes.

σφωιτέροιο τοκῆος, ὃ οἱ μνήστιν πόρε πάντων
ἄφθιτον· οὐδ' ἔτι νῦν περ ἀποιχομένου Ἀχέροντος
δίνας ἀπροφάτους ψυχὴν ἐπιδέδρομε λήθη·

645

ἀλλ' ἤγ' ἔμπεδον αἰὲν ἀμειβομένη μεμόρηται,
ἄλλοθ' ὑποχθονίοις ἐναρίθμιος, ἄλλοτ' ἐς αὐγὰς
ἠελίου ζωοῖσι μετ' ἀνδράσιν. ἀλλὰ τί μύθους
Λιθαλίδεω χρεῖώ με διηνεκέως ἀγορεύειν;
ὅς ῥα τόθ' Ὑψιπύλῃν μελίζατο δέχθαι ἰόντας
ἡματος ἀνομένοιο διὰ κνέφας· οὐδὲ μὲν ἡοὶ
πέισματα νηὸς ἔλυσαν ἐπὶ πνοιῇ βορέαο.

650

Λημνιάδες δὲ γυναιῖκες ἀνὰ πτόλιν ἴζον ἰοῦσαι
εἰς ἀγορὴν· αὐτὴ γὰρ ἐπέφραδεν Ὑψιπύλεια.
καί ῥ' ὅτε δὴ μάλα πᾶσαι ὁμιλαδὸν ἡγερέθοντο,
αὐτίκ' ἄρ' ἤγ' ἐνὶ τῇσιν ἐποτρύνουσ' ἀγόρευεν·

655

“Ω φίλαι, εἰ δ' ἄγε δὴ μενοεικέα δῶρα πόρωμεν

643. ὁ Wellauer: ὅς codd.

644. ἐποιχομένου Köchly.

651. ἀνυμένοιο vulg.

653. ἴζον Gerhard.

643. σφωιτέροιο: ἀκαίρως τῷ δυνάμει
ἐχρήσατο ἀντὶ ἐνικοῦ. Schol. σφωίτερος
was properly the possess. adj. of σφωί,
the dual of the 2nd pers. pron. It is so
used in *Il.* 1. 216. Rzach conjectures
that the wide use of it in Ap. was due
to the influence of Zenodotus, who re-
jected *Il.* 1. 208–9 as spurious, and took
σφωίτερον in 216 as poss. pron. of the
2 sing. Ap. uses σφωίτερος (a) for
2 pers. sing. 3. 395, (b) for 3 pers.
sing. as here; so too Theocr. 25. 55,
(c) for 3 pers. pl. = σφέτερος, e.g. 1. 1286,
4. 454 (L. and S. wrongly take it as
2 pers. pl. in these two passages). There
is an excellent article on the use and
abuse of this word in Buttm. *Lexil.*

644. οὐδ' ἔτι . . . λήθη: ‘not even
now, though he reached the dread swirl
of Acheron, has forgetfulness spread
like a mist o'er his soul.’ In Hom. there
is only one clear instance of the gen.
abs. without a subject expressed, *Il.* 11.
458 (v. Leaf); Ap. has it again in 2. 449,
4. 692, 1461. ἀποιχεσθαι was specially
used of departing from this life, cf.
Anth. P. 10. 59, ἀποιοχόμενον βιότοιο.
For the loose use of the acc. δίνας with-
out prep. see on 799. ἀπροφάτους: this
adj., which seems to have been first

used by Aratus, has two meanings:
(1) ‘unspeakable,’ as here, (2) ‘unfore-
told,’ ‘unexpected,’ 2. 268. For the
adv., see on 1201, 2. 62. ἐπιδέδρομε:
Od. 20. 357, κακὴ δ' ἐπιδέδρομεν ἀχλὺς.

646. μεμόρηται: = εἴμαρται. From
the root μερ- (μείρομαι, μοῖρα) we get
unusual forms in late Greek. Beside
μεμόρηται, formed as if from μορέω, we
have μεμορμένος 3. 1130, and μεμορη-
μένος *Anth. P.* 7. 286; v. Curtius, *Gr.*
Verb. ii 130, Kühner-Blass ii 483.

647. Cf. *Od.* 11. 303 (of the Dioscuri),
ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ'
αὐτὲ Τεθναῖσι.

651–2. οὐδὲ . . . βορέαο: καίτοι τῇς
πνοῆς οὐσῆς τοῦ βορέου ἐπιτηδεῖας τοῖς
Ἀργοναύταις πρὸς τὸν πλοῦν, ὅμως οὐκ
ἔλυσαν τὰ σχοινία. Schol. This is the
natural meaning of the words, but, as
Wesseling pointed out, the north wind
would have been quite unfavourable to
the Argonauts, as they were sailing next
to Samothrace, which lay to the north
of Lemnos, and so he and de M. explain
ἐπὶ πνοιῇ βορέαο as meaning ‘because
the north wind was blowing.’ The
meaning seems rather to be ‘at the
breath of the north wind’ (cf. 1013),
the inference being that it was adverse.

ἀνδράσιν, οἶά τ' ἔοικεν ἄγειν ἐπὶ νηὸς ἔχοντας,
 ἥια, καὶ μέθυ λαρόν, ἵν' ἔμπεδον ἔκτοθι πύργων
 μῖμνοιεν, μῆδ' ἄμμε κατὰ χρεῖῳ μεθέποντες 660
 ἀτρεκέως γνῶσι, κακὴ δ' ἐπὶ πολλὸν ἴκηται
 βάξις· ἐπεὶ μέγα ἔργον ἐρέξαμεν, οὐδέ τι πάμπαν
 θυμηδὲς καὶ τοῖσι τόγ' ἔσσεται, εἴ κε δαείεν.
 ἡμετέρη μὲν νῦν τοίῃ παρενήνοθε μῆτις·
 ὑμέων δ' εἴ τις ἄρειον ἔπος μῆτίσεται ἄλλη, 665
 ἐγρέσθω· τοῦ γάρ τε καὶ εἵνεκα δεῦρ' ἐκάλεσσα.”
 Ὡς ἄρ' ἔφη, καὶ θῶκον ἐφίζανε πατρὸς ἐοῖο
 λάινον· αὐτὰρ ἔπειτα φίλη τροφὸς ὦρτο Πολυξῷ,
 γήραϊ δὴ ρικνοῖσιν ἐπισκάζουσα πόδεσσιν,
 βάκτρῳ ἐρειδομένη, περὶ δὲ μενέαιν' ἀγορεῦσαι. 670
 τῇ καὶ παρθενικαὶ πίσυρες σχεδὸν ἐδριόωντο
 ἀδμῆτες λευκῇσιν ἐπιχνοαούσῃ ἐθείραις.

660. μῖμνωσι Brunck. ἄμμε L 16, schol.: ἄμμι vulg.

662. ὀρέξαμεν L, Vatt: tres.

663. κεν τοῖσι Wellauer: τοῖσιν γε τόδ' ἔσσεται Brunck.

672. ἐπιχνοαούσῃ Passow: ἐπιχνοάουσαι codd.: ξανθήσιν ἐπιχνοάουσαι Brunck: λευρῇσιν ἐπιχνοάουσαι Gerhard.

660. μῖμνοιεν: Brunck, objecting to the opt. as solecistic, read μῖμνωσι. We have the transition from opt. to subj. after a secondary tense in 446. The opt. in a final clause after a primary tense is very rare, v. Goodwin (*M.T.* 322), and Leaf on *Il.* 7. 340. Other instances in Ap. are I. 797, 1005; 4. 365, 399. The opt. with ὥς ἂν, or κεν, in such cases is found only in the *Od.* (Goodwin, 329). Ap. has it in 3. 293; 4. 536, 766, 841. μῆδ' . . . γνῶσι: μήπως διὰ τὴν τῶν ἐπιτηδείων ἀνάγκην καὶ χρεῖαν εἰσιόντες εἰς τὴν πόλιν ἀκριβῶς τὰ καθ' ἡμᾶς μάθωσιν. Schol.

662. μέγα ἔργον ἐρέξαμεν: cf. *Od.* 19. 92, ἔρδουσα μέγα ἔργον, ὃ σὴ κεφαλῇ ἀναμάξει.

663. καί: even in the eyes of strangers, who have no immediate interest in the matter, their conduct may not be well-pleasing; Wellauer's κεν is needless.

664. παρενήνοθε: ἀντὶ τοῦ παρελήλυθε. Schol. This compound is ἄπ. λεγ. In 4. 276 we have ἐπενήνοθεν, which occurs in *Il.* 2. 219, ἐπενήνοθε λάχνη, where Curtius explains it from a stem ἀνοθ- for ἀνθ of ἀνθος, etc., and Leaf, who inclines to ἐπανήνοθε,

regards it as a redupl. pluperf. Buttm., *Lexil.*, says that the explanation of the Homeric ἐπενήνοθε in Apollon. *Lex.*, ἐπῆν, ἐπέκειτο, which was certainly very old, may have been the cause of Ap. using ἐνήνοθεν as a mere variation for the verb substantive, so that παρενήνοθε here = πάρεστι, παράκειται, and ἐπενήνοθεν (4. 276) = ἐπεστι. In *Il.* 11. 266 we find ἀνήνοθεν, in Hes. *Sc.* 269 κατενήνοθεν.

667. θῶκον λάινον: in the earliest days the agora was surrounded with large stones sunk into the earth (*Od.* 6. 267). These solid stone seats (ἔστοι λίθοι, *Od.* 8. 6, *Il.* 18. 504) were occupied by the chieftains in their deliberations.

668. Πολυξῷ: Val. Fl. 2. 316, vates Phoebæ dilecta Polyxo, Non patriam, non certa genus.

669. ρικνοῖσιν: 'shrivelled,' cf. h. Hom. *Ap.* 317, Ἥφαιστος ρικνὸς πόδας. ἐπισκάζουσα: 'limping upon,' a compound only found in late Greek.

670. περὶ: = περισσῶς, v. n. 138.

671. πίσυρες: Aeol. for τέσσαρες, cf. Lat. *petorritum*.

672. ἐπιχνοαούσῃ: a probable restoration. The comp. is ἄπ. λεγ., but we

στῇ δ' ἄρ' ἐνὶ μέσση ἀγορῇ, ἀνὰ δ' ἔσχεθε δειρὴν
ἦκα μόλις κυφοῖο μεταφρένου, ὧδέ τ' ἔειπεν·

“ Δῶρα μὲν, ὡς αὐτῇ περ ἐφάνδανει Ἵψιπυλείη, 675
πέμπωμεν ξείνοισιν, ἐπεὶ καὶ ἄρειον ὀπάσσαι.

ὔμμι γε μὴν τίς μῆτις ἐπαύρεσθαι βιότοιο,
αἶ κεν ἐπιβρίση Θρήϊξ στρατός, ἡέ τις ἄλλος
δυσμερέων, ἃ τε πολλὰ μετ' ἀνθρώποισι πέλονται;
ὡς καὶ νῦν ὄδ' ὁμιλος ἀνώϊστως ἐφικάνει. 680

εἰ δὲ τὸ μὲν μακάρων τις ἀποτρέποι, ἄλλα δ' ὀπίσσω
μυρία δηιοτήτος ὑπέρτερα πῆματα μίμνει,
εὖτ' ἂν δὴ γεραραὶ μὲν ἀποφθινύθωσι γυναιῖκες,
κουρότεραι δ' ἄγονοι στυγερὸν ποτὶ γῆρας ἴκησθε.
πῶς τῆμος βώσεσθε δυσάμμοροι; ἡε βαθείαις 685
αὐτόματοι βόες ὕμμιν ἐνιζευχθέντες ἀρούραις
γαιοτόμον νειοῖο διειρύσσουσιν ἄροτρον,

677. ἐπαυρέσθαι v.l. in schol. : ἐπαυράσθαι Vatt. duo.

683. ἀποφθινύθωσι Paris. unus, Vind., Vrat., et conī. Stephanus: ἀποφθινύθουσι vulg.

have the simple verb in 2. 43, *χνοάοντας* *ιούλους*, ‘the bloom of the first down,’ and 2. 779, *χνοάοντα* *ιούλους*, cf. Soph. *O.T.* 742, *χνοάζων ἄρτι λευκανθῆς κάρα*, ‘the silver just lightly strewn among his hair’ (Jebb). Samuelsson, urging (1) that it is the maidens, not Polyxo, who should be described in this line, (2) the unusual shortening of final *η*, (3) that *χνοάω* is always used of young people except in the passage of Soph., retains *ἐπιχνοάουσαι*, and thinks that *λευκός* may be used here of very light yellow hair, ‘*color inter flavum et album*,’ a meaning which he tries to find in Strab. 219, 8, *ὃ δὲ Κράθις τοὺς ἀνθρώπους ξανθοτριχεῖν καὶ λευκοτριχεῖν ποιεῖ λουομένους. ἑθεραί*: in Hom. always used of horses’ hair.

673-4. ἀνὰ . . . μεταφρένου: ‘raised her neck slowly and with difficulty from her-curved shoulders.’ This constr. of *ἀνέχω* is, as far as I know, unique. See Soph. *O.T.* 174. *μόλις*: Ap. never uses the Homeric *μόγισ*. *κυφοῖο*: cf. Cat. 64. 350, *incurvo* (so Ellis) canos solvant a vertice crines.

677. ἐπαύρεσθαι: in all the old edd. we find ἐπαυρέσθαι. The Schol. observes that as paroxytone it is an aor. = ἀπολαύσαι, and as proparox. a pres.

= ἀπολαύειν. As the pres. was ἐπανρίσκομαι (ἐπαύρομαι being non-existent), ἐπαυρέσθαι must have been the original accentuation as an aor. form, and so we find it in Eur. *I.T.* 529. Buttm. says, ‘It is possible that usage might have extended by degrees the sense of the infinitive to that of continuation also, and so the difference of accent given by the Schol. of Ap. Rh. came to be observed. But then in both the passages of Ap. Rh.—certainly at least in the first—it must be written ἐπαύρεσθαι.’ The other passage is 1275, and there it is invariably written ἐπαύρεσθαι.

678. ἐπιβρίση: cf. *Il.* 7. 343, *μήποτ' ἐπιβρίση πόλεμος*.

680. ἀνώϊστως: ‘unexpectedly.’ Hom. uses only the adj. *ἀνώϊστος*, which has two meanings in Ap.: (1) ‘unexpected,’ 3. 670, 4. 1661; (2) ‘mysterious,’ ‘unknown,’ 3. 6, 800, 4. 255.

681. ἄλλα δ' ὀπίσσω: for δέ in apodosis v. Monro, *H.G.* 334.

685. βώσεσθε: ἀντὶ τοῦ βιώσεσθε. Schol. Seeming analogues for this extraordinary form are *διασωπάσσομαι* (Pind. *O.* 13. 91), and *σεσωπαμένος* (Pind. *I.* 1. 63), from *σωπάω* [= *σί(σ)ωπάω*].

687. γαιοτόμον: ‘earth-cleaving’; this form for *γεωτόμος* is not noticed

καὶ πρόκα τελλομένου ἔτεος στάχυν ἀμήσονται;
 ἥ μὲν ἐγών, εἰ καί με τὰ νῦν ἔτι πεφρίκασιν
 Κῆρες, ἐπερχόμενόν που οἶομαι εἰς ἔτος ἤδη
 γαῖαν ἐφέσσεσθαι, κτερέων ἀπὸ μοῖραν ἐλοῦσαν
 αὐτως, ἥ θέμις ἐστί, πάρος κακότητα πελάσσαι.
 ὀπλοτέρησι δὲ πάγχυ τάδε φράζεσθαι ἄνωγα.
 νῦν γὰρ δὴ παρὰ ποσσὶν ἐπήβολός ἐστ' ἀλεωρή,
 εἴ κεν ἐπιτρέψητε δόμους καὶ ληίδα πᾶσαν
 ὑμετέρην ξείνοισι καὶ ἀγλαὸν ἄστν μέλεσθαι.”

690

695

“Ὡς ἔφατ’· ἐν δ’ ἀγορῇ πλήτο θρόου. εὐαδε γάρ σφιν
 μῦθος. ἀτὰρ μετὰ τήνγε παρασχεδὸν αὐτὶς ἀνῶρτο
 Ὑψιπύλῃ, καὶ τοῖον ὑποβλήδην ἔπος ἠῦδα·

“Εἰ μὲν δὴ πάσῃσιν ἐφανδάνει ἥδε μενοινή,
 ἥδη κεν μετὰ νῆα καὶ ἄγγελον ὀτρύναιμι.”

700

ἥ ῥα, καὶ Ἰφινόην μετεφώνεεν ἄσσον ἐοῦσαν·
 “Ὅρσο μοι, Ἰφινόη, τοῦδ’ ἀνέρος ἀντιώσα,
 ἡμέτερόνδε μολεῖν, ὅστις στόλου ἡγεμονεύει,

696. νέμεσθαι vulg.

702. πρυσεφώνεεν La Roche.

by L. and S. **νειοῖο** : *veios* = *novale*, ‘fallow-land.’

689. **πεφρίκασιν** : the Fates shrink with loathing from her on account of her physical decrepitude and repulsiveness; cf. Apul. *Met.* 4. 7, *anum quamdam curvatam gravi senio, Orci fastidium.*

690. **εἰς ἔτος** : ‘within a year’; for this strange use of *εἰς*, cf. *Od.* 4. 86, *τῆς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.*

691. **γαῖαν ἐφέσσεσθαι** : ‘to put on the vesture of clay,’ cf. Pind. *N.* 11. 21, *γῆν ἐπιεσσόμενος.* In earlier Greek *ἐπι* never becomes *ἐφ* in this comp. on account of the digamma. **κτερέων** : here in the Homeric sense, v. n. 254.

692. **αὐτως** : there is the same uncertainty in our MSS. with regard to the forms *αὐτως* or *αὔτως* as in the MSS. of Homer. La Roche (*Textkr.* 210 sqq.) has collected the views of the ancient critics, and decides in favour of *αὐτως* in all cases. I have adopted this view, which is also followed in the Oxford text. Brunck and Wellauer read *αὐτως* everywhere except in 3. 129. Merkel admits *αὔτως* in the sense of

οὕτως in 1. 692, 890, 1321; 2. 114; 3. 53, 386, 451; 4. 723, and reads *αὐτως* in all other cases. **ἥ θέμις ἐστί** : cf. *Il.* 16. 457, *τὸ γὰρ γέρας ἐστί θανόντων* : Lyc. 309, *ὥς φθιτῶν θέμις* : *Aen.* 11. 23, *qui solus honos Acheronte sub imo est.*

693. **ὀπλοτέρησι** : v. n. 43.

694. **ἐπήβολός ἐστ’ ἀλεωρή** : ‘a way of escape lies open to you.’ Ap. alone uses *ἐπήβολος* in a passive sense, *lit.* ‘to be attained,’ here and in 3. 1272, *ἐπήβολος ἄρματι νύσσα.* In 4. 1380 *ἐπήβολος μῆτις* means ‘fitting counsel’ (‘hitting the mark,’ *ἐπιτυχής*. Schol.); so too it is used in an active sense in 2. 1280, *ἐπήβολος ὁρμή.*

699. **Ἰφινόην** : ‘in answer,’ cf. 3. 400, 1119. In *Il.* 1. 292 it means ‘interrupting,’ but that meaning would not suit any of our passages.

702. **Ἰφινόην** : Val. Fl. 2. 326, *portatque preces ad litora Graii Iphinoe.*

703. **ἀντιώσα** : in the sense of ‘supplicating’ this verb is found again in 3. 694, 717. For the fut. form *ἀντιώω* v. Monro, *H. G.* 63.

704. **ἡμέτερόνδε** : sc. *οἶκον*, cf. *εἰς ἐόν* 708, *Od.* 8. 39, etc.

ὄφρα τί οἱ δῆμοιο ἔπος θυμῆρες ἐνίσπω· 705
καὶ δ' αὐτοὺς γαίης τε καὶ ἄστεος, αἶ κ' ἐθέλωσιν,
κέκλεο θαρσαλέως ἐπιβαινέμεν εὐμενέοντας."

Ἦ, καὶ ἔλυσ' ἀγορήν, μετὰ δ' εἰς ἔδν ὦρτο νέεσθαι.
ὥς δὲ καὶ Ἰφινόη Μινύας ἵκεθ'· οἱ δ' ἐρέεινον,
χρεῖος ὅ τι φρονέουσα μετήλυθεν. ὦκα δὲ τούσγε 710
παυσυνδίῃ μύθοισι προσέννεπεν ἐξερέοντας·

“Κούρη τοί μ' ἐφέηκε Θοαντιάς ἐνθάδ' ἰοῦσαν,
Ἵψιπύλῃ, καλέειν νηὸς πρόμον, ὅστις ὄρωρεν,
ὄφρα τί οἱ δῆμοιο ἔπος θυμῆρες ἐνίσπη·
καὶ δ' αὐτοὺς γαίης τε καὶ ἄστεος, αἶ κ' ἐθέλητε, 715
κέκλεται αὐτίκα νῦν ἐπιβαινέμεν εὐμενέοντας."

Ἦς ἄρ' ἔφη· πάντεσσι δ' ἐναΐσιμος ἦνιδανε μῦθος.
Ἵψιπύλῃν δ' εἶσαντο καταφθιμένοιο Θόαντος
τηλυγέτην γεγαυῖαν ἀνασσέμεν· ὦκα δὲ τόνγε
πέμπον ἵμεν, καὶ δ' αὐτοὶ ἐπεντύνοντο νέεσθαι. 720

Αὐτὰρ ὅγ' ἀμφ' ὥμοισι θεᾶς Τριτωνίδος ἔργον,
δίπλακα πορφυρέην περονήσατο, τήν οἱ ὅπασσεν
Παλλάς, ὅτε πρῶτον δρυόχους ἐπεβάλλετο νηὸς
Ἀργούς, καὶ κανόνεσσι δάε ζυγὰ μετρήσασθαι.

710. χρῆος Rzach.

712. ἐπέηκε Pariss., Brunck.

714. θυμῆρες Pariss.; θυμηδῆς L, vulg.

718. δίσαντο Herwerden.

713. ὄρωρεν: Ap. often uses ὄρωρε = ἐστί, ὄρωρει = ἦν, e.g. 1. 1291; 2. 312, 473; 3. 457.

716. κέκλεται: from the Homeric aor. κέκλετο Ap. forms a pres. κέκλωμαι; cf. ἀγέρονται, 3. 895, after the Hom. aor. ἀγέροντο.

718. εἶσαντο: ἀντὶ τοῦ διανοήθησαν, ἐπέλαβον. Schol. This usage is quite un-Homeric. In Hom. εἶδουαι has two meanings: (1) to appear, (2) to make oneself like to, as in Ap. 3. 72.

719. τηλυγέτην: μῶνῃν. Schol., v. n. 99.

722. Cf. *Il.* 3. 125, ἡ δὲ μέγαν ἰσθὺν ὕφαιεν Δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους, κ.τ.λ. For δίπλακα v. n. 326. de M. says: "Il ne s'agit pas, comme dans ce vers, d'un de ces vêtements très amples qui se mettent doubles, mais d'un manteau de luxe dont l'étoffe est à double tissu, c'est-à-dire

brochée: en effet, les dessins variés forment une seconde trame dans la première."

723. δρυόχους: it is not easy to say whether these were the stays or trestles on which the keel of a vessel was laid while it was being built, or the ribs. On *Od.* 19. 574 Monro and Merry take the former view, while Ameis takes the latter, which is supported by Procopius (*Bell. Goth.* 4. 22), ξύλα ξύμπαντα ἐς τὴν τρόπιν ἐναρμοσθέντα, ἅπερ οἱ μὲν ποιηταὶ δρυόχους καλοῦσι, ἕτεροι δὲ νομέας ('ribs'). Both interpretations are recognized by our Schol. The use of ἐπεβάλλετο rather favours 'ribs,' as we should expect κατεβάλλετο if the meaning were 'trestles.'

724. δάε: ἐδίδαξεν. Schol., cf. 3. 529. In Hom. this causal sense is limited to the redupl. 2 aor. δέδαε, e.g. *Od.* 20. 72.

- τῆς μὲν ῥήϊτερόν κεν ἐς ἡέλιον ἀνιόντα 725
 ὅσσε βάλοις, ἣ κείνο μεταβλέψειας ἔρευθος.
 δὴ γάρ τοι μέσση μὲν ἐρευθήεσσ' ἐτέτυκτο,
 ἄκρα δὲ πορφυρέη πάντη πέλεν· ἐν δ' ἄρ' ἐκάστω
 τέρματι δαίδαλα πολλὰ διακριδὼν εὖ ἐπέπαστο.
 'Εν μὲν ἔσαν Κύκλωπες ἐπ' ἀφθίτῳ ἤμενοι ἔργω, 730
 Ζηνὶ κεραυνὸν ἀνακτι πονεύμενοι· ὅς τόσον ἤδη
 παμφαίνων ἐτέτυκτο, μῆς δ' ἔτι δεύετο μοῦνον
 ἀκτῖνος, τὴν οἶδε σιδηρεῖης ἐλάασκον
 σφύρῃσιν, μαλεροῖο πυρὸς ζείουσαν αὐτμήν.
 'Εν δ' ἔσαν Ἀντιόπης Ἀσωπίδος νίεε δοιῶ, 735
 Ἀμφίων καὶ Ζῆθος· ἀπύργωτος δ' ἔτι Θήβη
 κείτο πέλας, τῆς οἴγε νέον βάλλοντο δομαίους

725. ἡ μὲν Brunck.

726. καταβλέψειας Naber.

729. ἐπέπαστο Ruhnken; ἐκέκαστο codd.

734. αὐτμῇ Paris. unus, Brunck.

725. τῆς μὲν ῥήϊτερον: for the reading in the first edition v. App. I. Brunck and others, to whom τῆς seemed impossible on account of the following ἡ, read ἡ μὲν. The harshness of the constr. is hardly to be paralleled by any of the unusual combinations we find after comparatives, e.g. *Od.* 6. 182, οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον, "Ἡ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντες."

728. ἄκρα: 'at the extremities,' adverbial. ἐν . . . ἐπέπαστο: 'and on each border was rich tracery, brodered with surpassing skill.' For ἐπέπαστο, cf. *Il.* 3. 125 (quoted on 722), 22. 440.

730-768. The description of the mantle of Jason is an imitation of the description of the shield of Achilles and the devices thereon, *Il.* 18. 478-608. Catullus is indebted to our poet in his account of the embroidered coverlet (64. 50 sqq.).

730 sqq. Imitated by Virg., *Aen.* 8. 424, Ferrum exercebat vasto Cyclopes in antro . . . His informatum manibus iam parte polita Fulmen erat, toto Genitor quae plurima caelo Deicit in terras, pars imperfecta manebat. Tris imbris torti radios, tris nubis aquosae Addiderant, rutili tris ignis et alitis Austri. Fulgores nunc terrificos sonitumque metumque Miscabant operi flammisque sequacibus iras.

731. ὅς τόσον κ.τ.λ.: 'so much of it in its gleaming splendour had been already wrought, but it still lacked one single shaft which they were forging with hammers of iron, a glowing blast of devouring flame.' For τόσον, cf. *Il.* 18. 378, οἱ δ' ἡ τοι τόσον μὲν ἔχον τέλος, οὐατα δ' οὐπω Δαιδάλεα προσέκειτο.

733. ἀκτῖνος: 'ray,' 'shaft,' *radius*. "The thunderbolt in the representations of Zeus appears as a sort of bundle of darts" (Conington).

734. ζείουσαν αὐτμήν: the ἀκτῖς itself is described as a glowing blast. Wellauer makes αὐτμήν the object of ζείουσαν (cf. 3. 273). Brunck reads αὐτμῇ. The form ζείω, for ζέω, is found also in Call. *Dian.* 60; cf. ἀναζέουσας, 4. 391.

735. Ἀσωπίδος: daughter of the river-god Asopus in Boeotia, cf. *Od.* 11. 260, τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θυγάτρα. For a different legend v. 4. 1090.

736. ἀπύργωτος: cf. *Od.* 11. 263, οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἐπταπύλοιο Πύργωσάν τ'· ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο Ναιέμεν εὐρύχορον Θήβην, κρατερῶ περ ἔοντε.

737. δομαίους: sc. λίθους, 'foundation-stones.'

- ἰέμενοι. Ζήθος μὲν ἐπωμαδὸν ἡέρταζεν
 οὔρεος ἡλιβάτοιο κάρη, μογέοντι ἐοικώς·
 Ἀμφίων δ' ἐπὶ οἱ χρυσῆ φόρμιγγι λιγαίνων 740
 ἦιε, δις τόσση δὲ μετ' ἵχνια νίσσετο πέτρη.
 Ἐξείης δ' ἥσκητο βαθυπλόκαμος Κυθήρεια
 Ἄρεος ὀχμάζουσα θοὸν σάκος· ἐκ δέ οἱ ὦμον
 πῆχυν ἐπὶ σκαῖον ξυνοχὴ κεχάλαστο χιτῶνος
 νέρθεν ὑπὲκ μαζοῖο· τὸ δ' ἀντίον ἀτρεκὲς αὐτῶς 745
 χαλκείῃ δείκῃλον ἐν ἀσπίδι φαίνεται ἰδέσθαι.
 Ἐν δὲ βοῶν ἔσκεν λάσιος νομός· ἀμφὶ δὲ βουσὶν
 Τηλεβόαι μάρναντο καὶ υἱέες Ἥλεκτρώωνος·
 οἱ μὲν ἀμυνόμενοι, ἀτὰρ οἷγ' ἐθέλοντες ἀμέρσαι,
 ληισταὶ Τάφιοι· τῶν δ' αἵματι δεύετο λειμῶν 750
 ἐρσήεις, πολέες δ' ὀλίγους βιόωντο νομῆας.
 Ἐν δὲ δύω δῖφροι πεπονῆατο δηριόωντες.

745. ὑπὲκ Ziegler: ὑπὲρ codd.: ὑπὸ Brunck.

749. ἀμυνόμενοι L 16, Vatt. duo: ἀμειβόμενοι L, vulg.

738. ἰέμενοι: 'with eager haste.' *ἔμαι*, *τί* 'I aim at,' 'desire,' is probably a different word from *ἔμαι* (*ἔμη*). *ἡέρταζεν*: cf. Call. *fr.* 211, *θηρὸς ἀέρταζον δέρμα καταμάδιον*.

739. ἡλιβάτοιο: 'steep,' 'inaccessible.' Merkel, with unconvincing subtlety, tries to find traces of the different explanations given in Hesych. and *Et. Mag.* in different passages in *Ap.*: (1) ὅπου πρῶτος ὁ ἥλιος βαίνει, 3. 162; (2) ἀπὸ τοῦ ἀλιτῶ, ἀλιτόβατος, 2. 361; (3) τὴν ἐν ἀλὶ βεβηκύναν, 2. 729; (4) ἥς οὐδὲν προβαίνει, 4. 444. Göbel takes it from the root *al*, 'to nourish,' and *βάτος*, 'a bramble,' = 'bramble-nourishing.'

740. ἐπὶ οἱ: 'following after him.' *φόρμιγγι λιγαίνων*: 'making his lyre resound with clearness.' For the wondrous power of Amphion's lyre, cf. *Hor. A. P.* 394, *C.* 3. 11. 2.

741. δις τόσση: twice as great as that of Zethus.

743. ὀχμάζουσα: *βαστάζουσα*. Schol. *θοόν*: *εὐκίνητον καὶ εὐμετάφορον*. Schol. *ἐκ . . . μαζοῖο*: 'from her shoulder to the left elbow the fastening of the tunic fell loosely down, away from the breast.' Her *χιτῶν* was fastened only on the right shoulder, and fell loosely under the breast as far as the left elbow,

leaving the breast bare.

745. τὸ δ' ἀντίον κ.τ.λ.: 'and her likeness opposite, clearly reflected in the bronze shield, was manifest to behold.' *ἀτρεκὲς αὐτῶς*: *lit.* 'exactly as it was.' L. and S. wrongly explain *δείκῃλον* as 'the device' on the shield. We find *δείκῃλα* = *φαντάσματα* in 4. 1672.

748. Τηλεβόαι: Teleboides was the old name for the islands near Acarnania, later called Taphiae. The inhabitants were notorious pirates, cf. *Od.* 15. 427, 16. 426. In the reign of Electryon, uncle of Amphitryon, at Mycenae, the Taphians under Pterelaus made a raid. The sons of Electryon fought with the sons of Pterelaus to decide the issue, but all the combatants on both sides were slain. The Taphians then drove off the cattle, which were recovered by Amphitryon who captured the islands: cf. *Eur. H. F.* 60, 1080: *Plaut. Amph.* prol. 101. Ἥλεκτρώωνος: for the synzesis v. *App.* II (h).

749. ἀμυνόμενοι: attempts have been made to explain *ἀμειβόμενοι* from the gloss in Hesych. and *Et. Mag.* *ἀμειβεσθαι παραιεῖσθαι*, but it seems certainly corrupt.

752. πεπονῆατο: this passive use is unknown in Hom.

καὶ τὸν μὲν προπάροιθε Πέλοψ ἴθυνε, τινάσσων
 ἡνία, σὺν δέ οἱ ἔσκε παραιβάτις Ἴπποδάμεια·
 τὸν δὲ μεταδρομάδην ἐπὶ Μυρτίλος ἤλασεν ἵππους, 755
 σὺν τῷ δ' Οἰνόμαος προτενὲς δόρυ χειρὶ μεμαρπὼς
 ἄξονος ἐν πλήμνῃσι παρακλιδὸν ἀγνυμένοιο
 πῖπτεν, ἐπεσσύμενος Πελοπῆα νῶτα δαΐξαι.

Ἐν καὶ Ἀπόλλων Φοῖβος οἰστεύων ἐτέτυκτο,
 βούπαις οὐπω πολλός, ἐν ἑρύοντα καλύπτρης 760
 μητέρα θαρσαλέως Τιτυὸν μέγαν, ὃν ῥ' ἔτεκέν γε
 δι' Ἑλάρη, θρέψεν δὲ καὶ ἂν ἐλοχεύσατο Γαῖα.

Ἐν καὶ Φρίξος ἦν Μινυῆιος ὥς ἐτεόν περ.
 εἰσαῖων κριοῦ, ὃ δ' ἄρ' ἐξενέποντι ἑοικώς.
 κείνους κ' εἰσορόων ἀκέοις, ψεύδοιό τε θυμόν, 765

755. μέτα δρομάδην Samuelsson.

760. ἐν Stephanus: ἐν codd.

764. ἐφικει Brunck.

753 sqq. Oenomaus had promised his daughter Hippodameia to the suitor who should defeat him in the chariot race. Any unsuccessful suitor was to be slain by him. The course was from Pisa, where O. was king, to the altar of Poseidon on the isthmus of Corinth. When a suitor started with Hippodameia in his chariot, O. offered a sacrifice to Zeus at Pisa, and then pursued them fully armed. Pelops bribed Myrtilus, the charioteer of O., to tamper with the wheels of the chariot so that it upset during the race. For another version v. Pind. *O.* 1. 109.

754. παραιβάτις: this fem. form is only found here; cf. *παρέβασκεν*, 4. 210.

755. μεταδρομάδην: cf. *Il.* 5. 80, *πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὤμον*. The double acc. with *ἐπελαύνειν* is an innovation.

757. The axle broke in the naves, and he fell sideways from the chariot. For a similar disaster v. Soph. *El.* 745 sqq.

759. οἰστεύων . . . Τιτυόν: 'aiming his shaft at the mighty Tityus as he dragged his mother (Leto) by her veil.' οἰστεύειν c. acc. is late Greek. For the story cf. Apollod. 1. 4. 5, *Τιτυὸς ἐρχόμενος εἰς Πυθῶ, Λήτω θεωρήσας, πόθω κατασχεθεῖς ἐπισπάται· ἡ δὲ τοὺς παῖδας ἐπικαλεῖται καὶ κατατοξεύουσιν αὐτόν*.

760. βούπαις οὐπω πολλός: μέγας παῖς, οὐπω τέλειος ἀνὴρ. Schol. For βούπαις

and similar compounds v. Starkie on Aristoph. *Vesp.* 1206.

καλύπτρης: a long veil, draped round the head, framing the face, and falling down the back (v. Helbig, 216).

761. Τιτυόν: probably a redupl. from *tu-* 'to swell,' Lat. *tumere*; cf. *Od.* 11. 576, καὶ Τιτυὸν εἶδον . . . ὃ δ' ἐπ' ἐννέα κεῖτο πέλεθρα.

762. Ἑλάρη: the Schol. mentions two legends: (1) that Zeus, fearing the wrath of Hera for his amours with Elare, thrust Elare alive beneath the earth, from whence Tityus was brought forth; (2) that Elare died in childbirth owing to the greatness of the babe, and that Earth again gave birth to him. In *Aen.* 6. 595 he is called 'Terrae omniparentis alumnus.'

763. Μινυῆιος: ὁ Ἰώλκιος· τὴν γὰρ Ἰωλκὸν Μινυαὶ ἄκουσιν, ὥς φησι Σιμωνίδης ἐν Συμμίκτοις· δύναται δὲ καὶ ἀντὶ τοῦ Ὀρχομένιος, πολλοὶ γὰρ φασιν ἐν Ὀρχομενῷ οἰκῆσαι τὸν Ἀθάμαντα. Schol. See on 231.

764. κριοῦ: v.n. 258. The use of εἰσαῖω = εἰσακούω is first found in Alex. Greek.

765. ἀκέοις: 'thou wouldst keep silence,' formed as if there were a present ἀκέω. In Hom. we have ἀκέων (used even with a plural verb), ἀκούσα, and ἀκούντε. Buttm. maintains that ἀκέων was originally an adverb, and that from

ἐλπόμενος πυκινὴν τιν' ἀπὸ σφείων ἔσακοῦσαι
βάξιν, ὃ καὶ δηρὸν περ ἐπ' ἐλπίδι θηήσαιο.

Τοῖ' ἄρα δῶρα θεᾶς Τριτωνίδος ἦεν Ἀθήνης.
δεξιτερῇ δ' ἔλεν ἔγχος ἐκηβόλον, ὃ ῥ' Ἀταλάντη
Μαινάλῳ ἔν ποτέ οἱ ξεινήιον ἐγγυάλιξεν,

770

πρόφρων ἀντομένη· περὶ γὰρ μενέαινεν ἔπεσθαι
τὴν ὁδόν· ἀλλὰ γὰρ αὐτὸς ἐκὼν ἀπερήτυε κούρην,
δεῖσεν δ' ἀργαλέας ἔριδας φιλότῃτος ἔκῃτι.

Βῆ δ' ἵμεναι προτὶ ἄστυ, φαεινῷ ἀστέρι ἴσος,
ὃν ῥά τε νηγατέησιν ἐεργόμεναι καλύβησιν

775

νύμφαι θηήσαντο δόμων ὑπερ ἀντέλλοντα,
καὶ σφισι κυανέοιο δι' ἡέρος ὄμματα θέλγει
καλὸν ἐρευθόμενος, γάνυται δέ τε ἡιθέοιο
παρθένος ἰμείρουσα μετ' ἀλλοδαποῖσιν ἐόντος
ἀνδράσιν, ᾧ καὶ μιν μνηστὴν κομέουσι τοκῆς·

780

τῷ ἱκελος πρὸ πόληος ἀνὰ στίβον ἦεν ἥρως.
καὶ ῥ' ὅτε δὴ πυλέων τε καὶ ἄστεος ἐντὸς ἔβησαν,
δημότεραι μὲν ὅπισθεν ἐπεκλονέοντο γυναῖκες,

767. κεν La Roche.

768. Ἰτωνίδος Brunck.

780. ᾧ κέν μιν . . . κομέωσι Pariss., Brunck.

782. ἔβαινε Naber.

the mistake of supposing it to be a participle arose ἀκέουσα, ἀκόντε, and ἀκέοις.

767. δ . . . θηήσαιο: 'wherefore, thou mightest gaze on them long with this fond hope.' For the omission of ἄν cf. 480.

768. Τριτωνίδος: v.n. 109.

769. Ἀταλάντη: the famous huntress of the Calydonian boar.

770. Μαινάλῳ: v.n. 168. ἐγγυάλιξεν: v.n. 245.

772. ἀλλὰ . . . ἀπερήτυε: 'but (she did not go) for he deliberately restrained her.' For ἀλλὰ γάρ 'however' cf. 992, Jebb on Soph. *O.C.* 988, *Ant.* 148. Apollod. (1. 9. 16) and Diod. Sic. (4. 41) include Atalanta among the Argonauts.

773. "For the peril of bitter strife for her love's sake made him afraid" (Way).

774. φαεινῷ ἀστέρι: cf. *Il.* 22. 26, *παμφαῖνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο.*

775. 'which the maidens cloistered within their new-built bowers see rising

o'er the house.' καλύβη is used apparently = παρθενών. The Schol. explains it by παστός, a word which has three meanings, (1) θάλαμος, (2) the bridal bed, (3) a bed-curtain, τὸ παρὰ τῇ εὐνῇ παραπέτασμα (Pollux). Some take the word here as "curtain," and it would seem that νηγάτεος elsewhere is always used of some texture, e.g. 4. 188, *Il.* 2. 43, 14. 185.

779. ἰμείρουσα: as Asterie yearns for the absent Gyges, Hor. *C.* 3. 7.

780. ᾧ . . . τοκῆς: 'for whom her parents are caring her to be his wedded wife.' μνηστὴ is used absol. by Ap. = μνηστὴ ἄλοχος, *Od.* 1. 36, 'a bride wooed and won.'

783. δημότεραι . . . ἐπεκλονέοντο: 'the women of the people thronged tumultuously behind.' For δημότεραι cf. 3. 606; it is only found in late Greek. ἐπεκλονέοντο: οὐ καλῶς τὸ ἐπεκλονέοντο εἴρηκεν ἅμα τῇ χαρᾷ. κλόνος γὰρ ἢ ταραχή. "Ομηρος (*Il.* 5. 93) ὥς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες. Schol.

γηθόσυναι ξείνω· ὁ δ' ἐπὶ χθονὸς ὄμματ' ἐρείσας
νίσσεται ἀπηλεγέως. ὅφρ' ἀγλαὰ δώμαθ' ἵκανε
Ἵψιπύλης· ἄνεσαν δὲ πύλας προφανέντι θεράπναι
δικλίδας, εὐτύκτοισιν ἀρηρεμένας σανίδεσσιν.
ἔνθα μιν Ἴφινόη κλισμῷ ἐνι παμφανόωντι
ἐσσυμένως καλῆς διὰ παστάδος εἶσεν ἄγουσα
ἀντία δεσποίνης· ἥ δ' ἐγκλιδὸν ὄσσε βαλοῦσα
παρθενικὰς ἐρύθηνε παρηγίδας· ἔμπα δὲ τόνγε
αἰδομένη μύθοισι προσέννεπεν αἰμυλίοισιν·

785

790

“Ξεῖνε, τίη μίμνοντες ἐπὶ χρόνον ἔκτοθι πύργων
ῆσθ' αὐτως; ἐπεὶ οὐ μὲν ὑπ' ἀνδράσι ναιέται ἄστν,
ἀλλὰ Θρηκίης ἐπινάστιοι ἠπίεριοιο
πυροφόρους ἀρόωσι γύας. κακότητα δὲ πᾶσαν
ἐξερῶ νημερτές, ἵν' εὖ γνοίητε καὶ αὐτοί.
εὔτε Θόας ἀστοίοισι πατήρ ἐμὸς ἐμβασίλευεν,
τηνίκα Θρηκίην, οἳ τ' ἀντία ναιετάουσιν,

795

786. θύρας Pariss., Brunck.

787. ἀρηραμένας Pariss. tres, Brunck.

789. διὰ παστάδος Rutgers ex Et. Mag. 655, 45: δι' ἀναστάδος codd.: διανασταδὸν Samuelsson.

799. Θρηκίης Vind., Vrat.: Θρηκίων Hoelzlin.

784. ἐρείσας: cf. *Aen.* 1. 482, *diva solo fixos oculos aversa tenebat*: 6. 156, *Aeneas defixus lumina*: *On. Her.* 6. 26, in *opposita lumina fixus humo*. See also on 3. 22.

785. ἀπηλεγέως: 'straight forward.' In *Hom.* only in the phrase *μῦθον ἀπηλεγέως* ('bluntly' 'outright') ἀποειπεῖν. Besides using it with verbs of utterance (e.g. 439), *Ap.* extends its use to other verbs here and in 4. 689, 864, 1469.

786. ἄνεσαν: 'loosed the fastenings of,' cf. *Il.* 21. 537, *ὡς ἔφαθ' οἳ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας*. This form in *Hom.* is from ἀνίημι, but the Homeric ἀνέσαιμι, ἀνέσαντες, and ἀνέσει are to be referred to a defective aor. ἀνέισα from the root *sed*.

787. σανίδεσσιν: the 'leaves' or panels of the folding-doors, cf. *Il.* 12. 453. *Ap.* alone uses the form ἀρηρέμενος, v.n. 3. 833.

788. For the reading in the first recension v. Appendix 1. παμφανώνντι: cf. ποικίλον κλισμόν, *Od.* 1. 132. The κλισμός was made of polished wood,

carved, and sometimes overlaid with gold plating (cf. *Il.* 8. 436). It was distinguished from the *θρόνος* by having a κλιντήρ, or rest for the shoulders.

789. παστάδος: *παστάς* is here used in the sense of the Homeric *πρόδομος*, *vestibulum*. For its various meanings v. Jebb, *Soph. Ant.* 1207 Appendix. The ancients connected the word with *πάσασθαι* 'to eat' or *πάσσειν* = *ποικίλλειν*; it is probably a shortened form of *παραστάς* (*philaster*, *anta*).

790. ἐγκλιδόν: cf. 3. 1008.

791. ἐρύθηνε: cf. *Virg. G.* 1. 430 (of the moon), *ut si virgineum suffuderit ore ruborem*.

794. ὑπ' ἀνδράσι: we should expect the genitive, but the dat. with *ὑπό* is often indistinguishable from the gen.: cf. *Monro, H. G.* 202.

795. She falsely says that the men are sojourning in Thrace tilling the soil.

796. κακότητα πᾶσαν: 'all their wickedness.' γνοίητε: v.n. 660.

799-800. 'at that time our people making forays from their land against Thrace, the tribes who dwell opposite

| | |
|---|-----|
| δήμον ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους | 800 |
| ἐκ νηῶν, αὐτῇσι δ' ἀπείρονα ληίδα κούραις | |
| δεῦρ' ἄγον· οὐλομένης δὲ θεᾶς πορσύνετο μῆτις | |
| Κύπριδος, ἣ τέ σφιν θυμοφθόρον ἔμβαλεν ἄτην. | |
| δὴ γὰρ κουριδίας μὲν ἀπέστυγον, ἐκ δὲ μελάθρων, | |
| ἣ ματίῃ εἷξαντες, ἀπεσσεύοντο γυναικάς· | 805 |
| αὐτὰρ ληιάδεσσι δορικτήταις παρίανον, | |
| σχέτλιοι. ἣ μὲν δηρὸν ἐτέτλαμεν, εἴ κέ ποτ' αὖτις | |
| ὄψε μεταστρέψωσι νόον· τὸ δὲ διπλόον αἰεὶ | |
| πῆμα κακὸν προύβαινε. ἀτιμάζοντο δὲ τέκνα | |
| γνήσι' ἐνὶ μεγάροις, σκοτίῃ δ' ἀνέτελλε γενέθλη. | 810 |
| αὕτως δ' ἀδμητές τε κόραι, χῆραί τ' ἐπὶ τῇσιν | |
| μητέρες ἅμ' πτολίεθρον ἀτημελέες ἀλάληντο. | |
| οὐδὲ πατὴρ ὀλίγον περ ἐῆς ἀλέγιζε θυγατρός, | |
| εἰ καὶ ἐν ὀφθαλμοῖσι δαΐζομένην ὀρόωτο | |
| μητρυῖης ὑπὸ χερσὶν ἀτασθάλου· οὐδ' ἀπὸ μητρὸς | 815 |
| λώβην, ὥς τὸ πάροιθεν, ἀεικέα παῖδες ἄμυνον· | |
| οὐδὲ κασιγνήτοισι κασιγνήτῃ μελε θυμῷ. | |
| ἄλλ' οἶαι κούραι ληίτιδες ἐν τε δόμοισιν | |
| ἐν τε χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο· | |
| εἰσόκε τις θεὸς ἄμμιν ὑπέρβιον ἔμβαλε θάρσος, | 820 |

800. Δήμονου Pierson. ἐπαύλους Pierson : ἐναύλους codd.

806. δορικτήταις Meikel : δορικτήτην L : δορικτήταις Pariss.

811. ἀδμητές κούραι Rzach.

812. ἀτημελέες Pariss. tres : ἀτημελέως vulg.

819. ἐν τ' ἀγορῇ τε χοροῖς τε (cf. 857) Herwerden.

to us, ravaged their steadings.' Θρηκίην depends loosely on ἀπορνύμενοι. For similar accusatives after verbs of motion cf. 645, 987, 1316 ; 2. 906, 1143 ; 3. 42 ; 4. 257 (Merkel). Many editors following later MSS. read Θρηκίων or Θρηκίης.

800. δήμον : in its Homeric sense of 'land (which is property of a community),' e.g. *Od.* 3. 214, ἥ σέ γε λαοὶ Ἐχθαίρουσ' ἀνὰ δῆμον. Pierson's Δήμονου, though ingenious, is needless.

ἐπαύλους : 'byres' 'folds,' cf. *Od.* 23. 358 ; ἐπαύλεις (the reading of the Schol.) is the prose form. For ἐναυλος v. n. 1226.

805. ἀπεσσεύοντο : *fugabant*. This active sense is peculiar to Ap. In Hom. the verb means 'to flee.'

807. εἴ κε : cf. *Il.* 10. 107, εἴ κεν

Ἀχιλλεύς ἐκ χόλου. . . μεταστρέψῃ φίλον ἦτορ.

809. προύβαινε : cf. *Eur. Med.* 907, μὴ προβαίῃ μείζον ἢ τὸ νῦν κακόν.

810. σκοτίῃ : 'bastard,' cf. *Il.* 6. 24, *Eur. Alc.* 989.

811. κόραι : as this is the only place in the poem where we find κόραι, Rzach may be right in restoring κούραι for τε κόραι.

815. μητρυῖης : cf. 272.

818. ληίτιδες : = ληιάδες, a usage peculiar to Ap. In *Il.* 10. 460 ληίτις (= ἀγελείη) is an epithet of Athene.

820. εἰσόκε . . . ἔμβαλε : Ap. uses εἰσόκε with the ind. again in 1001, 4. 164, just like εἰσόκε, 2. 857, 4. 800, 1212. In Hom. εἰσόκε is generally used with the subj., once with the opt. We find the

ἀψ ἀναερχομένους Θρηκῶν ἀπο μηκέτι πύργοις
δέχθαι, ἢ φρονέοιεν ἄπερ θέμις, ἢ πη ἄλλη
αὐταῖς ληιάδεσσιν ἀφορμηθέντες ἵκονται.

οἱ δ' ἄρα θεσσάμενοι παίδων γένος, ὅσσον ἔλειπτο
ἄρσεν ἀνὰ πτολίεθρον, ἔβαν πάλιν, ἔνθ' ἔτι νῦν περ
Θρηκίης ἄροσιν χιονώδεα ναιετάουσιν.

825

τῷ ὑμεῖς στρωφᾶσθ' ἐπιδήμιοι· εἰ δέ κεν αὖθι
ναιετάειν ἐθέλοις, καὶ τοι ἄδοι, ἢ τ' ἂν ἔπειτα
πατρὸς ἐμεῖο Θόαντος ἔχοις γέρας· οὐδέ τί σ' οἶω
γαῖαν ὀνόσσεσθαι· περὶ γὰρ βαθυλήϊος ἄλλων
νῆσων, Λιγαίη ὅσαι εἰν ἀλὶ ναιετάουσιν.

830

ἀλλ' ἄγε νῦν ἐπὶ νῆα κιὼν ἐτάροισιν ἐνίσπες
μύθους ἡμετέρους, μηδ' ἔκτοθι μίμνε πόληος."

Ἴσκειν, ἀμαλδύνουσα φόνου τέλος, οἶον ἐτύχθη
ἀνδράσιν· αὐτὰρ ὁ τήνγε παραβλήδην προσέειπεν·

835

“Ἐψιπύλῃ, μάλα κεν θυμηδέος ἀντιάσαιμεν
χρησιμοσύνης, ἣν ἄμμι σέθεν χατέουσιν ὀπάξεις.

821. ἀναερχομένους L 16: ἀνερχομένους vulg.: ἐπανερχομένους Pariss.

829. ἐμεῖο L: ἐμοῖο vulg. οὐδέ τί Paris unus, Vatt. tres: οὐδ' ἔτι vulg.: οὐδέτι
σ' οἶω L: οὐδέ σ' ὅτω Paris. unus.

832. ἐνίσπες vulg.

ind. in h. Hom. 28. 14, and in Call. *Del.*
150, εἰσόκε ἐκέκλετο, a use which Wilamowitz explains as due to a confusion of the Ionic ἔκα = ὅτε, and the Homeric ὅκε = ὅ ἂν = ὅ κα.

823. αὐταῖς: v. n. 502. ἵκονται: this form of the 3 pl. opt. occurs again in 918, 986; 3. 13, 826; 4. 102, 400; the Homeric -ατο in 369, 1005; 4. 841, 1236.

824. θεσσάμενοι: ἐξ αἰτήσεως ἀναλαβόντες, αἰτήσαντες. Schol., quoting from Archilochus, θεσσάμενοι γλυκερὸν νόστον. Curtius finds the same root θεσ- in θεός.

826. ἄροσιν: = *arvum*, 'arable land' 'corn-land.' χιονώδεα: cf. Eur. *Hec.* 81, τὴν χιονώδη Θρήκην κατέχει.

829. πατρὸς ἐμεῖο: this use of the gen. of the pers. pron. instead of the usual possessive is only found with πατρός, cf. 891, 3. 1076. Rzach shows that Ap. adopts Zenodotus' reading πατρὸς ἐμεῖο in several Homeric passages (e.g. *Il.* 14. 118) where Aristarch. read ἐμοῖο.

831. ναιετάουσιν: for this verb used of places, cf. *Od.* 9. 23, ἀμφὶ δὲ νῆσοι Πολλὰ ναιετάουσι μάλα σχεδὸν ἀλλήλησι.

834. Ἴσκειν: ἀντὶ τοῦ ἔλεγεν, κακῶς. "Ομηρος ἀντὶ τοῦ ὠμοίου. Schol. There is no doubt that the meaning here is 'spake' (= *σι-σεκ-ε*, *in-sec-e*, *sagen*, say), cf. 2. 240, 3. 439, *Lyc.* 574. It is a disputed point whether this meaning is to be assigned to two passages in Homer, *Od.* 19. 203, and 22. 31 (where see Monro and Ameis). Buttm. rejects ἴσκειν = ἔλεγεν and would read ἴσπεν. With the exception of these two passages, ἴσκειν in Hom. always stands for εἴσκειν.

ἀμαλδύνουσα: ἀφανίζουσα καὶ τῷ πλάσματι κρύπτουσα. Schol., 'glossing over' 'effacing,' *lit.* 'weakening' (*ἀμαλός*); cf. 4. 112, *Il.* 12. 18, τεῖχος ἀμαλδύνα ποταμῶν μένος εἰσαγαγόντες.

835. παραβλήδην: 'in answer,' cf. ὑποβλήδην 699. The meaning in Hom. is quite uncertain, v. Leaf on *Il.* 4. 6.

836-7. μάλα . . . ὀπάξεις: 'right gladly would we welcome the service

εἶμι δ' ὑπότροπος αὖτις ἀνὰ πτόλιν, εὖτ' ἂν ἕκαστα
 ἐξείπω κατὰ κόσμον. ἀνακτορίῃ δὲ μελέσθω
 σοίγ' αὐτῇ καὶ νῆσος· ἔγωγε μὲν οὐκ ἀθερίζων
 χάζομαι, ἀλλὰ με λυγροὶ ἐπισπέρχουσιν ἄεθλοι." 840

Ἦ, καὶ δεξιτερῆς χειρὸς θίγην· αἴψα δ' ὀπίσσω
 βῆ ῥ' ἵμεν, ἀμφὶ δὲ τόνγε νεήνιδες ἄλλοθεν ἄλλαι
 μυρίαὶ εἰλίσσοντο κεχαρμέναι, ὄφρα πυλάων
 ἐξέμολεν. μετέπειτα δ' ἐντροχάλοισιν ἀμάξαις 845

ἀκτὴν εἰσαπέβαν, ξεινήια πολλὰ φέρουσαι,
 μῦθον ὅτ' ἤδη πάντα διηνεκέως ἀγόρευσεν,
 τὸν ῥα καλεσσαμένη διεπέφραδεν Ὀψιπύλεια·
 καὶ δ' αὐτοὺς ξεινοῦσθαι ἐπὶ σφέα δώματ' ἄγεσκον
 ῥηιδίως. Κύπρις γὰρ ἐπὶ γλυκὺν ἴμερον ὤρσεν 850

Ἠφαίστοιο χάριν πολυμήτιος, ὄφρα κεν αὖτις
 ναίηται μετόπισθεν ἀκήρατος ἀνδράσι Λῆμνος.

Ἐνθ' ὁ μὲν Ὀψιπύλης βασιλῆιον ἐς δόμον ὤρτο
 Αἰσονίδης· οἱ δ' ἄλλοι ὅπῃ καὶ ἔκυρσαν ἕκαστος, 855

Ἡρακλῆος ἀνευθεν, ὁ γὰρ παρὰ νηὶ λέλειπτο
 αὐτὸς ἐκὼν παῦροί τε διακρινθέντες ἐταῖροι.

αὐτίκα δ' ἄστνυ χοροῖσι καὶ εἰλαπίνησι γεγῆθει
 καπνῷ κνισήεντι περίπλεον· ἔξοχα δ' ἄλλων

ἀθανάτων Ἥρης νῆα κλυτὸν ἠδὲ καὶ αὐτὴν
 Κύπριν ἀοιδῇσιν θυέεσσί τε μελίσσοντο. 860

ἀμβολίῃ δ' εἰς ἡμάρ ἀεὶ ἐξ ἡματος ἦεν

840. σοίγ' O. Schneider: σοί τ' codd.

845. ἀμάξαις Merkel: ἀμάξαις codd.

846. εἰσαπέβαν O. Schneider: εἰσανέβαν codd.

860. λοιβῇσιν Pierson.

which thou offerest to those in sore need of thy help.' χρησμοσύνη here means 'aid,' but in 2. 473 'want' which is the usual meaning.

842. θίγην: cf. *Aen.* 7. 266, pars mihi pacis erit dextram tetigisse tyranni.

845. ἐντροχάλοισιν: cf. 2. 46, 3. 135, 4. 907. ἐντροχος is the Hom. form, and it is used in 4. 1326, 1355.

849. ξεινοῦσθαι: 'to be entertained.' ἄγεσκον: sc. αἱ νεήνιδες.

851. Ἠφαίστοιο χάριν: Lemnos was sacred to Hephaestus, who had fallen there when hurled from heaven by Zeus (*Il.* 1. 594). The legend arose from the volcanic nature of the island.

πολυμήτιος: cf. *Il.* 21. 355.

ὄφρα . . . Λῆμνος: 'that once more in the days to come Lemnos might be inhabited by men (and its vigour restored).'

855. Ἡρακλῆος ἀνευθεν: "vindictam enim terrae voluptatibus succumbere inhonestum esset" (Shaw).

859. Ἥρης νῆα: Ἡσίοδω ἐπηκολούθησεν Ἥρας μόνῃς τὸν Ἠφαιστον λέγοντι γεγενῆσθαι (*Theog.* 927): "Ἥρη δ' Ἠφαιστον κλυτὸν οὐ φιλότῃ μιγεῖσα γείνατο. Ὀμηρος δὲ Διὸς καὶ Ἥρας φησὶν αὐτόν. Schol.

καὶ αὐτὴν Κύπριν: διότι τὰ παρόντα ἐρωτικά, καὶ ὅτι τοῦ θεοῦ γαμετὴ αὕτη, οὐ ἱερὰ ἡ Λῆμνος. Schol.

861. ἀμβολίῃ: a late epic form for

ναυτιλίας· δηρὸν δ' ἂν ἐλίννον αὐθι μένοντες,
εἰ μὴ ἀολλίσσας ἐτάρους ἀπάνευθε γυναικῶν
'Ηρακλῆς τοίοισιν ἐνιπτάζων μετέειπεν·

“ Δαιμόνιοι, πάτρης ἐμφύλιον αἷμ' ἀποέργει 865
ἡμέας; ἦε γάμων ἐπιδενέες ἐνθάδ' ἔβημεν
κεῖθεν, ὄνοσσάμενοι πολιήτιδας; αὐθι δ' ἔαδεν
ναίοντας λιπαρὴν ἄροσιν Λήμνοιο ταμέσθαι;
οὐ μὰν εὐκλειεῖς γε σὺν ὀθνεῖσι γυναιξὶν
ἐσσόμεθ' ὧδ' ἐπὶ δηρὸν ἐλμένοι· οὐδέ τι κῶας 870
αὐτόματον δώσει τις ἐλὼν θεὸς εὐξαμένοισιν.
ἴομεν αὖτις ἕκαστοι ἐπὶ σφέα· τὸν δ' ἐνὶ λέκτροις
'Υψιπύλης εἴατε πανήμερον, εἰσόκε Λήμνον
παισὶν ἐσανδρώσῃ, μεγάλη τέ ἐ βᾶξις ἵκηται.”

ᾧς νείκεσεν ὁμιλον· ἐναντία δ' οὐ νύ τις ἔτλη 875
ὄμματ' ἀνασχεθέειν, οὐδὲ προτιμυθήσασθαι·
ἀλλ' αὐτῶς ἀγορήθεν ἐπαρτίζοντο νέεσθαι
σπερχόμενοι. ταὶ δέ σφιν ἐπέδραμον, εὖτ' ἐδάησαν.
ὥς δ' ὅτε λείρια καλὰ περιβρομέουσι μέλισσαι

863. ἀολλίσσας Schaefer: ἀολλίσας vulg.: ἀολλήσας Pariss. duo, Brunck.

869. μὲν εὐκλειεῖς Hoelzlin.

872. ἕκαστος Naber.

874. ἐπανδρώσῃ G.

879. περιβρομέωσι G.

ἀμβολή, ἀναβολή ‘putting off,’ cf.
ἀνατροπή, ὑποτροπή.

864. ἐνιπτάζων: v.n. 492.

- 865. ἐμφύλιον αἷμα: ‘the guilt of a
kinsman’s blood,’ cf. Pind. *P.* 2. 57,
Soph. *O.* 7. 1406.

867. ἔαδεν: *placet*, v.n. 3. 568.

868. ἄροσιν: v.n. 826. ταμέσθαι:
most edd. explain ‘to plough,’ but the
meaning seems fixed by *Il.* 9. 580,
ἄροσιν πεδίοιο ταμέσθαι, ‘to mark off’
‘to divide.’

869. μὰν: only used by Ap. with οὐ
at the beginning of a line, e.g. 2. 48, 1207.
In all other cases he uses μὴν, e.g. 1. 69,
146, 677. The correction οὐ μὲν εὐκλειεῖς
is probable, as this is the only passage
violating the rule that in compounds εὐ
remains open before a double consonant,
e.g. 1. 73, 141, 447; 4. 379.

870. ἐλμένοι: ‘cooped up,’ cf. 4. 604.

872. ἴομεν . . . ἐπὶ σφέα: ‘Let us
each return again unto our own.’ The
Schol. condemns this use of σφέα = ἡμέτερα.
In 849 it is used in its proper sense

= σφέτερα (L. and S. wrongly ‘your’).
Probably like σφέτερος it was used as a
poss. adj. of the general reflexive ‘self’
without distinction of persons. Alcman
uses it for the sing. pronouns. Virgil’s
suus in ‘quisque suos patimur manes’ is
parallel to σφέα here.

873. εἴατε: cf. *Il.* 2. 236, οἴκαδε . . .
νεώμεθα, τόνδε δ' ἐώμεν Αὐτοῦ . . . γέρα
πεσσόμεν.

874. εἰσόκε . . . ἐσανδρώσῃ: ‘until
he people Lemnos with men who are
his offspring.’ The compound is ἀπ.
λεγ.

877. αὐτῶς: ‘just as they were’
‘without more ado.’ ἐπαρτίζοντο:
‘made ready,’ a verb used only by
Ap., cf. 1210.

879 sqq. For this beautiful simile cf.
Il. 2. 87 sqq.: *Aen.* 6. 707, Ac velut in
pratis, ubi apes aestate serena Floribus
insidunt variis, et candida circum Lilia
funduntur, strepit omnis murmure
campus; Milton, *P.L.* i 768 sqq.

879. περιβρομέουσι: ‘buzz around.’

- πέτρης ἐκχύμεναι σιμβληίδος, ἀμφὶ δὲ λειμῶν 880
 ἐρσήεις γάνυται, ταὶ δὲ γλυκὺν ἄλλοτε ἄλλον
 καρπὸν ἀμέργουσιν πεποτημένοι· ὥς ἄρα ταίγε
 ἐνδυκὲς ἀνέρας ἀμφὶ κινυρόμεναι προχέοντο,
 χερσὶ τε καὶ μύθοισιν ἐδεικανόωντο ἕκαστον,
 εὐχόμεναι μακάρεσσιν ἀπήμονα νόστον ὁπάσσαι. 885
 ὥς δὲ καὶ Ὑψιπύλη ἡρήσατο χεῖρας ἐλοῦσα
 Αἰσονίδεω, τὰ δὲ οἱ ῥέε δάκρυα χήτει ἰόντος·
 “Νίσσεο, καὶ σὲ θεοὶ σὺν ἀπηρέσιν αὐτὶς ἐταίροις
 χρύσειον βασιλῆι δέρος κομίσειαν ἄγοντα 890
 αὐτῶς, ὥς ἐθέλεις καὶ τοι φίλον. ἦδε δὲ νῆσος
 σκῆπτρά τε πατρὸς ἐμείω παρέσσεται, ἣν καὶ ὀπίσσω
 δὴ ποτε νοστήσας ἐθέλῃς ἄψορρον ἰκέσθαι.
 ῥηιδίως δ’ ἂν εἰοὶ καὶ ἀπείρονα λαὸν ἀγείραις
 ἄλλων ἐκ πολίῳν· ἀλλ’ οὐ σύγε τήνδε μενοινῇν
 σχήσεις, οὗτ’ αὐτὴ προτιόσσομαι ὧδε τελείσθαι. 895

881. ἄλλοτε ἄλλον Vat. unus. Pariss.: ἄλλοτὲ τ’ ἄλλον vulg.: ἄλλον ἐπ’ ἄλλῳ
 Brunck: ἄλλοθεν ἄλλῃ Hermann: ἄλλοτ’ ἐπ’ ἄλλον Rutgers.

882. ἀμέλγουσιν G.

883. ἐνδυκὲς Rutgers: ἐνδυκῶς codd.

888. ἀπηρέσιν *Et. Mag.* 122, 9: ἀπήμοσιν codd.

893. δ’ ἂν τοι Pariss. quatt., Brunck: εἰοῖ G.

This form for περιβρέμω is used by Ap.
 alone, cf. 4. 17.

880. πέτρης σιμβληίδος: ‘swarming
 forth from their hive in the rock’; cf.
 σιμβλήια ἔργα 3. 1036.

881. ἄλλοτὲ ἄλλον: the τε which
 most of the MSS. insert between these
 words is a mistaken effort to remove an
 unobjectionable hiatus, cf. *Od.* 4. 236,
 ἀτὰρ θεὸς ἄλλοτε ἄλλῳ, κ.τ.λ.

882. ἀμέργουσιν: *delibant*; elsewhere
 always used of plucking leaves or flowers
 as in 4. 1144. ἀμέλγουσιν might be
 defended by *Anth. P.* 9. 645, οὐθατος ἐκ
 βοτρώων ξανθὸν ἀμελξε γάνος, and it is
 found in the imitation by Nonnus, *Dion.*
 5. 246, χεῖλεσιν ἀκροτάτοισιν ἀμέλγεται
 (sc. μελίσση) ἄκρον ἐξόσης.

883. ἐνδυκὲς: ‘with loving care.’ The
 Homeric adv. is ἐνδυκῶς which Curtius
 derives from the root δοκ- (with Aeol.
 change of ο to υ) = *dec-enter*. Ap. uses
 it in 2. 454.

887. χήτει: cf. 4. 91, *Il.* 6. 463.

888. ἀπηρέσιν: *lit.* ‘unmaimed’

(ἀ-πηρός), ἅπ. λεγ., cf. *Hdt.* 1. 32,
 ἅπνηρος.

891. Cf. the offer of Dido to Aeneas,
Aen. 1. 572, Voltis et his mecum pariter
 considere regnis? Urbem quam statuo
 vestra est, subducite naves.

893. εἰοὶ: = *σαντῶ*. Ap. uses εἰοὶ for
 all three persons, e.g. in 3. 99 it is used
 for the first pers.

894-5. ἄλλ’ οὐ . . . τελείσθαι: ‘but
 thou wilt not cherish this purpose, and
 my mind tells me that it will not thus
 come to pass.’

895. προτιόσσομαι: cf. 2. 889, 3. 552.
 The primary meaning of ὄσσομαι (root *ak*,
 ὀκρύμαι) was ‘to see’ (e.g. 4. 318), and
 then ‘to foresee’ ‘to forebode’ (e.g. *Il.*
 1. 105). We have the same transition in
 meaning in the case of προτιόσσομαι
 (e.g. *Od.* 7. 31 compared with 5. 389).

τελείσθαι: this is the only instance of
 the contraction of these vowels in the
 infin. of τελέω (τελέεσθαι, 2. 618, etc.).
 So too in *Od.* 23. 284 we once find
 τελεῖσθαι at the end of the line.

μνώεο μὴν ἀπείων περ ὁμῶς καὶ νόστιμος ἦδη
Ψιπύλης· λίπε δ' ἡμῖν ἔπος, τό κεν ἐξανύσαιμι
πρόφρων, ἣν ἄρα δὴ με θεοὶ δώωσι τεκέσθαι."

Τὴν δ' αὖτ' Αἴσονος υἱὸς ἀγαιόμενος προσέειπεν· 900

ἐκ μακάρων· τύνη δ' ἐμέθεν πέρι θυμὸν ἀρείω
ἴσχαν', ἐπεὶ πάτρην μοι ἄλις Πελῖας ἔκῃτι
ναιετάειν· μουνόν με θεοὶ λύσειαν ἀέθλων.

εἰ δ' οὐ μοι πέπρωται ἐς Ἑλλάδα γαῖαν ἰκέσθαι
τηλοῦ ἀναπλώοντι, σὺ δ' ἄρσενα παῖδα τέκῃαι, 905

πέμπε μιν ἡβήσαντα Πελασγίδος ἔνδον Ἰωλκοῦ
πατρί τ' ἐμῶ καὶ μητρὶ δύης ἄκος, ἣν ἄρα τούσγῃ
τέτμῃ ἔτι ζώοντας, ἵν' ἀνδιχα τοῖο ἀνακτος
σφοῖσιν πορσύνωνται ἐφέστιοι ἐν μεγάροισιν."

Ἦ, καὶ ἔβαιν' ἐπὶ νῆα παροίτατος· ὥς δὲ καὶ ἄλλοι 910

909. ἐφέστιον Brunck.

910. ἄλλοι Brunck.

896. 'alike, when thou art on thy voyage, and when thou returnest to thy country, remember Hypsipyle.' The imper. μνώεο (from μνάομαι = μιννήσκομαι) is peculiar to Ap., cf. 3. 1069, 1110.

897. ἔπος: 'charge.' ὁ νοῦς ἐστὶ τοιοῦτος, εἰπεὶ δὴ μοι συμβουλήν τινα, ἐὰν γένηται με τεκεῖν, ὥστε τῷ γενναμένῳ ὑποδέσθαι τινα. Schol. Dido laments that there is no such possibility for her, Aen. 4. 327.

899. ἀγαιόμενος: θαυμάζων τῆς διαθέσεως καὶ τοῦ ἔρωτος. Schol. Ap. alone uses this verb in the sense of loving admiration, cf. 3. 1016. In Hom. and elsewhere it denotes indignation, and so Merkel and L. and S. explain it here. The Schol. on Od. 20. 16 recognizes the two meanings, ἄγαν θαυμάζειν ἢ χαλεπαίνειν.

901. τύνη κ.τ.λ.: 'but do thou cherish nobler thoughts concerning me; for it is enough for me to dwell in my own country by the grace of Pelias.' Jason is no mean citizen who will lightly leave his fatherland and settle in Lemnos; moreover, as Pindar tells us, P. 4. 293, Pelias had promised Jason the kingdom if he returned with the fleece.

902. ἴσχανε: in Hom. ἰσχάνω always means 'to check.' This wider use (= ἔχω) is not noticed by L. and S. For ἔκῃτι cf. 1116.

904. εἰ δ' οὐ: for οὐ (not μή) with εἰ v. Ameis-Hentze on Od. 2. 274, Monro H.G. 316. Ἑλλάδα: Thessaly. Ἑλλάς was the name of a city in Thessaly (H. 2. 683), and then the meaning of the word was gradually widened.

908-9. ἵνα . . . μεγάροισιν: a difficult passage. The Par. Schol. explains, "that the inhabitants may care for him, though I, the king, am not there"; Lehrs, "ut sine me rege suis defendantur incolae in aedibus"; Shaw, "ut seorsim a rege isto [i.e. Pelias] suis eum cives alant in aedibus." Brunck confidently reads ἐφέστιον, "ut seorsum a Pelia pater meus et mater in suis aedibus commorantem eum alant." de M. keeping ἐφέστιοι agrees generally with Brunck, "et loin du roi Pélias, dans leur palais, ils se l'élèveront à leur foyer." It would seem more natural that Jason's son when grown to manhood (ἡβήσαντα) should act as γηροτρόφος to Jason's aged parents, and so the meaning may be "that, away from king Pelias, they may be cared for as they sit in their halls." Ap. never uses πορσύνω or πορσαίνω in the middle (cf. 2. 719, 3. 1124, 4. 897). ἀνδιχα as a prep. is peculiar to him, cf. 2. 927.

910. παροίτατος: 'first.' Ap. alone uses this superl. from παροίθε, though the comparative is common.

βαῖνον ἀριστῆες· λάζοντο δὲ χερσὶν ἐρετμὰ
 ἐνσχερῶ ἐξόμενοι· πρυμνήσια δὲ σφισιν Ἄργος
 λῦσεν ὑπέκ πέτρης ἀλιμυρέος. ἔνθ' ἄρα τοίγε
 κόπτον ὕδωρ δολιχῇσιν ἐπικρατέως ἐλάττησαν
 ἐσπέριοι δ' Ὀρφῆος ἐφημοσύνησιν ἔκελσαν
 νῆσον ἐς Ἡλέκτρης Ἀτλαντίδος, ὅφρα δαέντες
 ἀρρήτους ἀγανῇσι τελεσφορίησι θέμιστας
 σωότεροι κρυόεσσαν ὑπεῖρ ἄλα ναυτίλλουτο.
 τῶν μὲν ἔτ' οὐ προτέρω μυθήσομαι· ἀλλὰ καὶ αὐτὴ
 νῆσος ὁμῶς κεχάροιτο καὶ οὐ λάχον ὄργια κείνα
 daίμονες ἐνναέται, τὰ μὲν οὐ θέμις ἄμμιν αἰεῖδεν.
 Κεῖθεν δ' εἰρεσίῃ Μέλανος διὰ βένθεα πόντου
 ἰέμενοι τῇ μὲν Θρηκῶν χθόνα, τῇ δὲ περαίην

915

920

917. ἀρρήτους G: ἀορήτους vulg.

923. ἰέμενοι L, Merkel.

912. ἐνσχερῶ: ἄπ. λεγ., = ἐπισχερῶ, v.n. 330. Pindar (*I.* 5. 22) has ἐν σχερῶ 'continuously' 'in an unbroken line.'

913. ἀλιμυρέος: τῆς ὑπὸ θαλάσσης περιρρεομένης. Schol. The form ἀλιμυρῆς was used by the Alex. writers in the sense of ἀλίκλυστος 'sea-washed'; Hom. uses ἀλιμυρῆεις (cf. 2. 936).

916. νῆσον Ἡλέκτρης: Samothrace, so called from Electra, daughter of Atlas, who dwelt there; cf. Val. Fl. 2. 431, Electria tellus, Threiciis arcana sacris. It was the home of the mystic rites of the Cabiri. For a full discussion of these mysteries v. Lobeck, *Aglaopham.* 1202-81; Stengel, *Die griechischen Kultusaltertümer* 165; Rubensohn, *Die Mysterienheiligtümer zu Eleusis und Samothrake*. There was a play of Aeschylus called Κάβειροι, which was probably the satyric drama following the trilogy containing the *Argo* and *Hypsipyle*. From the fragments of it we see that the Cabiri had power over vineyards; they promise the Argonauts such a supply of Lemnian wine that there will be no vessels to contain it, cf. Athen. x. 428, ἐν γὰρ τοῖς Καβείοις εἰσάγει (Αἰσχύλος) τοὺς περὶ τὸν Ἰάσονα μεθόντας. Our Schol. tells us that Odysseus and Agamemnon were initiated in the rites of the Cabiri, who took their name from mountains in Phrygia from whence their cult was brought, and were four in number, Ἀξίερος (Demeter), Ἀξιόκερσα

(Persephone), Ἀξιόκερσος (Hades), and Κάσμιλος (Hermes). Rawlinson on Hdt. 2. 51 derives the name from the Semitic *kabir* 'great,' a title applied to Astarté (Venus).

918. σωότεροι: the initiated were regarded as protected by the gods, especially from the dangers of the sea, cf. Ar. *Pax* 278, ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθράκῃ τυγχάνει Μεμνημένος, νῦν ἔστιν εὐξασθαι καλόν: Theophr. *Char.* 24, καὶ κλυδωνίου γενομένου ἐρωτᾶν εἴ τις μὴ μεμύηται: τῶν πλεόντων: Alexis, *frag.* 178 (Kock). Diodorus (4. 43) relates how Orpheus, who alone was initiated in these rites, saved the Argo in a storm.

κρυόεσσαν: L. and S. explain it here 'icy-cold,' but the context shows that it is used of the perils of the deep which strike men cold with terror, cf. 2. 628, etc.

920. κεχάροιτο: = χαίρω, valeat.

921. οὐ θέμις: Herodotus, when speaking of these mysteries (2. 51), shows the same reserve in connexion with the statues of Hermes. He also mentions Egyptian Κάβειροι at Memphis (3. 37).

922. Μέλανος πόντου: the μέλας κόλπος, mod. Gulf of Saros, bounded on the E. by the Thracian Chersonese. The Schol. refers to *Il.* 24. 79, ἐν θορῇ μέλανι πόντῳ, as if the meaning were the same there, but v. Leaf.

923. τῇ δὲ περαίην: 'on the other hand, to the north, they kept the island

- *Ιμβρον ἔχον καθύπερθε· νέον γε μὲν ἡελίοιο
 δυομένου Χερώνησον ἐπὶ προύχουσαν ἴκοντο. 925
 ἔνθα σφιν λαυφηρὸς ἅη νότος, ἰστία δ' οὐρῶ
 στησάμενοι κούρης Ἀθαμαντίδος αἰπὰ ρέεθρα
 εἰσέβαλον· πέλαγος δὲ τὸ μὲν καθύπερθε λέλειπτο
 ἦρι, τὸ δ' ἐννύχιοι Ῥοιτειάδος ἔνδοθεν ἀκτῆς
 μέτρεον, Ἰδαίην ἐπὶ δεξιὰ γαίαν ἔχοντες. 930
 Δαρδανίην δὲ λιπόντες ἐπιπροσέβαλλον Ἀβύδω,
 Περκώτην δ' ἐπὶ τῇ καὶ Ἀβαρνίδος ἡμαθόεσσαν
 ἡίονα ζαθέην τε παρήμειβον Πιτυέιαν.
 καὶ δὴ τοίγ' ἐπὶ νυκτὶ διάνδιχα νηὸς ἰούσης
 δίνῃ πορφύροντα διήνυσαν Ἑλλήσποντον. 935
 Ἔστι δέ τις αἰπεῖα Προποντίδος ἔνδοθι νῆσος

932. Περκώπην Pariss. tres, Vatt. tres.

934. τῇγ' ἐνὶ νυκτὶ vel τῇγ' ἔτι νυκτὶ Herwerden.

of Imbros opposite to the mainland.' *περαιός* (πέραν) means on the other side of a sea or river, cf. II 12, 2. 392, 4. 78, 848. We have *περαιήν νῆσον* in 4. 1213.

924. καθύπερθε: 'to the north' (cf. 928) or, perhaps, 'to seaward' (cf. *Od.* 3. 170). Strictly speaking, Imbros would only lie to the north of them when they reached the point where they turned into the Hellespont.

925. Χερώνησον: this form for *Χερσόνησον* is only found here. In 4. 1175 we find *χέρνησος*. For the quantity of *δυομένου* see on 3. 225.

927. Ἀθαμαντίδος: Helle, daughter of Athamas, v. n. 258.

αἰπὰ ρέεθρα: i.e. the swift currents of the Hellespont. In II. 8. 369 this phrase is used of the waters of the Styx.

928. πέλαγος κ.τ.λ.: 'the open sea to the north was left behind at dawn, and by night time they were traversing the sea within the Rhoetean headland.' When they turned into the Hellespont the open sea through which they had passed lay to the north of them.

929. Ῥοιτειάδος: Rhoeteum was a rocky headland north of Ilion.

931. ἐπιπροσέβαλλον: this comp. is ἄπ. λεγ.

932. ἐπὶ τῇ: 'after Abydos.' Ap. uses ἐπὶ of geographical succession. It is found both with verbs of motion as here, 2. 357, 652, 1015, 1244; 4. 566, 572, and with verbs of rest, 2. 379, 395-6.

Oswald points out that these uses are not Homeric.

933. Πιτυέιαν: old name of Lamp-sacus, II. 2. 829, also called Pityussa, cf. Strab. 504, 13, Hdt. 6. 37.

934. διάνδιχα: the old explanation was 'in two ways,' i.e. by sails and oars. Hoelzlin took a different view: "διάνδιχα = πλησιςτίσις πνοαῖς, cum nec dextera, ut loquitur Catullus (4. 19-21), nec laeva vocat aura, sed Jupiter utrumque in pedem incidit." So too de M. explains it of the varying course of the ship when the wind blew from the right or left. Seaton (*Cl. Rev.* vi 394) says that it simply means that the ship passed between the two banks.

935. δίνῃ πορφύροντα: 'darkly swirling'; cf. II. 14. 16, πορφύρῃ πέλαγος, where Leaf says, "πορφύρῃ seems to express *heaving motion* rather than colour (Curtius, *Et.* 415), but the two meanings are evidently closely allied, as appears from the frequency with which the adj. πορφύρεος is applied to waves." See also on 461. For the current of the Hellespont cf. II. 12. 30, ἀγάρροον Ἑλλήσποντον, Cat. 64. 358, rapido Hellesponto.

936 sqq. Ap. is describing Cyzicus: 'Now there is within the Propontis an island high and steep, leaning to the sea, a little distance from the fertile mainland of Phrygia, even so far as the isthmus, sloping downwards towards the coast,

τυτθὸν ἀπὸ Φρυγίης πολυλῆίου ἡπίεριοι
εἰς ἄλα κεκλιμένη, ὅσσον τ' ἐπιμύρεται ἰσθμὸς
χέρσῳ ἐπιπρηνῆς καταειμένος· ἐν δέ οἱ ἄκται
ἀμφίδυμοι, κείνται δ' ὑπὲρ ὕδατος Λισήποιο.

940

Ἄρκτων μιν καλέουσιν ὄρος περιναιετάοντες·
καὶ τὸ μὲν ὕβρισταί τε καὶ ἄγριοι ἐνναίουσιν
Γηγενέες, μέγα θαῦμα περικτιόνεσσιν ιδέσθαι.

ἔξ γὰρ ἐκάστῳ χεῖρες ὑπέρβιοι ἡερέθονται,
αἱ μὲν ἀπὸ στιβαρῶν ὤμων δύο, ταὶ δ' ὑπένερθεν
τέσσαρες αἰνοτάτησιν ἐπὶ πλευρῆς ἀραρυῖαι.

945

941. Ἄρκτων in Paris. uno voci ἄρκτον superscriptum, et nota in marg. adposita ἄρκτων ὄρος: Ἄρκτον vulg.

942. ἐνναίουσιν Köchly: ναιετάουσιν codd.: ἀμφιμένονται Bentley: ἀνέρες εἶχον Ziegler: ὕβρισταὶ καὶ ἄωροι ναιετάουσιν olim coni. Merkel.

is washed by the waves.' It is a disputed point whether Cyzicus was originally an island or a peninsula. Hasluck, in his recent work on Cyzicus, defends the former view against Reinach. Scylax, Mela, and Stephanus speak of a peninsula, while Strabo, Pliny, and Frontinus call it an island joined to the mainland, Pliny (*N.H.* 5. 32) attributing the junction to Alexander. Ap. is ambiguous, as he calls it a νῆσος and yet speaks of an isthmus (938, 947). By the isthmus, as Hasluck shows, he must mean the long spit of land stretching towards the shore where the causeway was afterwards to be made, for the Argonauts evidently sailed through the channel between the island and the coast of Asia Minor. The city of Cyzicus was at the narrowest part of this channel, but the name was also used of the whole island.

938. ὅσσον τ': defining τυτθὸν more closely. ἐπιμύρεται: ἄπ. λεγ. Cf. Prop. 3. 22. 1, Cyzicus . . . Propontica qua fluit isthmus aqua.

939. καταειμένος: in Hom. this form is always from καταέννυμι and means 'covered with,' and so the Schol. explains it here as 'covered by the sea' τ in 3. 830, however, it clearly comes from καθίημι and, as we also have διαειμένος from διήημι in 2. 372, we must take it here in the sense of *demissus*; the level of the island was higher than that of the mainland and so the isthmus sloped down from it.

940. ἀμφίδυμοι: this adj. is here used

of the headlands by which there was a double entrance to the harbour (v. n. 4. 983). As long as Cyzicus was an island there was an approach to the harbour by the channel both from east and west. Hasluck says the two ἄκται are the point where the island approached the mainland most closely, and the point which Strabo calls ἀκρωτήριον Μέλανος, mod. S. Simeon.

ὑπὲρ . . . Λισήποιο: to the north of the Aesepus, which flows from Mt. Ida into the Propontis.

941. Ἄρκτων κ.τ.λ.: 'the people who dwell about call this district the Bears' Hill.' For the vague use of μιν cf. 2. 671, *Il.* 5. 305, ἐνθα τε μηρὸς Ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν. Strabo says that one part of Cyzicus was on level ground, and the other close to a hill which they call Ἄρκτων ὄρος. Stephanus and Pliny call the whole peninsula Arctonnesus. Bears are said to be still found on the mountains there, v. Hasluck, p. 6.

943. Γηγενείς: τούτων καὶ Ἡρόδωρος μνημονεύει ἐν τοῖς Ἀργοναυτικοῖς, καὶ ὅτι ἐπολέμησαν Ἡρακλεῖ. οἱ μὲν οὖν Γηγενεῖς περὶ Κύζικον ἄκουν, οἱ δὲ Δολιῶνες περὶ τὸν ἰσθμόν. Schol.

944. ἡερέθονται: the Schol. on *Il.* 3. 108 give two explanations of this word, οἱ μὲν ἐκ τοῦ αἰαρῶ καὶ σείω, οἱ δὲ ἐκ τοῦ αἰίρω. Ap., as Merkel shows, expresses clearly both derivations, the former in 3. 638, 830, the latter in 1. 1160, 2. 1082, 3. 368. Here Merkel regards it as ambiguous. Way, 'six mighty arms

ἰσθμὸν δ' αὖ πεδίων τε Δολίονες ἀμφενέμοντο
 ἀνέρες· ἐν δ' ἥρως Λινῆιος υἱὸς ἀνασσει
 Κύζικος, ὃν κούρη δίου τέκεν Εὐσώροιο
 Λινῆτη. τοὺς δ' οὔτι καὶ ἔκπαγλοί περ ἔοντες 950
 Γηγενέες σίνοντο, Ποσειδάωνος ἀρωγῇ·
 τοῦ γὰρ ἔσαν τὰ πρῶτα Δολίονες ἐκγεγαῶτες.
 ἐνθ' Ἀργῶ προύτυψεν ἐπειγομένη ἀνέμοισιν
 Ὀρηκίοις, Καλὸς δὲ λιμὴν ὑπέδεκτο θέουσας.
 κεῖσε καὶ εὐναίης ὀλίγον λίθον ἐκλύσαντες 955
 Τίφυος ἐννεσίησιν ὑπὸ κρήνῃ ἐλίποντο,
 κρήνῃ ὑπ' Ἀρτακίῃ· ἕτερον δ' ἔλον, ὅστις ἀρήρει,
 βριθύν· ἀτὰρ κείνόν γε θεοπροπίαις Ἑκάτοιο
 Νηλεΐδαι μετόπισθεν Ἰάονες ἰδρύσαντο
 ἱερόν, ἣ θέμις ἦεν, Ἰησονίης ἐν Ἀθήνης. 960
 Τοὺς δ' ἄμυδις φιλότῃτι Δολίονες ἦδὲ καὶ αὐτὸς
 Κύζικος ἀντήσαντες ὅτε στόλον ἦδὲ γενέθλην
 ἔκλυον, οἵτινες εἶεν, εὐξείνως ἀρέσαντο,

947. ἀμπεδίων Pariss. tres, Brunck.

955. εὐναίην Toup.

961. τοῖς δ' O. Schneider.

each monster uplifteth against a foe': de M., 'ils font mouvoir chacun six bras.'

947. Δολίονες: mentioned also by Strabo, 483, 13.

948. Λινῆιος: the Schol. says Aeneas was a Thessalian king who settled on the Hellespont, and, having married Aeneta daughter of the Thracian king Eusorus, begat Cyzicus from whom the island took its name.

953. προύτυψεν: 'sped forward,' cf. 3. 1397, *Il.* 13. 136.

ἀνέμοισιν Ὀρηκίοις: cf. Hor. *C.* 4. 12. 2, Impellunt animae lineae Thraciae.

954. Καλὸς λιμὴν: this 'Fair Haven' was also called Panormus, and was a natural harbour. There was another artificial harbour nearer to the city called Χυτός (987). Merkel was the first to make the epithet Καλὸς a proper name. There is, however, no other evidence that the harbour was so called, and καλὸς might be defended by *Od.* 6. 263, καλὸς δὲ λιμὴν ἐκάτερθε πόλῃος. For ὑπέδεκτο cf. *Aen.* 3. 78, haec fessos tuto placidissima portu Accipit.

955. εὐναίης: Ap. uses εὐναίη (also

the pl. e.g. 1277) for εὐναί, the mooring-stone thrown out from the prow, while the stern was made fast to the land by πρυμνήσια. The Argonauts now change this stone for a heavier one.

957. Ἀρτακίη: a spring (on the west of the island) mentioned also by Alcaeus and Callimachus (Schol.). Hom. gives the same name to a Laestrygonian spring, *Od.* 10. 108. Pliny gives an interesting account of this stone, *N. H.* 36. 23, Eodem in oppido (i.e. Cyzicus) est lapis fugitivus appellatus; Argonautae eo pro ancora usi reliquerant ibi; hunc e prytaneo saepe profugum vinxere plumbo. From these precautions Hasluck (*op. cit.* 158 n) infers that it was some kind of a fetish stone with which the luck of the city was bound up. There was another "Argonauts' anchor" at Ancyraeum (Dion. Byz. *Anaplus Bosph.* fr. 54).

959. Νηλεΐδαι: Ionians who went out as colonists from Attica under Neleus son of Codrus, and settled in Phrygia and Caria.

960. Ἰησονίης: 'protectress of Jason.' ἐν: = ἐν νηῶ.

963. εὐξείνως ἀρέσαντο: 'propitiated'

- καί σφεας εἰρεσίῃ πέπιθον προτέρωσε κίοντας
 ἄστεος ἐν λιμένι πρυμνήσια νηὸς ἀνάψαι. 965
 ἔνθ' οὐγ' Ἐκβασίῳ βωμὸν θέσαν Ἀπόλλωνι
 εἰσάμενοι παρὰ θίνα, θνηπολῆς τ' ἐμελοντο.
 δῶκεν δ' αὐτὸς ἄναξ λαρὸν μέθυ δευομένοισιν
 μῆλά θ' ὁμοῦ· δὴ γάρ οἱ ἔην φάτις, εὐτ' ἂν ἴκωνται
 ἀνδρῶν ἡρώων θεῖος στόλος, αὐτίκα τόνγε 970
 μείλιχον ἀντιάαν, μηδὲ πτολέμοιο μέλεσθαι.
 ἴσον που κἀκείνῳ ἐπισταχέσκον ἴουλοι,
 οὐδέ νύ πω παίδεσσιν ἀγαλλόμενος μεμόρητο·
 ἀλλ' ἔτι οἱ κατὰ δώματ' ἀκήρατος ἦεν ἄκοιτις
 ὠδίνων, Μέροπος Περκωσίου ἐκγεγαυῖα, 975
 Κλείτη ἐνπλόκαμος, τὴν μὲν νέον ἐξέτι πατρὸς
 θεσπεσίοις ἔδνοισιν ἀνήγαγεν ἀντιπέρηθεν.
 ἀλλὰ καὶ ὧς θάλαμόν τε λιπὼν καὶ δέμνια νύμφης
 τοῖς μέτα δαῖτ' ἀλέγνυε, βάλεν δ' ἀπὸ δείματα θυμοῦ.
 ἀλλήλους δ' ἐρέεινον ἀμοιβαδῖς· ἦτοι ὁ μὲν σφεων 980

967. εἰσάμενοι ex *Et. Mag.* 306, 32, restituit Ruhnken: στησάμενοι codd. τ' inseruit Brunck.

969. ἴκηται conī. Brunck.

970. τοῖσγε conī. Brunck.

972. νεῖόν που Ruhnken: ἄρμοῦ που . . . ὑποσταχέσκον v. l. in schol.

976. ἐξ ἔτι Merkel: ἐξέτι παιδὸς O. Schneider.

them with kindly hospitality'; cf. *Od.* 8. 402, τὸν ξείνον ἀρέσσομαι.

964. πέπιθον: 'urged.' They did not row forward till the next day (cf. 987).

965. ἄστεος ἐν λιμένι: v. n. 954.

966. Ἐκβασίῳ: 'god of landing'; see on 359, and for Apollo as a seafaring god cf. Farnell, *Cults* iv. 145-7.

972. ἴσον . . . ἴουλοι: 'like to Jason the down of manhood was sprouting on his cheek also.' ἐπισταχέειν is ἄπ. λεγ. The v. l. preserved in the schol. ἄρμοῦ που κἀκείνῳ ὑποσταχέσκον, is interesting from its resemblance to Call. *Hec.* fr. 44, ἄρμοῦ που κἀκείνῳ ἐπέτρεχεν ἄβρδς ἴουλος. Ruhnken thinks Ap. changed ἄρμοῦ τοῖς ἴσον in the second recension through his feud with Call. (cf. 129 n.). Linde regards ἴσον as having come in from a gloss ἴσον καὶ Ἰάσονι written over κἀκείνῳ. ἄρμοῦ (= νωστί) is a Sicilian word used by Aeschylus and Alex. writers.

973. 'as yet no offspring had the fates vouchsafed to be their father's pride.' μεμόρητο: v. n. 646: the personal use is very strange. ἀγαλλόμενος: cf. Aesch. *Ag.* 217, τέκνον δόμων ἀγαλμα.

975. Μέροπος: cf. *Il.* 2. 831, νῆε δύω Μέροπος Περκωσίου κ. τ. λ.

Περκωσίου: of Percote, an ancient town of Mysia between Abydus and Lampsacus (v. 932).

976. ἐξέτι πατρός: 'from her father's house.' Ap. seems to use ἐξέτι here simply for ἐκ; elsewhere it always means 'even from the time of,' e.g. 4. 791, *Od.* 8. 245, διαμπερὲς ἐξέτι πατρῶν, and so Schneider would read ἐξέτι παιδός = ἐξέτι νηπιότης, 4. 791.

977. ἔδνοισιν: the gifts of the suitor, to the bride or her parents, as opposed to φερνή the bride's dower. ἀντιπέρηθεν: 'from the mainland opposite,' i.e. Percote opposite to Cyzicus.

978. θάλαμον: vox propria for the bridal bower.

πεύθετο ναυτιλίας ἄνυσιν, Πελίαό τ' ἔφετμάς·
οἱ δὲ περικτιόνων πόλιας καὶ κόλπον ἅπαντα
εὐρείης πεύθοντο Προποντίδος· οὐ μὲν ἐπιπρὸ
ῥεῖδαι καταλέξαι ἐλλδομένοισι δαῖναι.
ῥοῖ δ' εἰσανέβαν μέγα Δίνδυμον, ὄφρα καὶ αὐτοὶ
θηήσαιντο πόρους κείνης ἁλός· ἐκ δ' ἄρα τοίγε
νῆα Χυτοῦ λιμένος προτέρω ἐξήλασαν ὄρμον·
ῥδε δ' Ἰησονίη πέφαται ὁδός, ῥνπερ ἔβησαν.

985

Γηγενέες δ' ἐτέρωθεν ἀπ' οὐρεος αἰξάντες
φράξαν ἀπειρεσίοιο Χυτοῦ στόμα νειόθι πέτρης
πόντιον, οἷά τε θῆρα λοχώμενοι ἔνδον ἕοντα.
ἀλλὰ γὰρ αἰθι λέλειπτο σὺν ἀνδράσιν ὀπλοτέροισιν
ῥρακλῆς, ὅς δῃ σφι παλίντονον αἶψα ταυνύσας
τόξον ἐπασσυτέρους πέλασε χθονί· τοὶ δὲ καὶ αὐτοὶ
πέτρας ἀμφιρρῶγας ἀερτάζοντες ἔβαλλον.
δῇ γάρ που κᾶκεῖνα θεὰ τρέφεν αἰνὰ πέλωρα
ῥρη, Ζηνὸς ἄκοιτις, ἀέθλιον ῥρακλῆι.

990

995

985. ὄφρα κεν Bruck.

986. ἐν δ' ἄρα G.

987. προτέρω . . . ὄρμον conieci: προτέρου . . . ὄρμον codd.: Χυτῶ λιμένι Et. Mag. 816, 14: Χυτὸν λιμένα Merkel.

983. οὐ μὲν . . . δαῖναι: 'howbeit he knew not how to tell of what lay beyond, though they fain would learn.'

985. Δίνδυμον: Strabo (493, 1) mentions the height above the city of Cyzicus, on which was a temple of Dindymene founded by the Argonauts. The name was probably derived from the two peaks (δίδυμος). Pliny calls it Didymus, and Catullus (63. 91) may have the same form for the mountain at Pessinus.

986. τοίγε: i.e. others of the Argonauts.

987. 'rowed the vessel forward to the mooring-place of the harbour called Chytus.' This reading involves less change than Merkel's. προτέρω is strongly supported by προτέρωσε, 964. For the acc. ὄρμον without prep. see on 799. In *Il.* i. 432 we find the ὄρμος 'mooring-place' distinguished from the λιμήν, οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο . . . τὴν (sc. νῆα) δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. For Χυτός (*lit.* 'protected by a mole') v.n. 954.

988. 'the way (by which they ascended Dindymon) is called Jasonian to this day.'

The previous sentence is parenthetical. πέφαται: Ap. alone uses this perf. ind. pass. from φημί, cf. 2. 500, 4. 555. In Hom. πέφαται is from φένω.

991. στόμα πόντιον: 'the seaward mouth.'

992. ἀλλὰ γάρ: 'but (they did not succeed) for, etc.'; cf. 772.

993. παλίντονον: *lit.* 'back bent': it may refer to the double curve in the handle of the bow, or may mean simply 'elastic.'

994. ἐπασσυτέρους: 'one after another,' v.n. 579.

995. ἀμφιρρῶγας: 'jagged,' ῥτοι διεργωγίας καὶ διεσχισμένας, ῥ διαβεβρωμένας ὑπὸ τῆς θαλάσσης. Schol. The compound is ἄπ. λεγ., but cf. διαρρῶξ, περιρρῶξ, καταρρῶξ.

997. ἀέθλιον ῥρακλῆι: this labour of Hercules is not mentioned elsewhere. Polygnostus, a writer on Cyzicus whom the Schol. cites, may have referred to it. Callimachus, describing the slaying of the χρυσόκερως ἔλαφος, uses the expression ῥρης ἐννεσίησιν ἀέθλιον ῥρακλῆι (*Dian.* 108).

σὺν δὲ καὶ ὧλλοι δῆθεν ὑπότροποι ἀντιόωντες,
 πρὶν περ ἀνελθόμεναι σκοπιήν, ἥπτοντο φόνοιο
 Γηγενέων ἥρωες ἀρήιοι, ἥμὲν οἰστοῖς 1000
 ἥδὲ καὶ ἐγχείησι δεδεγμένοι, εἰσόκε πάντας
 ἀντιβίην ἀσπερχὲς ὀρινομένους ἐδάϊξαν.
 ὥς δ' ὅτε δούρατα μακρὰ νέον πελέκεσσι τυπέντα
 ὑλοτόμοι στοιχηδὸν ἐπὶ ῥηγμῖνι βάλῳσιν,
 ὄφρα νοτισθέντα κρατεροὺς ἀνεχοίατο γόμφους· 1005
 ὥς οἱ ἐνὶ ξυνοχῇ λιμένος πολιοῖο τέταντο
 ἐξείης, ἄλλοι μὲν ἐς ἀλμυρὸν ἀθρόοι ὕδωρ
 δύπτοντες κεφαλὰς καὶ στήθεα, γυῖα δ' ὑπερθεν
 χέρσῳ τεινάμενοι· τοὶ δ' ἔμπαλιν, αἰγιαλοῖο
 κράατα μὲν ψαμάθοισι, πόδας δ' εἰς βένθος ἔρειδον, 1010
 ἄμφω ἄμ' οἰωνοῖσι καὶ ἰχθύσι κύρμα γενέσθαι.
 "Ἡρωες δ', ὅτε δὴ σφιν ἀταρβῆς ἔπλετ' ἄεθλος,
 δὴ τότε πείσματα νηὸς ἐπὶ πνοιῆς ἀνέμοιο
 λυσάμενοι προτέρωσε διεξ ἄλδος οἶδμα νέοντο.

998. ὧλλοι G.

1004. στελεχηδὸν Pariss. quatt., Vat. unus.

1005. ὄφρα κε Pariss. tres, unde ὥς κε Bruckh.

998. 'and with them their comrades who joined them, returning from the mountain before they had reached the peak from which they wished to survey the sea'; v. 985. δῆθεν: τὸ δῆθεν ποτὲ μὲν παραπληρωματικόν (expletive), ποτὲ δὲ ἀντὶ τοῦ δηλαδή ἢ ὥς δῆ. Schol.

1001. εἰσόκε κ.τ.λ.: 'until, with might opposing might, they cut down all the foe who charged so fiercely.' For εἰσόκε v.n. 820.

1003. With this simile cf. f. 1682 sqq., Val. Fl. 3. 163 sqq. The Schol. says: ἡ παραβολὴ πρὸς πάντα ἀρμόδιος καὶ ὑγιής. ξύλοις γὰρ εἰκάζει αὐτοὺς πρὸς τὸ εὐτράπελον τῶν σωμάτων καὶ πρὸς τὴν ἐν τοῖς ὕρεσιν αὐτῶν διατριβήν, καὶ ξυλοτόμοις δὲ τοὺς ἥρωας. τὸ δὲ ὄφρα . . . γόμφοις πρὸς τὴν τῶν αἰγιαλῶν ἐγγύτητα καὶ πρὸς ἕτερον ὅτι οἱ τέκτονες τοῦτο ποιοῦσιν, ἵνα πλείονος καμάτου ἀπαλλαγῶσιν ἐργαζόμενοι καὶ τοὺς σφῆνας ἐπιβάλλοντες, ὁμοίως δὲ καὶ οἱ ἥρωες αὐτοὺς ἀνείλον, ὥπως λοιπὸν αὐτοῖς ἀκίνδυνος γένηται ἢ εἰς τὸ ὕρος ἀνάβασις.

1005. ὄφρα . . . γόμφοις: "for the brine-sodden wood shall grip the strong

bolts faster so" (Way). The Schol. explains, ὅπως βραχέντα εὐεπίδεκτα γένηται τῶν σφηνῶν, but γόμφοις is never used for a wedge.

1006. ξυνοχῇ: the narrow part of the harbour, the mouth, cf. 2. 318, *Il.* 23. 330, ἐν ξυνοχῇσιν ὁδοῦ. For a different meaning v. 160.

1008. δύπτοντες: 'dipping,' only here c. acc., cf. 1326. Lycophron and Ap. probably took the verb from Antimachus *fr.* 6, ἥντε τις καύηξ δύπτησιν ἐς ἀλμυρὸν ὕδωρ.

1011. κύρμα: in Hom. κύρμα (κύρω) is generally joined with ἔλωρ, e.g. *Od.* 3. 271, κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι.

1012. ὅτε . . . ἄεθλος: de M. renders, "après avoir achevé sans crainte cette lutte." Rather, "when the danger of this struggle was past." Preston takes ἄεθλος generally of the quest of the Aigonauts, "Their labours freed from danger and from fear." For the rare use of ἀταρβῆς cf. Aesch. *Pr.* 849, ἀταρβεῖ χειρί.

ἣ δ' ἔθεεν λαΐφεσσι πανήμερος· οὐ μὲν ἰούσης 1015
 νυκτὸς ἔτι ῥιπὴ μένεν ἔμπεδον, ἀλλὰ θύελλαι
 ἀντίαι ἀρπάγδην ὀπίσω φέρον, ὅφρ' ἐπέλασσαν
 αὐτὶς ἐνξέινοισι Δολίοσιν. ἐκ δ' ἄρ' ἔβησαν
 αὐτοनुχί· Ἱερὴ δὲ φατίζεται ἥδ' ἔτι πέτρῃ,
 ἧ περὶ πείσματα νηὸς ἐπεσσύμενοι ἐβάλοντο. 1020
 οὐδέ τις αὐτὴν νῆσον ἐπιφραδέως ἐνόησεν
 ἔμμεναι· οὐδ' ὑπὸ νυκτὶ Δολιόνας ἀψ' ἀνιόντας
 ἥρωας νημερτὲς ἐπήϊσαν· ἀλλὰ που ἀνδρῶν
 Μακρίων εἴσαντο Πελασγικὸν ἄρεα κέλσαι.
 τῷ καὶ τεύχεα δύντες ἐπὶ σφίσι χεῖρας ἄειραν. 1025
 σὺν δ' ἔλασαν μελίας τε καὶ ἀσπίδας ἀλλήλοισιν
 ὀξεῖῃ ἵκελοι ῥιπῇ πυρός, ἧ τ' ἐνὶ θάμνοισι
 ἀναλέοισι πεσοῦσα κορύσσεται· ἐν δὲ κυδοιμὸς
 δεινὸς τε ζαμενῆς τε Δολιονίῳ πέσε δῆμῳ.
 οὐδ' ὅγε δηιοτῆτος ὑπὲρ μόρον αὐτὶς ἔμελλεν 1030
 οἴκαδε νυμφιδίους θαλάμους καὶ λέκτρον ἰκέσθαι.

1017. ἐπέλασεν Pariss. quatt., Brunck.

1030. ὑπέρμoron G, Vat. unus.

1015. λαΐφεσσι: in Hom. λαῖφος never means 'sail,' always 'tattered garment.' The sail was made of several pieces, hence the plural (Vars, *L'Art nautique dans l'Antiquité*, p. 70). πανήμερος: the Hom. form is πανημερίη which occurs in 1358.

1017. Cf. *Od.* 10. 48, where Odysseus and his comrades are blown back to the isle of Aeolus, τοὺς δ' αἰψ' ἀρπάξασα φέρεν πόντονδε θύελλα.

-1020. ἐπεσσύμενοι: 'driven thither.'

1024. Μακρίων: the Schol. identifies these with the Μάκρωνες, colonists from Euboea, dwelling on the east of Pontus near Trapezus, who are mentioned in 2. 394; cf. Xen. *An.* 4. 8, 5. 5, Hdt. 2. 104, 7. 78. The Schol. also says that the epithet Πελασγικός is applied to their forces here because Euboea was near to the Peloponnesus which in old times was called Pelasgia (cf. 580). For εἴσαντο v.n. 718.

1026. Cf. *Il.* 4. 447, σὺν ῥ' ἔβαλον ῥινοῦς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν.

1027. ῥιπῇ πυρός: 'the rush of fire, as of the wind (1016). Cf. *Aen.* 12. 521, Ac velut immissi diversis partibus ignes

Arentem in silvam et virgulta sonantia lauro, etc. The original is *Il.* 11. 155, ὥς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλη, κ.τ.λ., cf. also *Il.* 20. 490, 14. 396.

1028. κορύσσεται: 'rears its crest' of flame. The verb is often used of waves, e.g. 2. 71, 4. 215; *Il.* 4. 424.

1030. 'nor was the king (Cyzicus) to override the doom of destiny and come again from the battle-strife unto his home.'

δηιοτῆτος: the ablative genitive denoting motion from. For other remarkable instances cf. 1183, 1196; 3. 1253; 4. 598, 728. Hom. in a similar passage has a prep., *Il.* 6. 501, οὐ γὰρ μιν ἔτ' ἔφαντο ὑπὸ τροπον ἐκ πολέμοιο Ἰεσθαί.

ὑπὲρ μόρον: cf. *Il.* 20. 30, δεῖδω μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαπατήσει. In *Il.* 2. 155 we have the adv. ὑπέρμora. La Roche (*Textkr.*, p. 370) says that Aristarchus and Aristophanes amongst other grammarians wrote ὑπέρμoron as an adv. analogous to ὑπέρβιον, while Heliodorus preferred ὑπὲρ μόρον. Modern editors of Hom. usually read ὑπὲρ μόρον on the analogy of ὑπὲρ μοῖραν, ὑπὲρ αἴσαν, etc.

ἀλλά μιν Λισονίδης τετραμμένον ἰθὺς ἑοῖο
 πλήξεν ἐπαΐξας στήθος μέσον, ἀμφὶ δὲ δουρὶ
 ὁστέον ἔρραισθη· ὁ δ' ἐνὶ ψαμάθοισιν ἔλυσθαις
 μοῖραν ἀνέπλησεν. τὴν γὰρ θέμις οὐπὸτ' ἀλύξαι 1035
 θνητοῖσιν· πάντῃ δὲ περὶ μέγα πέπταται ἔρκος.
 ὥς τὸν οἰόμενόν που ἀδευκέος ἔκτοθεν ἄτης
 εἶναι ἀριστήων αὐτῇ ὑπὸ νυκτὶ πέδησεν
 μαρνάμενον κείνοισι· πολεῖς δ' ἐπαρηγόνες ἄλλοι
 ἔκταθεν· Ἡρακλῆς μὲν ἐνήρατο Ἴηλεκλῆα 1040
 ἡδὲ Μεγαβρόντην· Σφόδριν δ' ἐνάριξεν Ἄκαστος·
 Πηλεὺς δὲ Ζελν εἶλεν ἀρήιθoόν τε Γέφυρον.
 αὐτὰρ ἐνμμελὴς Τελαμὼν Βασιλῆα κατέκτα.
 Ἴδας δ' αὖ Προμέα, Κλυτίος δ' Ἱάκινθον ἔπεφνεν,
 Τυνδαρίδαι δ' ἄμφω Μεγαλοσσάκεα Φλογίον τε. 1045
 Οἰνείδης δ' ἐπὶ τοῖσιν ἔλεν θρασὺν Ἴτυμονῆα
 ἡδὲ καὶ Ἀρτακέα, πρόμον ἀνδρῶν· οὓς ἔτι πάντας
 ἐνναέται τιμαῖς ἡρώσι κυδαίνουσιν.
 οἱ δ' ἄλλοι εἷξαντες ὑπέτρεσαν, ἥτε κίρκους
 ὠκυπέτας ἀγεληδὸν ὑποτρέσσωσι πέλειαι. 1050

1032. ἐεῖο Pariss. duo, Brunnck.

1036. δὲ περὶ *Et. Mag.* 16, 30: γὰρ περὶ vulg.: γάρ τοι Pariss. tres: περὶ γὰρ Vind., Vrat.

1038. αὐτῇ δ' ὑπὸ vulg.

1032. τετραμμένον ἰθὺς: cf. *Il.* 14. 403, *τέτραπτο πρὸς ἰθὺ οἱ* 'turned to meet him face to face.'

ἑοῖο = ἐαυτοῦ, a form only used by Ap. (v.n. 362). Rzsch suggests that it was on the analogy of the O-declension, which has the two endings -ου and -οιο, that Ap. formed ἑοῖο beside ἑοῦ. For ἑοῦ v.n. 4. 803.

1034. ἔλυσθαις: i.e. with his body contracted and contorted in death; see on 3. 1291.

1035. μοῖραν ἀνέπλησεν: cf. *Il.* 4. 170, αἶ κε θανῆς καὶ μοῖραν ἀναπλήσῃς βιώτοιο.

τὴν . . . θνητοῖσιν: cf. 4. 1504, οὐ γάρ τις ἀποτροπὴ θανάτοιο: Simon. 54, ἀφυκτος θάνατος: *Aen.* 10. 467: Prop. 2. 28. 58.

1036. πάντῃ . . . ἔρκος: i.e. death fences us round with a barrier from which none may escape. The reading δὲ περὶ is established by 2. 567, πάντῃ δὲ περὶ μέγας ἔβρεμεν αἰθήρ.

1037. ἀδευκέος: this adj. is traditionally

explained either by πικρός or ἀπροσδόκητος. Here and in 4. 1503 it is used ambiguously. It seems clearly to mean 'unexpected' in 2. 267, and 'bitter' in 1. 1339, 2. 388. There is the same uncertainty in Hom., v. M. and R. on *Od.* 4. 489. Curtius gives 'unexpected' as the Homeric meaning from δοκ—.

1038. πέδησεν: cf. *Od.* 3. 269, Μοῖρα θεῶν ἐπέδησε δαμῆναι.

1039. ἐπαρηγόνες: 'helpers,' cf. 4. 858.

1040 sqq. These encounters are modelled on *Il.* 5. 43 sqq.

1045. Μεγαλοσσάκεα: a wrong formation, on the false analogy of φερεσσάκεας, Hes. *Sc.* 13 (Rzsch).

1048. τιμαῖς ἡρώσι: the honours paid to a hero included a shrine (ἡρώον), and a festival (ἡρῶα).

1049. For the simile cf. *Il.* 22. 139, ἥτε κίρκος ὕρεσφιν ἐλαφρότατος πετεηνῶν Ῥηιδίως οἷμησε μετὰ τρήρωνα πέλειαν ἢ δέ θ' ὑπαιθα φοβεῖται, κ.τ.λ.

1050. ὑποτρέσσωσι: here only in the

ἐς δὲ πύλας ὁμάδῳ πέσον ἄθροοι· αἶψα δ' αὐτῆς
 πλητο πόλις στονόεντος ὑποτροπή πολέμοιο.
 ἡῶθεν δ' ὅλοῃν καὶ ἀμήχανον εἰσενόησαν
 ἀμπλακίην ἄμφω· στυγερόν δ' ἄχος εἶλεν ἰδόντας
 ἥρωας Μινύας Αἰνῆιον νῆα πάροιθεν 1055
 Κύζικον ἐν κονίησι καὶ αἵματι πεπτηῶτα.
 ἥματα δὲ τρία πάντα γόων, τίλλοντό τε χαίτας
 αὐτοὶ ὁμῶς λαοὶ τε Δολιόνες. αὐτὰρ ἔπειτα
 τρὶς περὶ χαλκείοις σὺν τεύχεσι δινηθέντες
 τύμβῳ ἐνεκτερείξαν, ἐπειρήσαντό τ' ἀέθλων, 1060
 ἣ θέμις, ἅμ πεδίον λειμώνιον, ἔνθ' ἔτι νῦν περ
 ἀγκέχεται τόδε σῆμα καὶ ὀψιγόνοισιν ἰδέσθαι.
 οὐδὲ μὲν οὐδ' ἄλοχος Κλείτη φθιμένοιο λέλειπτο
 οὐ πόσιος μετόπισθε· κακῶ δ' ἐπὶ κύντερον ἄλλο
 ἦνυσεν, ἀψαμένη βρόχον αὐχένι. τὴν δὲ καὶ αὐταὶ 1065
 νύμφαι ἀποφθιμένην ἀλσηίδες ὠδύραντο·
 καὶ οἱ ἀπὸ βλεφάρων ὅσα δάκρυα χεῦαν ἔραζε,
 πάντα τάγε κρήνην τεύξαν θεαί, ἣν καλέουσιν
 Κλείτην, δυστήνοιο περικλεῆς οὐνομα νύμφης.

1056. ἐν κονίῃ τε *Et. Mag.* 662, 49.

1059. δῖχα τεύχεσι *Vat.* unus, lemma schol.: χαλκείοισι σὺν ἔντεσι *ex schol.* eruit Wellauer.

1062. ἐγκέχεται *G.*

poem do we find the subj. in a comparison introduced by ἡῶτε. It is found once also in *Hom. Il.* 17. 547.

1052. ὑποτροπή: 'when the tide of war was turned backwards to the gates.' The word is *ἀπ. λεγ.*, cf. *ἀποτροπή* 4. 1564.

1057. Cf. *Od.* 10. 567, ἐξόμενοι δὲ κατ' αἶθρι γόων τίλλοντό τε χαίτας.

1059. Cf. 4. 1535; *Il.* 23. 13, οἱ δὲ τρὶς περὶ νεκρὸν ἔντριχας ἤλασαν ἵππους, Μυρόμενοι: *Val. Fl.* 3. 347, inde ter armatos Minyis referentibus orbes Concussi tremuere rogi: *Aen.* 11. 188, ter circum accensos, cincti fulgentibus armis, Decurrere rogos.

1060. ἐνεκτερείξαν: *ἀπ. λεγ.*, v.n. 254. ἀέθλων: like those in honour of Patroclus, *Il.* 23, cf. 1304 infra.

1061. λειμώνιον: 'grassy.' The Schol. writes Λειμώνιον as a proper name, and says it was mentioned by Deilochus who described the funeral of Cyzicus.

1062. ὀψιγόνοισιν ἰδέσθαι: cf. 2. 842;

4. 252. It is an echo of the Homeric καὶ ἐσσομένοισι πυθέσθαι (*Il.* 22. 305).

1063. The custom of wives dying with their departed husbands is mentioned by *Hdt.* as prevailing amongst the Getae (5. 5); cf. the Hindoo Suttee. In *Val. Fl.*, 3. 314, the anguish of Clite is described, but her death is not mentioned.

1065. ἀψαμένη: cf. *Od.* 11. 278 (of Iocasta) ἀψαμένη βρόχον αἰπὺν ἀφ' ὕψηλοῖο μελάθρου, κ.τ.λ.: *Eur. Hipp.* 802; *Aen.* 12. 603 (of Amata), et nodum informis leti trabe necit ab alta.

1066. ἀλσηίδες: 'grove-nymphs' (ἄλσος), *ἀπ. λεγ.*

1068. κρήνην: Hasluck (*op. cit.* 159) suggests an identification of this with the *Fons Cupidinis* which Pliny (31. 2. 16) mentions at Cyzicus. This "being a reputed cure for love, is appropriately associated with a love tragedy."

1069. περικλεῆς: referring to the meaning of the name Κλείτη 'illustrious.'

- αἰνότατον δὴ κείνο Δολιονίησι γυναιξὶν 1070
 ἀνδράσι τ' ἐκ Διὸς ἡμαρ ἐπήλυθεν· οὐδὲ γὰρ αὐτῶν
 ἔτλη τις πάσσασθαι ἐδητύος, οὐδ' ἐπὶ δηρὸν
 ἐξ ἀχέων ἔργοιο μυληφάτου ἐμνῶντο·
 ἀλλ' αὐτῶς ἀφλεκτα διαζώεσκον ἔδοντες.
 ἔνθ' ἔτι νῦν, εὖτ' ἄν σφιν ἐτήσια χύτλα χέωνται 1075
 Κύζικον ἐνναίοντες Ἰάονες, ἔμπεδον αἰεὶ
 πανδήμιοι μύλης πελάνους ἐπαλετρεύουσιν.
 Ἐκ δὲ τόθεν τρηχεῖαι ἀνῆρθησαν ἄελλαι
 ἡμαθ' ὁμοῦ νύκτας τε δυνώδεκα, τοὺς δὲ καταῦθι
 ναυτίλλεσθαι ἔρυκον. ἐπιπλομένη δ' ἐνὶ νυκτὶ 1080
 ὦλλοι μὲν ῥα πάρος δεδμημένοι εὐνάζοντο
 ὕπνῳ ἀριστῆες πύματον λάχος· αὐτὰρ Ἀκαστος
 Μόψος τ' Ἀμπυκίδης ἀδινὰ κνώσσοντας ἔρυντο.
 ἡ δ' ἄρ' ὑπὲρ ξανθοῖο καρήατος Αἰσονίδας
 πωτᾶτ' ἀλκυονὶς λιγυρῇ ὅπῃ θεσπίζουσα 1085
 λῆξιν ὀρινομένων ἀνέμων· συνέηκε δὲ Μόψος
 ἀκταίης ὄρνιθος ἐναίσιμον ὅσσαν ἀκούσας.

1072. οὐδὲ γὰρ αὐτῶν Paris. unus.

1074. διεζώεσκον Pariss. tres, Brunck.

1079. κατ' αὐθι G.

1082. λάχος G, Pariss., schol.: λέχος vulg.

1073. ἔργοιο μυληφάτου: 'grinding the corn.' The Schol. explains it of the product of the grinding. For *μυλήφατος* (φένω, *lit.* 'crushed in the mill') cf. *Od.* 2. 355, *μυληφάτου ἀλφίτου*.

1074. αὐτῶς ἀφλεκτα: the corn unparched just as it came from the granary.

1075. χύτλα: κυρίως τὰ μεθ' ὕδατος ἔλαια. καταχρηστικῶς δὲ τὰ ἐναγίσματα καὶ αἱ χοαί. Schol. It is used again for libations to the dead in 2. 926.

1076. Ἰάονες: διὰ τὸ ἀποίκους εἶναι Μιλησίων· καὶ γὰρ εἰς Μίλητον ὁ Νηλεὺς ἀποικίαν ἐστείλατο καὶ ἐκεῖθεν ἐπὶ Κύζικον μετὰ πολὺν χρόνον. Schol., v. n. 959.

1077. 'they grind out the meal at the public mill.' ἐπαλετρεύουσιν: ἅπ. λεγ., cf. *Od.* 7. 104, αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μήλοπα καρπὸν. πελάνους: the meal which was mixed with honey and oil for purposes of sacrifice. πανδήμιοι μύλης: the people of Cyzicus set apart a mill for common use once a year to remind them how their sorrow had made them once

forego the ordinary customs of the household. In ancient times every family ground its own corn with a hand-mill.

1078. ἀνῆρθησαν: only used here of the wind rising.

1081. πάρος: i.e. they were asleep before the omen appeared.

1082. πύματον λάχος: 'the last watch of the night,' cf. 3. 1340, *Il.* 10. 252, *Od.* 12. 312, Mosch. 1. 2, *νυκτὸς τρίτατον λάχος*. Homer divides both day and night into three parts, v. Eustath. on *Il.* 1.c.

1083. ἀδινὰ: 'heavily,' v. n. 269.

1085. ἀλκυονίς: the king-fisher was supposed to appear only in fine weather, and during the days it was building its nest on the waves the sea was always calm, v. Schol. on Aristoph. *Av.* 1594, *ἀλκυονίδας ἡμέρας*: cf. Theocr. 7. 57, *ἀλκυόνες στορεσεῦντι τὰ κύματα τάν τε θάλασσαν*.

1087. ἀκταίης: 'which haunts the shore.' ὅσσαν: v. n. 3. 1111.

καὶ τὴν μὲν θεὸς αὖτις ἀπέτραπεν, ἶξε δ' ὑπερθεν
νηίου ἀφλάστοιο μετήορος αἶξασα.

τὸν δ' ὄγε κεκλιμένον μαλακοῖς ἐνὶ κώεσιν οἴῳν
κινήσας ἀνέγειρε παρασχεδόν, ὧδέ τ' ἔειπεν·

“ Αἰσονίδη, χρειώ σε τόδ' ἱερὸν εἰσανιόντα

Δινδύμου ὀκριόεντος ἐύθρονον ἰλάξασθαι
μητέρα συμπάντων μακάρων· λήξουσι δ' ἄλλαι

ζαχρηεῖς· τοίην γὰρ ἐγὼ νέον ὅσσαν ἄκουσα

ἀλκυνότος ἀλῆς, ἣ τε κνώσσοντος ὑπερθεν

σεῖο πέριξ τὰ ἕκαστα πιφανσκομένη πεπότηται.

ἐκ γὰρ τῆς ἀνεμοί τε θάλασσά τε νειόθι τε χθὼν

πᾶσα πεπείρανται νιφόεν θ' ἔδος Οὐλύμποιο·

καὶ οἱ, ὅτ' ἐξ ὀρέων μέγαν οὐρανὸν εἰσαναβαίνη.

Ζεὺς αὐτὸς Κρονίδης ὑποχάζεται. ὥς δὲ καὶ ὧλλοι

ἀθάνατοι μάκαρες δεινὴν θεὸν ἀμφιέπουσιν.”

ᾧς φάτο· τῷ δ' ἀσπαστὸν ἔπος γένητ' εἰσαΐοντι.

ᾧρρυτο δ' ἐξ εὐνῆς κεχαρημένους· ᾧρσε δ' ἐταίρους

πάντας ἐπισπέρχων, καὶ τέ σφισιν ἐγρομένοισιν

Ἀμπυκίδεω Μόψοιο θεοπροπίας ἀγόρευεν.

αἶψα δὲ κουρότεροι μὲν ἀπὸ σταθμῶν ἐλάσαντες

ἔνθεν ἐς αἰπεινὴν ἀναγον βόας οὖρεος ἄκρην.

οἱ δ' ἄρα λυσάμενοι Ἰερῆς ἐκ πείσματα πέτρης

ῥησαν ἐς λιμένα Θρηίκιον· ἂν δὲ καὶ αὐτοὶ

1093. ὀκρυόεντος vulg.

1097. πεπότητο Pariss. duo, Brunck.

1099. πεπείρανται Köchly: πεπείρηται codd.

1105. ἀγρομένοισιν Paris. unus, Brunck.

1088. θεὸς . . . ἀπέτραπεν: ‘the goddess (Hera) turned it from its path of flight.’

1089. ἀφλάστοιο: the ἀφλαστον, aplustre, was the ornament in which the stern-post of the vessel terminated after curving upwards and outwards. It was also called κόρυμβα, corymbus, e.g. 2. 601, though this term was generally used of the ornament at the prow (ἀκροστόλια)

1093. Δινδύμου: v.n. 985.

1094. μητέρα: Rhea or Cybele. For the identification of these goddesses v. Ellis, *Introd. to Cat.* 63.

1098. ἐκ γὰρ τῆς: ἐκ ταύτης τῆς Ῥέας καὶ γῆ καὶ θάλασσα καὶ οὐρανὸς συνέχεται.

οἱ γὰρ φυσικοὶ αὐτὴν γῆν φυσιολογοῦσι καὶ τὴν πάντων ἀρμογὴν καὶ σύνδεσμον. Schol.

1099. πεπείρανται: for πειραίνω ‘to fasten’ cf. *Od.* 22. 175, σειρὴν ἐξ αὐτοῦ πειρήναντε. The reading of the MSS., πεπείρηται, is meaningless.

1101. ὑποχάζεται: *cedit*; cf. *Il.* 4. 497, ὑπὸ δὲ Τρῶες κεκάδοντο.

1109. οἱ δ': ‘the others,’ cf. τοίγε 986. Ἰερῆς πέτρης: v. 1019.

1110. λιμένα Θρηίκιον: Hasluck (*op. cit.* 5) explains this as the port patronized by the traders from Byzantium and the Thracian ports, comparing the Egyptian harbour at Tyre (Strab. 787) and Aris-tides’ allotment of the three harbours

βαῖνον, παυροτέρους ἐτάρων ἐν νηὶ λιπόντες.
 τοῖσι δὲ Μακριάδες σκοπιαὶ καὶ πᾶσα περαίη
 Θρηκίης ἐνὶ χερσὶν ἑαῖς προυφαίνεται ἰδέσθαι.
 φαίνεται δ' ἡερόεν στόμα Βοσπόρου ἡδὲ κολῶναι
 Μυσία· ἐκ δ' ἐτέρης ποταμοῦ ῥόος Αἰσῆποιο
 ἄστν τε καὶ πεδῖον Νηπήιον Ἀδρηστείης.
 ἔσκε δέ τι στιβαρὸν στύπος ἀμπέλου ἔντροφον ὕλη,
 πρόχυν γεράνδρουν· τὸ μὲν ἔκταμον, ὅφρα πέλοιτο
 δαίμονος οὐρείης ἱερὸν βρέτας· ἔξεσε δ' Ἄργος
 εὐκόσμως, καὶ δὴ μιν ἐπ' ὀκρίοντι κολωνῷ
 ἴδρυσαν φηγοῖσιν ἐπηρεφὲς ἀκροτάτησιν,
 αἱ ρά τε πασάων παννυπέρταται ἐρρίζωνται.

1115

1120

1122. ἐρρίζωντο Paris. unus, Bruck. αἱ ρ' ἔτι Samuelsson.

at Rhodes (i 797 Dind.). The Schol. guesses at the meaning: λιμένα δὲ Θρηκίον λέγει ἐπειδὴ κείται μὲν ἡ Κύζικος ἐπ' ἐσχάτοις τῆς Φρυγίας, συνάπτει δὲ ἡ Βιθυνία τῇ Φρυγίᾳ, Βιθυνοὶ δὲ Θρᾶκες κατὰ τὸ δεξιὸν μέρος. ἡ ἐπειδὴ Θρᾶκες Κύζικον ὥκησαν.

1112. Μακριάδες: v.n. 1024. περαίη: sc. χώρα 'the opposite coast,' v.n. 923.

1113. ἐνὶ χερσὶν ἑαῖς: 'almost within their grasp,' cf. Eur. *Heracl.* 429, ναυτίλοι . . . ἐς χεῖρα γῆ συνῆψαν, Virg. *G.* 2. 44, In manibus terrae.

ἑαῖς: οὐκ εὖ εἴρηκεν· ὥφειλε γὰρ σφετέροις. Schol. Brugmann (*Ein Prob. der Hom. Textkr.*) shows that the pronominal stem *sva* was originally applicable to all persons and numbers, the adjectival forms meaning no more than 'own' (v. Leaf on *Il.* 1. 393, App. A). Ap. uses ἑός (σεFe-, σεFo) (a) for 3 pers. sing., v. n. 225 (b) for 3 pers. pl., instead of σφός or σφέτερος, as here (c) for 1 pers. sing. 2. 226, 776 (?) (d) for 2 pers. sing. 2. 634; 3. 140, 511, 1041 (e) for 1 pers. pl. 4. 203 (f) for 2 pers. pl. 2. 332; 3. 267. We find ἑός = σφέτερος in Hes. *Op.* 58.

1114. ἡερόεν: 'misty,' v.n. 580.

1115. ἐκ δ' ἐτέρης: sc. χειρός, 'on the other hand,' cf. *Anth. P.* 9. 650, ἐκ δ' ἐτέρης ἵππων χάρον ἀεθλοφόρων. Αἰσῆποιο: v.n. 940.

1116. πεδῖον Νηπήιον: the Plain of Nepeia was near Cyzicus (Strab. 503, 11). The Schol. preserves a line from the *Hecale* of Callimachus, Νηπήϊος ἦτ' ἄργος (ἦτ' ἄργος Bent.) αἰδιδμος Ἀδρήστεια. It

was sacred to Nemesis; hence the name of the town Adrasteia mentioned in *Il.* 2. 828.

1117. στύπος: 'stock,' *stipes*, cf. 4. 1401.

1118. πρόχυν: παντελῶς. Schol. In 2. 249 there is the same misapplication of the word which means literally 'falling forward on the knees.' In Hom. the connexion with γόνυ is always apparent, e.g. *Il.* 9. 570, πρόχυν καθεζομένη, 21. 460, ὡς κεν . . . ἀπόλωνται πρόχυν κακῶς 'that they may be brought to their knees and perish.' γεράνδρουν: 'an aged tree.' The penult which is lengthened here is short in *Anth. P.* 9. 233, αἰάτοι ἐκτάμνοντι γεράνδρνα, κάμμορε Μίνδων.

1119. βρέτας: the fashioning of this image (βρέτας, ξόανον) reminds us of that in Pind. *P.* 5. 42 described as μονόδροπον φυτόν 'grown in one piece.' The primitive ξόανον was of wood.

1120. κολωνῷ: Ap. uses κολωνός and κολώνη (1114) indifferently = *culmen*. In Hom. we find only κολώνη meaning 'a mound,' *tumulus*.

1121. ἐπηρεφές: cf. 2. 736, 4. 144. In Hom. this adj. is always used in an active sense of πέτραι or κρημνοί 'overhanging.'

1122. παννυπέρταται ἐρρίζωνται: usually wrongly explained to mean that the oaks have their roots *deepest* of all trees. The meaning is that they are firmly rooted highest on the mountain. For ἐρρίζωνται, perf. with pres. sense, cf. 3. 969.

βωμὸν δ' αὖ χέραδος παρενήνεον· ἀμφὶ δὲ φύλλοις
 στεψάμενοι δρυῖνοισι θυηπολὶς ἐμέλοντο
 Μητέρα Δινδυμῖν πολυπότιαν ἀγκαλέοντες, 1125
 ἐνναέτιν Φρυγίης, Τιτίν θ' ἅμα Κύλληνόν τε,
 οἱ μῦνοι πολέων μοιρηγέται ἡδὲ πάρεδροι
 Μητέρος Ἰδαίης κεκλήαται, ὅσσοι ἔασιν
 Δάκτυλοι Ἰδαῖοι Κρηταιέες, οὓς ποτε νύμφη
 Ἀγχιάλῃ Δικταῖον ἀνὰ σπέος ἀμφοτέρησιν 1130
 δραξαμένη γαίης Οἰαξίδος ἐβλάστησεν.
 πολλὰ δὲ τήνγε λιτῇσιν ἀποστρέψαι ἐριώλας
 Λισονίδης γουνάζετ' ἐπιλλείβων ἱεροῖσιν
 αἰθομένοις· ἄμυδις δὲ νέοι Ὀρφῆος ἀνωγῇ
 σκαίροντες βηταρμὸν ἐνόπλιον ὠρχήσαντο, 1135

1123. χέραδος G.

1125. ἐγκαλέοντες vulg.

1132. ἐριώλας Stephanus: ἐργώλας codd. omnes praeter G in quo ἐαργάς cum gl. ὀργάς.

1135. σκαίροντα . . . εἰλίσσονται *Et. Mag.* 197, 2.

1124. δρυῖνοισι: the oak, like the vine, was said to be sacred to Rhea.

1125. Μητέρα Δινδυμῖν: the goddess Dindymene (Rhea) derived her name from Mt. Dindymus which rises above Pessinus in Galatia; cf. Cat. 63, 13, Dindymena domina.

1126. Titias and Cyllenus were the principal Dactyls, and the Schol. mentions that Menander says that when the Milesians are about to sacrifice to Rhea, they sacrifice first to Titias and Cyllenus. The Dactyls were fabulous beings to whom the discovery and working of iron were ascribed. Their name was accounted for in various ways: from their mother having grasped the earth with her fingers in her birth-pangs; from their number being five or ten; from their serving Rhea as the fingers serve the hand, etc. (Pollux 2. 4, Diod. 5. 64, Paus. 5. 7. 6). Most writers connect them with Ida in Phrygia; a few, like Ap. here, transfer them to Ida in Crete (cf. Pliny *N.H.* 7. 197). Cicero speaks of them as *Idaei Digniti* (*de Nat. Deor.* 3. 16). For a full account of them v. Lobeck, *de Idaeis Dactylis*; Pauly-Wissowa, *Real-Encycl.* Wilamowitz explains ἰδαῖοι as "dwellers in the forests (ἰδαί)." 1127-31. "who alone are called the guiders of destiny and the ministers (assessors) of the Idaean Mother—alone

of the many Dactyls of Ida in Crete, whom in the far past the nymph Anchiale bore in the Dictaeon grotto, grasping with both hands, in her birth-pangs, the Oeaxian soil."

1131. δραξαμένη: ἔθος ἐστὶ ταῖς κυούσαις τῶν παρακειμένων λαμβάνεσθαι καὶ ἀποκουφίζειν ἐαυτὰς τῶν ἀλγηδόνων, ὥς καὶ Αἰτῶν ἐλάβετο τοῦ φοίνικος . . . ἔδει δὲ εἰπεῖν Ὀαξίδος· προσετέθη δὲ τὸ ἱ. Schol.

Οἰαξίδος: Oaxus was a city of Crete on a river of the same name; cf. Virg. *E.* 1. 66, rapidum Cretae veniemus Oaxen, where Servius cites two lines from the *Argonautica* of Varro Atacinus: Quos magno Anchiale partus adducta dolore Et geminis capiens tellurem Oaxida palmis Edidit in Dicta. ἐβλάστησεν: for the rare causal sense of βλάστω, found in Hippocrates, cf. 4. 676, 1517. The ordinary intrans. use occurs in 3. 921, 4. 1425. Aesch. *Cho.* 589, etc.

1132. ἐριώλας: cf. 4. 1778 where the Schol. explains, αἱ τῶν μεγάλων ἀνέμων καταγίγδες καὶ συστροφαί, 'hurricanes.' Aristoph. uses the word in *Eq.* 511, *Vesp.* 1148.

1133. ἐπιλλείβων: for the lengthening of the second syll. in arsis cf. *Il.* 17. 599, ἄκρον ἐπιλίγδην.

1135. 'danced, bounding in full armour | with measured step.' The noun βηταρμός

καὶ σάκεα ξιφέεσσιν ἐπέκτυπον, ὥς κεν ἰωὴ
 δύσφημος πλάζοιτο δι' ἡέρος, ἣν ἔτι λαοὶ
 κηδείῃ βασιλῆος ἀνέστενον. ἔνθεν ἔσαιεῖ
 ρόμβῳ καὶ τυπάνῳ ῥεῖν Φρύγες ἰλάσκονται.
 ἣ δέ που εὐαγέεσσιν ἐπὶ φρένα θῆκε θυηλαῖς
 ἀνταίῃ δαίμων· τὰ δ' εἰκότα σήματ' ἔγεντο.
 δένδρεα μὲν καρπὸν χέον ἄσπετον, ἀμφὶ δὲ ποσσὶν
 αὐτομάτῃ φύε γαῖα τερείνης ἄνθεα ποίης.
 θῆρες δ' εἰλυοὺς τε κατὰ ξυλόχους τε λιπόντες
 οὐρῇσιν σαίνοντες ἐπήλυθον. ἣ δὲ καὶ ἄλλο
 θῆκε τέρας· ἐπεὶ οὔτι παροίτερον ὕδατι νᾶεν
 Δίνδυμον· ἀλλὰ σφιν τότ' ἀνέβραχε διψάδος αὐτῶς
 ἐκ κορυφῆς ἄλληκτον· Ἰησονίην δ' ἐνέπουσιν
 κεῖνο ποτὸν κρήνην περιναίεται ἄνδρες ὀπίσσω.
 καὶ τότε μὲν δαῖτ' ἀμφὶ θεᾶς θέσαν ὄρεσιν Ἄρκτων, 1150

1139. τυπάνῳ Vat. unus, *Et. Mag.* 706, 25 : τυμπάνῳ vulg.

1143. ἄνθεα γαίης *Et. Mag.* 752, 32.

1146. νᾶεν Pariss. : νᾶεν vulg.

is ἄπ. λεγ. ; we have *Βητάρμονες* 'dancers' in *Od.* 8. 250 (παρὰ τὸ ἐν ἀρμονίᾳ βαίνειν. Schol.). A similar dance of the Amazons is described in Call. *Dian.* 240, περὶ πρύλιν ὠρχήσαντο, Πρῶτα μὲν ἐν σακέεσσιν ἐνόπλιον, κ.τ.λ. Athenian youths danced the armed dance at the Panathenaea, v. *Ar. Nub.* 988. For the ἐνόπλιος ῥυθμός v. *Xen. An.* 6. 1. 11, *Plat. Rep.* 400 B, *Ar. Nub.* 650.

1136. The Curetes in Crete, according to the legend, clashed their weapons to drown the cries of the infant Zeus, son of Rhea, and save him from Kronos; cf. 2. 1234, Call. *Ἰον.* 52. Hence the votaries of the Goddess, the Curetes or Corybantes, worshipped her in full armour with drums, cymbals, etc. (cf. *Lucr.* 2. 629). Our poet traces this custom here to the Argonauts. ἰωή : v.n. 4. 1628.

1137. πλάζοιτο : i.e. that the ill-omened cries might be scattered and lost.

1139. ρόμβῳ : ρόμβος τροχίσκος, ὃν στρέφουσιν ἱμάσιν τύπτοντες, καὶ οὕτως κτύπον ἀποτελοῦσιν. Schol. It was also called ῥύμβος and ῥόπτρον, cf. *Plut. Crass.* 23, ῥόπτρα βυρσοπαγῇ καὶ κοῖλα περιτείναντες ἡχείοις χαλκοῖς.

τυπάνῳ : the *tyrannum* or *tympanum*

was of two kinds, the first like our tambourine with bells, the second like a kettle-drum; v. Ellis on *Cat.* 63. 9, Sandys on *Eur. Bacch.* 59.

1141. ἀνταίῃ : 'accessible to prayers,' εὐλιτάνεντος. Schol.

εἰκότα : i.e. suitable to her nature as Mother Earth.

ἔγεντο = ἐγένετο, cf. 4. 1427. We find this form in Call. *Del.* 147, *Lav. Pall.* 59, and earlier in Pindar and Sappho; Hesiod has both ἔγεντο and γένετο.

1145. οὐρῇσιν σαίνοντες : cf. *Od.* 17. 302, οὐρῇ μὲν ῥ' ὅ γ' ἔσσηνε.

1146. νᾶεν : 'flowed,' cf. Call. *Dian.* 224, νᾶεν φόνῳ ἀκράρεια. There is the same variation of forms, νᾶον and νᾶϊον, in *Od.* 9. 222, νᾶϊον δ' ὀρῶ ἄγγεα πάντα. Curtius explains νᾶω as συναΐω, Skt. snāmi, 'to flow.'

1147. In Call. *Ἰον.* 30 sqq. Rhea causes water to gush forth in like fashion : Εἶπε, καὶ ἀντανύσασα θεὰ μέγαν ὑψόσε πῆχυν, Πλῆξεν ὕρος σκήπτρῳ· τὸ δέ οἱ δίχα πούλῃ διέστη· Ἐκ δ' ἔχεεν μέγα χεῦμα, κ.τ.λ. For ἀνέβραχε v. Buttm. *Lexil.* s.v. βρόξαι.

1150. ἀμφὶ θεᾶς : 'in honour of the goddess.' This is a slight extension of

μέλποντες 'Ρεῖην πολυπότνιαν· αὐτὰρ ἐς ἣν
ληξάντων ἀνέμων νῆσον λίπον εἰρεσίησιν.

"Ενθ' ἔρις ἄνδρα ἕκαστον ἀριστήων ὀρόθυνεν,
ὅστις ἀπολλήξειε πανύστατος. ἀμφὶ γὰρ αἰθήρ
νήμεος ἐστόρεσεν δῖνας, κατὰ δ' εὐνασε πόντον.
οἱ δὲ γαλληναίῃ πίσυνοι ἐλάασκον ἐπιπρὸ
νῆα βίῃ· τὴν δ' οὐ κε διέξ' ἀλὸς αἰσσοῦσαν
οὐδὲ Ποσειδάωνος ἀελλόποδες κίχον ἵπποι.

1155.

ἔμπης δ' ἐγρομένοιο σάλου ζαχρησεῖν αὔραις,
αἱ νέον ἐκ ποταμῶν ὑπὸ δείελον ἡερέθονται,
τειρόμενοι καὶ δὴ μετελώφεον· αὐτὰρ ὁ τούσγε
πασσυνδὴ μογέοντας ἐφέλκετο κάρτεϊ χειρῶν
'Ηρακλῆς, ἐτίνασσε δ' ἀρηρότα δούρατα νηός.
ἀλλ' ὅτε δὴ Μυσῶν λελιημένοι ἡπεῖριοι

1160.

'Ρυνδακίδας προχοὰς μέγα τ' ἡρίον Αἰγαίωνος
τυτθὸν ὑπέκ Φρυγίης παρεμέτρεον εἰσορόωντες,
δὴ τότε' ἀνοχλίζων τετρηχότος οἷδματος ὀλκοῦς

1165.

1160. ἡερέθοντο Pariss., Brunck.

1161. τειρόμενοι καμάτῳ μετελώφεον *Et. Mag.* 571, 14.

1162. ἐφέλκετο Rzach.

1165. μέγα τε ῥίον v.l. in schol.

the use of ἀμφί = 'because of' which we have in 120, 2. 969, etc. Merkel quotes *Il.* 20. 404, ταῦρος. . . ἐλκόμενος 'Ελικώνιον ἀμφὶ ἄνακτα, but there, as Leaf says, ἀμφί is used in the literal sense 'dragged round the altar of Poseidon.' Ap. has ἀμφί c. gen. twelve times, Hom. only twice. οὐρεῖσιν Ἀρκτων: v.n. 941.

1153. ἔρις . . . ὅστις: for the constr. cf. Theocr. 5. 67, ἄμμες γὰρ ἐρίσδομες ὅστις ἀρείων Βουκολιαστὰς ἐστί.

1154. ἀπολλήξειε: 'cease' rowing.

1160. ἡερέθονται: only here used of the wind rising; v.n. 944.

1161. καὶ δὴ: Hesych. has a gloss καὶ δὴ· ἐπὶ τοῦ ἤδη, and this same meaning is found in 2. 1030.

μετελώφεον: 'were ceasing' rowing (ἄπ. λεγ.).

1162. πασσυνδὴ μογέοντας: *omnibus viribus laborantes*. πασσυνδὴ = πάσῃ τῇ σπουδῇ. They made every effort, but they could pull no further. ἐφέλκετο: this is the only unaugmented form from ἔλκω in the poem, and Rzach may be right in restoring ἐφέλκετο. Aristarch. avoided the augmented forms in Hom. (v. La Roche *op. cit.* 238).

1164. λελιημένοι: 'eager to reach,' ἂντι τοῦ προθυμοῦμενοι καὶ ἐπιθυμοῦντες. Schol., only here c. gen.

1165. 'Ρυνδακίδας: the Rhyndacus rises in Phrygia and flows into the Propontis. Val. Fl., 3. 35, refers to its waters discolouring the sea: Et te iam medio flaventem, Rhundace, ponto. προχοὰς: v.n. 11.

ἡρίον: 'barrow,' cf. *Il.* 23. 126. Αἰγαίωνος: the legends about Aegaeon are infinite. Homer (*Il.* 1. 403) says the gods call him Briareus, and in *Il.* 1. 396 he defends Zeus against the Olympian gods. The Schol. here describes him as a sea-god dwelling in the Aegaeon Sea (cf. Ov. *Met.* 2. 10). Virgil, *Aen.* 10. 565, numbers him among the giants who stormed Olympus, and so Callim. speaks of him as a κατουδαῖος γίγας, kept under by the weight of Aetna (*Del.* 142).

1166. τυτθὸν ὑπέκ: 'a little out from' the coast of Phrygia. παρεμέτρεον: v.n. 595.

1167. ἀνοχλίζων . . . ὀλκοῦς: 'heaving up the furrows of the tumbling waves'; cf. 3. 1298, 4. 1677. τετρηχότος: Ap. uses this intrans. perf. from ταρασσώ

μεσσόθεν ἄξεν ἐρετμόν. ἀτὰρ τρύφος ἄλλο μὲν αὐτὸς
 ἄμφω χερσὶν ἔχων πέσε δόχμιος, ἄλλο δὲ πόντος
 κλύζε παλιρροθίοισι φέρων. ἀνὰ δ' ἔζετο σιγῇ 1170
 παπταίνων· χεῖρες γὰρ ἀήθεον ἡρεμεύουσαι.
 Ἦμος δ' ἀγρόθεν εἰσι φυτοσκάφος ἢ τις ἀροτρεὺς
 ἀσπασίως εἰς αὐλιν ἐήν, δόρποιο χατίζων,
 αὐτοῦ δ' ἐν προμολῇ τετρυμένα γούνατ' ἔκαμψεν 1175
 αὐσταλέος κονίησι, περιτριβέας δέ τε χεῖρας
 εἰσορόων κακὰ πολλὰ ἐῆ ἡρήσατο γαστρί·
 τῆμος ἄρ' οἶγ' ἀφίκοντο Κιανίδος ἡθεα γαίης
 ἄμφ' Ἀργανθώνειον ὄρος προχοάς τε Κίοιο.
 τοὺς μὲν ἐνξείνως Μυσοὶ φιλότῃτι κiónτας 1180
 δειδέχατ', ἐνναέται κείνης χθονός, ἥιά τέ σφιν
 μῆλά τε δευομένοις μέθῃ τ' ἄσπετον ἐγγυάλιξαν.
 ἔνθα δ' ἔπειθ' οἱ μὲν ξύλα κάγκανα, τοὶ δὲ λεχαῖν
 φυλλάδα λειμώνων φέρον ἄσπετον ἀμήσαντες,
 στόρνυσθαι τοὶ δ' ἄμφι πυρήια δινεύεσκον·

1171. ἀήθεον Ziegler: ἀήθεσον vulg.: ἀήθεσαν Pariss. tres, Brunck.

again in 3. 276, 1393; 4. 447; cf. *Il.* 7. 346, ἀγορῇ τετρηχυῖα: *Anth. P.* 7. 283, τετρηχυῖα θάλασσα.

- 1168. τρύφος: 'broken piece' (θρύπτω), cf. *Od.* 4. 508: *Aen.* 10. 306, fragmina remorum.

1169. ἄμφω: v.n. 165.

1170. κλύζε: i.e. the sea carried it off with its wash.

- 1171. παπταίνων: 'looking wistfully' at the broken oar.

ἀήθεον: Hesych. ἀθεῖν· μὴ εἰθίσθαι. The reading of the MSS. ἀήθεσον seems impossible. We find ἀήθεσον γὰρ ἔτ' αὐτῶν in *Il.* 10. 493, cf. *Ap.* 4. 38, ἀηθέσσουσα δύης. Curtius (*Gr. Verb.* i 368) says ἀηθέσσω is the only instance of a verb in -εσσω making -εσσω instead of -ειω.

1172-1177. Cf. *Il.* 11. 86, ἦμος δὲ δρυτόμος περ ἄνῃρ ὠπλίσσατο δεῖτρον Οὐρέας ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας Τάυνων δένδρεα μακρά, ἄδος τέ μιν ἔκετο θυμόν, Σίτου τε γλυκεροῖο περὶ φρένας ἕμερος αἰρεῖ, Τῆμος, κ.τ.λ.: *Od.* 13. 31.

1174. προμολῇ: 'threshold,' v.n. 260.

1176. ἡρήσατο: ἀντὶ τοῦ κατηρήσατο. Schol. γαστρί: cf. Odysseus' words, *Od.* 17. 286, γαστέρα δ' οὐ πῶς ἔστιν

ἀποκρῦψαι μεμαυῖαν, Οὐλομένην, ἥ πολλὰ κακ' ἀνθρώποισι δίδωσι. κ.τ.λ.

1177. Κιανίδος γαίης: the territory of Cios, a city in Mysia at the foot of Mount Arganthonius, where was also a river of the same name (Strab. 482, 52).

ἡθεα: in Hom. only used of the haunts of animals, *lustra*.

1182. λεχαῖν: 'for a couch.' In Aesch. *Tk.* 292 this adj. is used of nestlings, τέκνων ὑπερδέδοικε λεχαίων.

1183. φυλλάδα: cf. Theocr. 13. 33, πολλοὶ δὲ μίαν στορέσαντο χαμεύναν. Λείμων γάρ σφιν ἔκειτο, μέγα στιβάδεσσιν ὕνειαρ, ἔνθεν βούτομον δὲν βαθύν τ' ἐτάμοντο κύπειρον: Prop. 1. 20. 21, Hic manus heroum placidis ut constitit oris Mollia composito litora fronde tegit. λειμώνων: with φέρον, v.n. 1030. ἀμήσαντες: an echo of *Il.* 24. 451, ὄροφον λειμωνόθεν ἀμήσαντες.

1184. πυρήια: 'fire-sticks,' *igniaria*, cf. Theocr. 22. 33, πυρεῖα τε χερσὶν ἐνώμα. Their invention is ascribed to Hermes (h. Hom. *Merc.* 111). Theophrastus, *Ign.* 64, describes πυρεῖα as consisting of the ἐσχάρα, a hollow piece of soft wood, and the τρύπανον of hard wood which was twisted round like an auger in the hollow of the ἐσχάρα.

οἱ δ' οἶνον κρητῆρσι κέρων, πονέοντό τε δαῖτα, 1185
Ἐκβασίῳ ῥέξαντες ὑπὸ κνέφας Ἀπόλλωνι.

Αὐτὰρ ὁ δαίνυσθαι ἐτάροις οἷς εὖ ἐπιτείλας
βῆ ῥ' ἵμεν εἰς ὕλην νιὸς Διός, ὥς κεν ἔρετμον
οἱ αὐτῷ φθαίῃ καταχείριον ἐντύνασθαι.

εὔρεν ἔπειτ' ἐλάτην ἀλαλήμενος, οὔτε τι πολλοῖς 1190
ἄχθομένην ὄζοις, οὐδὲ μέγα τηλεθώσαν,
ἀλλ' οἶον ταναῆς ἔρνος πέλει αἰγείροιο·

τόσση ὁμῶς μῆκός τε καὶ ἐς πάχος ἦεν ἰδέσθαι.
ρίμφα δ' οἰστοδόκην μὲν ἐπὶ χθονὶ θῆκε φαρέτρην
αὐτοῖσιν τόξοισιν, ἔδν δ' ἀπὸ δέρμα λέοντος. 1195

τὴν δ' ὄγε χαλκοβαρεῖ ῥοπάλῳ δαπέδοιο τινάξας
νειόθεν ἀμφοτέρησι περὶ στύπος ἔλλαβε χερσίν,
ἡγορέῃ πίσυνος· ἐν δὲ πλατὺν ὦμον ἔρεισεν

εὖ διαβάς· πεδόθεν δὲ βαθύρριζόν περ ἐοῦσαν
προσφῦς ἐξήειρε σὺν αὐτοῖς ἔχμασι γαίης. 1200
ὥς δ' ὅταν ἀπροφάτως ἰστόν νεός, εὔτε μάλιστα

χειμερίῃ ὀλοοῖο δύσις πέλει Ὠρίωνος,
ὑπόθεν ἐμπλήξασα θοῇ ἀνέμοιο κατὰίξ

1187. ἐτάροις οἷς εὖ Paris. unus: ἐτάροις εὖ L: ἐτάροισιν εὖ G: ἐτάροις εὖ οἷς vulg.: ἐτάροισιν ἑοῖς Hoerstel: δαῖτα πένεσθαι ἐταίροις εὖ Köchly: δαῖτ' αἰνυσθαι ἐταίροις εὖ O. Schneider: εἰ δαίνυσθαι ἑοῖς ἐτάροις Samuelsson.

1190. ἀλαλήμενος G.

1186. Ἐκβασίῳ: v. n. 966.

1189. φθαίῃ: i.e. before resuming the voyage. For the infin. with φθάνω instead of the more usual participle v. Blaydes on Ar. *Nub.* 1384. καταχείριον: 'fitted to his hands,' ἄπ. λεγ., cf. *Il.* 3. 338, ἔγχος παλάμηφι ἀρήρει.

1193. Cf. *Od.* 9. 324, τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράσθαι.

1194. οἰστοδόκην: in Hom. always ἰοδόκος. L. and S. wrongly take it as a subst. here.

1195. αὐτοῖσιν: v. n. 502.

1196. τὴν: sc. ἐλάτην. χαλκοβαρεῖ ῥοπάλῳ: the Schol. tells us that it was Pisander of Camirus in Rhodes in his Ἡράκλεια who first assigned to Heracles the bronze-bound club and lion's skin which afterwards became conventional. δαπέδοιο: for the ablative gen. with τινάξας v. n. 1030.

1197. στύπος: v. n. 1117.

1198. ἐν . . . ἔρεισεν: 'set his broad shoulder stoutly against it,' cf. Theocr. 7. 7, ἐνερεισάμενος πέτρα γόνυ.

1199. εὖ διαβάς: 'with feet wide set,' cf. *Il.* 12. 458.

1200. ἔχμασι: the mass of earth attached to its roots which had kept it fixed in the ground; cf. *Il.* 13, 139, ἔχματα πέτρης. For another meaning v. 4. 201.

1201. ὥς δ' ὅταν: the use of ὥς ὅταν, ὥς ὅπταν (4. 933) with subjunctives in similes is an innovation of Ap. imitated by later poets:

ἀπροφάτως: 'unexpectedly,' v. n. 2. 62. Distinguish the use of the adj. in 645. The simile here seems to be borrowed from Aratus 422. εἰ δέ κε νηὶ Τυφώθεν ἐμπλήξῃ δεινὴ ἀνέμοιο θύελλα Αὔτως ἀπροφάτως, τὰ δὲ λαίφεα πάντα τινάξῃ.

1202. δύσις Ὠρίωνος: the setting of Orion was generally followed by storms; cf. Hes. *Op.* 621; *Aen.* 7. 719, Saevus ubi Orion hibernis conditur undis; Hor. *C.* 1. 28. 21.

1203. κατὰίξ: 'a squall,' cf. 3. 1376. Callimachus also uses this form for καταιγίς. We find αἰξ in 4. 820.

αὐτοῖσι σφήνεσσι ὑπὲκ προτόνων ἐρύσῃται·
ὥς ὅγε τὴν ἤειρεν. ὁμοῦ δ' ἀνὰ τόξα καὶ ἰούσ 1205
δέρμα θ' ἔλων ρόπαλόν τε παλίσσυτος ὤρτο νέεσθαι.

Τόφρα δ' Ἵλας χαλκῆ σὺν κάλπιδι νόσφιν ὁμίλου
δίξῃτο κρήνης ἱερὸν ρόον, ὥς κέ οἱ ὕδωρ
φθαίῃ ἀφυσσάμενος ποτιδόρπιον, ἄλλα τε πάντα 1210
ὀτραλέως κατὰ κόσμον ἐπαρτίσσειεν ἰόντι.

δὴ γάρ μιν τοίοισιν ἐν ἤθεσιν αὐτὸς ἔφερβεν,
νηπίαχον τὰ πρῶτα δόμων ἐκ πατρὸς ἀπούρας,
δίου Θειοδάμαντος, ὃν ἐν Δρυόπεσσι ἐπεφνεν
νηλειῶς, βοὸς ἀμφὶ γεωμόρου ἀντιόωντα.

ἥτοι ὁ μὲν νειοῖο γύας τέμνεσκεν ἀρότρῳ 1215
Θειοδάμας ἀνίῃ βεβολημένος· αὐτὰρ ὁ τόνγε
βοῦν ἀρότρην ἤνωγε παρασχέμεν οὐκ ἐθέλοντα.
ἔτο γὰρ πρόφασιν πολέμου Δρυόπεσσι βαλέσθαι

1208. δίξῃτο Vatt. : δίξετο L : δίξετό τε G : δίξετο κρηναίης Pariss. quatt., Brunck.

1216. ἄτη βεβολημένος Merkel.

1204. αὐτοῖσι : v.n. 502. σφήνεσσι :
these wedges were used to fasten tightly
the mast in the *μεσόδμη* or *ιστοπέδη*.
The *ἔχματα*, which keep the roots of
the tree fixed, answer to these wedges.
προτόνων : v.n. 564.

1207 sqq. The story of Hylas was a
fruitful theme to poets (cui non dictus
Hylas puer? Virg. *G.* 3. 6). Of especial
beauty is the description of Theocritus,
Idyll 13, and some of Propertius' finest
lines are to be found in l. 20. Cf. also
Orph. Arg. 647 ; *On. A.A.* 2. 110 ;
Virg. *E.* 6. 44 ; Val. Fl. 3. 549 sqq.

1207. τόφρα : 'in the meanwhile.'

1208. οἱ : sc. Heracles.

1209. φθαίῃ : i.e. before the return of
Heracles.

ποτιδόρπιον : 'for the evening meal,'
cf. *Od.* 9. 234, ὕβριμον ἄχθος ὕλης . . .
ἵνα οἱ ποτιδόρπιον εἴῃ.

1210. ἰόντι : 'against his coming.'

1211. For the loving upbringing of
Hylas by Heracles cf. Theocr. 13. 8,
καὶ νιν πάντ' ἐδίδαξε, πατὴρ ὥσει φίλον
νεία, Ὅσσα μαθὼν ἀγαθὸς καὶ αἰδιδίμος αὐτὸς
ἐγενετο.

1212. ἀπούρας : Curtius explains this
form as ἀπό-*Fra*-s, root *var*, Lat. *verrere*,
from ἀπ-αυράω, cf. ἀπο-*Fέρ*σειε, *Il.* 21.
329.

1213. The story was that Heracles

after killing Nessus arrived at the borders
of Dryopia, near Mt. Oeta, with Deianira,
Hyllus, and Lichas. They were in sore
straits for food, and seeing Theiodamas
ploughing they asked for succour, but
were rudely repulsed. Heracles in anger
slew one of the oxen. Theiodamas led
out the Dryopes against Heracles, but
was defeated and slain. Her. carried off
the youthful Hylas, and transplanted the
Dryopes to Trachis.

1214. γεωμόρου : 'earth-dividing,' i.e.
ploughing, a unique use, cf. *γειοτόμος*
687. Elsewhere this word in its various
forms means 'land-owning,' cf. 3. 1387.

1215. νειοῖο : v.n. 687.

1216. ἀνίῃ βεβολημένος : what his
sorrow was, we know not. Dübner
explains it "*Est tristis, aeger, ut fere
omnes arantes finguntur.*" The reading
is very suspicious, as in every other
passage in Ap. the penult. in ἀνίῃ is
long as it is in Homer. Merkel's con-
jecture ἀτη would mean the infatuation
which leads a person to bring about his
own destruction by obstinate refusal.

1218. ἔτο γὰρ πρόφασιν : οὐκ ἄδικος
ὢν ὁ Ἡρακλῆς τοῦτο ἤθελεν, ἀλλ' ἵνα τὸ
ἐκείνων ληστρικὸν ἄγαν παύσῃ, ἀλεξίκακος
γὰρ ὁ θεός. Schol. Callimachus attri-
butes the deed to the rapacious greed of
Heracles, *Dian.* 159 : οὐ γὰρ ὅγε . . .

λευγαλέην, ἐπεὶ οὔτι δίκης ἀλέγοντες ἔναιον.
 ἀλλὰ τὰ μὲν τηλοῦ κεν ἀποπλάγξειεν αἰοιδῆς. 1220
 αἶψα δ' ὅγε κρήνην μετεκίαθεν, ἣν καλέουσιν
 Πηγὰς ἀγχίγυοι περυναίεται. οἱ δέ που ἄρτι
 νυμφάων ἴσταντο χοροί· μέλε γάρ σφισι πάσαις,
 ὅσσαι κεῖσ' ἐρατὸν νύμφαι ρίον ἀμφενέμοντο,
 "Ἀρτεμιν ἐννυχίῃσιν αἰεὶ μέλπεσθαι αἰοδαῖς. 1225
 αἰ μὲν, ὅσαι σκοπιάς ὀρέων λάχον ἢ καὶ ἐναύλους,
 αἶγε μὲν ὑλήωροι ἀπόπροθεν ἐστιχόωντο,
 ἢ δὲ νέον κρήνης ἀνεδύετο καλλιναῖο
 νύμφη ἐφνδατή· τὸν δὲ σχεδὸν εἰσενόησεν
 κάλλει καὶ γλυκερῇσιν ἐρευθόμενον χαρίτεσσιν. 1230
 πρὸς γάρ οἱ διχόμηνις ἀπ' αἰθέρος ἀνγάζουσα
 βάλλε σεληναίη. τὴν δὲ φρένας ἐπτοίησεν
 Κύπρις, ἀμηχανίη δὲ μόλις συναγείρατο θυμόν.
 αὐτὰρ ὅγ' ὥς τὰ πρῶτα ῥόω ἐνὶ κάλπιν ἔρεισεν

1224. ῥόον vulg.

1227. αἶ τε Wellauer.

1232. τὴν Pariss.: τῆς vulg.

1233. μόλις Vat. unus: μόγισ vulg.

παύσατ' ἀδηφαγίης· ἔτι οἱ πάρα νηδὺς
 ἐκείνη Τῇ ποτ' ἀροτριάοντι συνήντετο
 Θειοδάμαντι.

1220. 'But to tell this tale would be wandering far from the path of my song.'

1222. Πηγὰς: cf. Prop. 1. 20. 33, Hic erat Arganthes, Pegae, sub vertice montis Grata domus Nymphis humida Thyniasin. ἀγχίγυοι: 'dwelling near.' This compound from γῆς is first used by Ap.

1226. We find the different classes of nymphs mentioned in 3. 881, 4. 1149. Cf. Od. 6. 123, Νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα Καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήεντα: Il. 20. 9. ἐναύλους: σπήλαια. Schol. In Hom. 'mountain torrents.'

1227. This line has been variously tampered with by critics, but Ziegler rightly says, "Vulgata scriptura non emendatione sed interpretatione indiget. Quod poeta dicere voluit, hoc est: quae montes et antra incolebant Nymphae, eae quidem (αἶ γε μὲν) silvestres procul veniebant; illa vero Nympha fontana modo e fonte emergebat. Versu 1227 non introducitur novum Nympharum genus; is propterea tantum adiectus est, ut

disertius indicetur, silvestres Nymphas procul venisse ad fontem illius Nymphae, quae Hylam rapuit."

ἐστιχόωντο: lit. 'marched in companies,' v.n. 30.

1229. ἐφνδατή: 'water nymph,' ἄπ. λεγ.

1230. κάλλει . . . χαρίτεσσιν: cf. Od. 6. 237, κάλλει καὶ χάρισι στίλβων.

1231. διχόμηνις: lit. 'month-dividing,' i.e. the full moon: cf. Pind. O. 3. 19, διχόμηνις Μῆνα. The new moon (νεομηνία) being the first day of the lunar month, the full moon was in the middle of the month.

1232. ἐπτοίησεν: 'fluttered,' cf. Sappho, τό μοι μὰν καρδίαν ἐν στήθεσιν ἐπτόασεν: Theocr. 13. 45, πασάων γὰρ ἔρως ἀπαλὰς φρένας ἐξεσώβησεν Ἀργεῖω ἐπὶ παιδί.

1233. συναγείρατο: cf. 3. 634: Theocr. 15. 57, καὐτὰ συναγείρομαι: Il. 4. 152, θυμὸς ἐνὶ στήθεσιν ἀγέρθη: Plat. Protag. 328, μόγισ πως ἐμαυτὸν ὥσπερ ἐπὶ συναγείρας εἶπον.

1234. Cf. Theocr. 13. 46, ἦτοι ὁ κοῦρος ἐπεῖχε πτόφω πολυχανδέα κρῶσσόν, Βάψαι ἐπιγόμενος, ταὶ δ' ἐν χερὶ πᾶσαι ἔφυσαν.

- λέχρῃς ἐπιχρῖμφθείς, περὶ δ' ἄσπετον ἔβραχεν ὕδωρ 1235
 χαλκὸν ἐς ἡχήμεντα φορεύμενον, αὐτίκα δ' ἤγε
 λαιὸν μὲν καθύπερθεν ἐπ' αὐχένος ἀνθετο πῆχυν
 κύσσαι ἐπιθύουσα τέρεν στόμα· δεξιτερῇ δὲ
 ἀγκῶν' ἔσπασε χειρί, μέσῃ δ' ἐνικάββαλε δίνῃ.
 Τοῦ δ' ἥρως ἰάχοντος ἐπέκλυνεν οἶος ἐταίρων 1240
 Εἰλατίδης Πολύφημος, ἰὼν προτέρωσε κελεύθου,
 δέκτο γὰρ Ἡρακλῆα πελώριον, ὀππόθ' ἵκοιτο.
 βῆ δὲ μεταΐξας Πηγέων σχεδόν, ἥτε τις θῆρ
 ἄγριος, ὃν ῥά τε γῆρυς ἀπόπροθεν ἵκετο μήλων,
 λιμῶ δ' αἰθόμενος μετανίσσεται, οὐδ' ἐπέκυσεν 1245
 ποίμνησιν· πρὸ γὰρ αὐτοὶ ἐνὶ σταθμοῖσι νομῆες
 ἔλσαν· ὁ δὲ στενάχων βρέμει ἄσπετον, ὄφρα κάμῃσιν·
 ὥς τότ' ἄρ' Εἰλατίδης μεγάλ' ἔστενεν, ἀμφὶ δὲ χῶρον
 φοῖτα κεκληγῶς· μελέῃ δέ οἱ ἔπλετο φωνή.
 αἶψα δ' ἐρυσσάμενος μέγα φάσγανον ὥρτο δῖεσθαι. 1250
 μήπως ἢ θήρεσσιν ἔλωρ πέλοι, ἥέ μιν ἄνδρες
 μῦνον' ἐόντ' ἐλόχησαν, ἄγουσι δὲ ληΐδ' ἐτοίμην.
 ἔνθ' αὐτῷ ξύμβλητο κατὰ στίβον Ἡρακλῆι
 γυμνὸν ἐπαῖσσω παλάμῃ ξίφος· εὖ δέ μιν ἔγνω
 σπερχόμενον μετὰ νῆα διὰ κνέφας. αὐτίκα δ' αἶτην 1255

1250. δῖεσθαι *Et. Mag.* 273, 17, et *Suidas s.v.*: νέεσθαι codd.

1254. ἐπισσεῖων *Ruhnken*.

1235. λέχρῃς ἐπιχρῖμφθείς: 'stooping and leaning over.' *Ap.* alone uses λέχρῃς, *Lat. oblique*. ἔβραχεν: cf. 1147.

1238. ἐπιθύουσα: v.n. 2. 1154.

1239. ἔσπασε: cf. *Prop.* 1. 20. 47, prolapsum leviter facili traxere liquore.

1240. ἰάχοντος: cf. *Val. Fl.* 3. 561, *Illa avidas injecta manus heu sera cientem Auxilia et magni referentem nomen amici Detrahit*.

1241. Πολύφημος: cf. 40. κελεύθου: *Ap.* uses the gen. after προτέρωσε on the analogy of πρό, πρόσω, etc.

1242. δέκτο: *expectabat*.

1243 sqq. This simile is applied to Heracles in *Theocr.* 13. 58 sqq. Virgil borrowed and elaborated it, *Aen.* 9. 59, *Ac veluti pleno lupus insidiatus ovili Cum fremit ad caulas, ventos perpressus et imbres, Nocte super media; tuti sub matribus agni Balatum exercent; ille*

asper et improbus ira Saevit in absentes; conlecta fatigat edendi Ex longo rabies, et siccae sanguine fauces. Cf. also *Ov. Met.* 5. 164; *Il.* 11. 547; *Od.* 6. 130.

1249. μελέῃ: 'in vain.' In *Hom.* μέλεος is always used like ἡλέος 'fruitless.' Elsewhere *Ap.* always uses it in the classical sense of 'wretched,' a meaning which is first found in *Hes. Th.* 563, μελέοισι . . . θνητοῖς.

1252. ἐλόχησαν: for the indicative after μή cf. *Od.* 5. 300, δαῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, *Monro, H.G.* 358. ἐτοίμην: a 'ready' prey, cf. *Theocr.* 13. 60, ἔσπυνεν ἐτοιμοτάταν ἐπὶ δαῖτα.

1254. ἐπαῖσσω: 'brandishing,' cf. *Aen.* 6. 290, *Corripit hic subita trepidus formidine ferrum Aeneas strictamque aciem venientibus offert*. For the trans. use of ἐπαῖσσω cf. *Eur. Hec.* 1071, πόδ' ἐπάξας: *Il.* 23. 628, χεῖρες ἐπαῖσσονται.

ἔκφατο λευγαλήν, βεβαρημένος ἄσθματι θυμόν·

“ Δαιμόνιε, στυγερὸν τοι ἄχος πάμπρωτος ἐνύψω.

οὐ γὰρ Ὕλας κρήνηνδε κιὼν σόος αὐτὶς ἰκάνει.

ἀλλὰ ἐλθιστῆρες ἐνιχρίμψαντες ἄγουσιν,

ἦ θῆρες σίνονται· ἐγὼ δ' ἰάχοντος ἄκουσα.”

1260

ὣς φάτο· τῷ δ' αἰόντι κατὰ κροτάφων ἄλις ἰδρὼς

κῆκιεν, ἐν δὲ κελαινὸν ὑπὸ σπλάγχνοις ζέεν αἷμα.

χωόμενος δ' ἐλάτην χαμάδις βάλεν, ἐς δὲ κέλευθον

τὴν θέεν, ἣ πόδες αὐτὸν ὑπέκφερον αἰσσοῦντα.

ὥς δ' ὅτε τίς τε μύωπι τετυμμένος ἔσσυτο ταῦρος

1265

πίσεά τε προλιπὼν καὶ ἐλεσπίδας, οὐδὲ νομήων

οὐδ' ἀγέλης ὄθεται, πρήσσει δ' ὁδόν, ἄλλοτ' ἄπαυστος,

ἄλλοτε δ' ἰστάμενος, καὶ ἀνὰ πλατὺν αὐχέν' αἰείρων

ἴησιν μύκημα, κακῷ βεβολημένος οἴστρω·

ὥς ὅγε μαιμώνων ὅτε μὲν θοὰ γούνατ' ἐπαλλεν

1270

συνεχέως, ὅτε δ' αὖτε μεταλλήγων καμάτοιο

τῇλε διαπρύσιον μεγάλη βοάσκειν αὐτῇ.

Αὐτίκα δ' ἀκροάτας ὑπερέσχεθεν ἄκριας ἀστήρ

ἡῶς, πνοιαί δὲ κατήλυθον· ὦκα δὲ Τίφυς

ἔσβαίνειν ὁρόθυνεν, ἐπαύρεσθαί τ' ἀνέμοιο.

1275

οἱ δ' εἴσβαινον ἄφαρ λελημένοι· ὕψι δὲ νηὸς

εὐναίας ἐρύσαντες ἀνεκρούσαντο κάλως.

1267. ἄπαστος G.

1256. βεβαρημένος . . . θυμόν· ‘with heavy gasps,’ ψυχορραγῶν. βεβαρημένος is common in Alex. poetry, but βεβαρηώς is the Homeric form.

1262. κῆκιεν· cf. *Aen.* 3. 175, *tum gelidus toto manabat corpore sudor*.

1263. ἐλάτην· v. 1190.

1264. τῇν· = *ταύτην* ‘he ran on that path whither his feet bore him.’

1265. μύωπι· ‘gadfly,’ also called οἶστρος (1269). Virg. calls it *asilus*, *G.* 3. 147. Cf. *Od.* 2. 299, *βόες ὡς ἀγελαῖαι Τὰς μὲν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν*. There is a fine description of the gadfly maddening cattle in Oppian *Hal.* 2. 521 sqq.

1266. ἐλεσπίδας· ‘marsh-lands,’ ἄπ. λεγ.

1267. Lucretius may have had this passage in mind in his description of the cow seeking her lost calf, 2. 355 sqq. ;

ἰστάμενος strongly favours *adsistens* in 359 as against Munro's *absistens*.

1271. συνεχέως· the Homeric adv. is *συνεχές* which also has the first syll. lengthened in *arsis* (*Od.* 9. 74). See Appendix II (g).

1272. διαπρύσιον· ‘piercingly,’ from *περ-,* *πείρω,* *περάω*· cf. *Il.* 8. 227. *ἦυσεν δὲ διαπρύσιον*.

1273. Cf. *Aen.* 2. 801, *Iamque iugis summis surgebat Lucifer Idae*.

1274. Virgil imitates this passage in *Aen.* 3. 513, where Palinurus rouses his comrades to resume their voyage.

1275. ἐπαύρεσθαί· see on 677· cf. Theocr. 13. 51, *ναῦταις δὲ τις εἶπεν ἐταίροις, “Κουφότερ', ὦ παῖδες, ποιείσθ' ὕπλ' πλευστικὸς οἶρος”*· *Op. Met.* 13. 420, *iubet uti navita ventis*.

1276-7. ὕψι· . . . ἐρύσαντες· ‘having pulled up on board the mooring-stone

κυρτώθη δ' ἀνέμῳ λῖνα μεσσόθι, τῆλε δ' ἀπ' ἀκτῆς
γηθόσυνοι φορέοντο παρὰ Ποσιδῆιον ἄκρην.

ἦμος δ' οὐρανόθεν χαροπὴ ὑπολάμπεται ἡὼς
ἐκ περάτης ἀνιούσα, διαγλαύσσουσι δ' ἀταρποί,
καὶ πεδία δροσόεντα φαεινῇ λάμπεται αἴγλη,
τῆμος τοῦσγ' ἐνόησαν αἰδρεῖσιν λιπόντες.

ἐν δέ σφιν κρατερὸν νεῖκος πέσεν, ἐν δὲ κολῶδς
ἄσπετος, εἰ τὸν ἄριστον ἀποπρολιπόντες ἔβησαν
σφωιτέρων ἐτάρων. ὁ δ' ἀμχανίησιν ἀτυχθεῖς
οὔτε τι τοῖον ἔπος μετεφώνεεν, οὔτε τι τοῖον
Αἰσονίδης· ἀλλ' ἦστο βαρεῖη νειόθεν ἄτη
θυμὸν ἔδων· Τελαμῶνα δ' ἔλεν χόλος, ὧδέ τ' ἔειπεν·

1280

1285

1283. αἰδρεῖσιν G, Pariss. duo: αἰδρήσιν vulg.

1287. οὔτε . . . οὔτε Merkel: οὐδέ . . . οὐδέ vulg.

of the ship'; cf. 3. 574. For *εὐναίαις* see on 955. *ἀνεκρούσαντο κάλῳας*: these words have baffled all commentators. *ἀνακρούεσθαι* has only one known nautical meaning 'to back water.' But it was also used of pulling in the reins, as we see from the schol. on *ἐπανάκρουσαι*, Ar. *Av.* 648, where we are told that the metaphor is ἀπὸ τῶν τὰς ἡνίας ἀνακρουμένων ἢ τὰς ναῦς. In Xen. *Eq.* 10. 12, 11. 3 *ἀνακρούειν* is used in the same way. This helps to explain our passage. The *κάλῳας* are the two sheet-lines, and the meaning is 'they pulled back the two sheet-lines' before fastening them on each side of the ship as described in 566–7 supra. If this view is correct, there is a very similar passage, *Aen.* 3. 266, *tum litore funem Deripere, excussosque iubet laxare rudentes. Tendunt vela noti.* There 'rudentes' are the 'sheet-lines' (v. Conington). de M. follows Vars. 'ils halèrent les câbles sur l'arrière,' taking *κάλῳας* as the ropes of the mooring-stone, but the word is always used by Ap. of the ropes of the sails. Our Schol. was sorely pressed for an explanation in saying *προσέκρουσαν τῇ νηὶ τὰ σχοινία τῆς ἀγκύρας διὰ τὸ βεβρέχθαι*.

1278. *κυρτώθη*, 'bellied,' cf. *Anth. P.* 10. 15, *λαίφεα κυρτώσαντες ἀταρβέες ἔξιτε αὐταί*.

1279. *Ποσιδῆιον ἄκρην*: a promontory of Bithynia at the extremity of Mt. Arganthonius (1178).

1280. *χαροπή*: 'bright-eyed,' cf. *Od.* 11. 611. Curtius refers it to Skt. *ghar* 'to glow.'

1281. *ἐκ περάτης ἀνιούσα*: 'coming up from the horizon (the east).' L. and S. take *περάτη* to mean 'the west' here, but wrongly. It seems to mean the extreme east also in *Od.* 23. 243, *νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν*, cf. Call. *Del.* 169. It is properly the boundary line of earth and sky (cf. *πεῖρατα γαίης*). For a different view v. Monro's note on *Od.* 1. c. *διαγλαύσσουσι δ' ἀταρποί*: 'the paths shine clearly,' i.e. are easily discernible, cf. *Aen.* 9. 383, *lucibat semita*. Ap. alone has *διαγλαύσσω*, Call. and Mosch. *ὑπογλαύσσω* (*γλαύσσει* λάμπει, Hesych.).

1283. *τοῦσγ'*: i.e. Heracles and Polyphemus, who are now missed.

1284. *κολῳός*: 'uproar,' cf. *Il.* 1. 575, *ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον*, *ib.* 2. 212, *Θεράϊτης . . . ἀμετροεπὴς ἐκολῳά*. The word is traditionally connected with *κολοῖός* 'jackdaw,' v. Butt. *Lexil.*

1286. *σφωιτέρων*: = *σφετέρων*, v. n. 643.

1287. *οὔτε . . . τοῖον*: as we would express it, 'said nothing good or bad.'

1289. *θυμὸν ἔδων*: cf. *Od.* 9. 75 *ἄλγεσι θυμὸν ἔδοντες*, Cic. *Tusc. Disp.* 3. 26, *ipse suum cor edens*. *Τελαμῶνα*: always a close comrade of Heracles, cf. Theocr. 13. 38, *οὐ μίαν ἄμφω ἐταῖροι ἀεὶ δαίνυντο τράπεζαν*.

- “Ἦσ’ αὐτως εὐκηλος, ἐπεὶ νύ τοι ἄρμενον ἦεν 1290
 Ἡρακλῆα λιπεῖν· σέο δ’ ἔκτοθι μῆτις ὄρωρεν,
 ὄφρα τὸ κείνου κῦδος ἂν’ Ἑλλάδα μή σε καλύψῃ,
 αἶ κε θεοὶ δώσωσιν ὑπότροπον οὔκαδε νόστον.
 ἀλλὰ τί μύθων ἦδος; ἐπεὶ καὶ νόσφιν ἐταίρων
 εἶμι τεῶν, οἳ τόνγε δόλον συνετεκτέηναντο.” 1295
 Ἦ, καὶ ἐς Ἀγνιάδην Τίφυν θόρε· τὼ δέ οἱ ὅσσε
 ὄστλιγγες μαλεροῖο πυρὸς ὥς ἰνδάλλοντο.
 καὶ νύ κεν ἅψ’ ὀπίσω Μυσῶν ἐπὶ γαίαν ἵκοντο
 λαῖτμα βηισάμενοι ἀνέμου τ’ ἄλληκτον ἰωήν,
 εἰ μὴ Θρηκικόιο δῦω νῆες Βορέας 1300
 Αἰακίδην χαλεποῖσιν ἐρητύεσκον ἔπεσσιν,
 σχέτλιοι· ἦ τέ σφιν στυγερὴ τίσις ἔπλετ’ ὀπίσσω
 χερσὶν ὑφ’ Ἡρακλῆος, ὃ μιν δίζεσθαι ἔρुकον.
 ἄθλων γὰρ Πελῖας δεδουπότος ἅψ’ ἀνιόντας
 Τήνῳ ἐν ἀμφιρύτῃ πέφνεν, καὶ ἀμήσατο γαίαν 1305
 ἀμφ’ αὐτοῖς, στήλας τε δῦω καθύπερθεν ἔτευξεν,
 ὧν ἑτέρη, θάμβος περιώσιον ἀνδράσι λεύσσειν,
 κίνυται ἡχῆεντος ὑπὸ πνοιῇ Βορέας.
 καὶ τὰ μὲν ὥς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι.
 τοῖσιν δὲ Γλαῦκος βρυχίης ἀλὸς ἐξεφαάνθη, 1310

1307. λεύσειν G, vulg.

1290. Ἦσ’ αὐτως εὐκηλος: ‘sit there, just as thou art, unconcernedly.’

1291. σέο δ’ . . . ὄρωρεν: ‘since from thee this plot has proceeded,’ i.e. the plot to abandon Heracles. ἔκτοθι: = ἐκ: in Hom. it means ‘away from,’ ‘far from.’

1292. καλύψῃ: ‘overshadow,’ *obumbrare*, ἐπισκιάζειν.

1294. τί μύθων ἦδος: cf. *Il.* 18. 80, ἀλλὰ τί μοι τῶν ἦδος;

1295. εἶμι: i.e. I will go to seek Heracles.

1296. ὅσσε κ.τ.λ.: cf. *Il.* 1. 104, ὅσσε δὲ οἱ πυρὶ λαμπετόωντι ἔκτετν: *Aen.* 12. 101, totoque ardentis ab ore Scintillae absistunt; oculis micat acribus ignis.

1297. ὄστλιγγες: ‘flashes’; in Call. *fr.* 12 ‘curls,’ cf. the double meaning of *βόστρυχος* and ἑλιξ.

1299. λαῖτμα . . . ἰωήν: ‘despite the wide gulf of the sea and the ceaseless roaring blast.’ For ἰωήν v.n. 4. 1628.

1300. νῆες Βορέας: Zetes and Calais,

v. 211. As vengeance for this Heracles afterwards slew them in the isle of Tenos near Delos. Another account of their connexion with the story of Hylas is given in Prop. 1. 20. 25 sqq.

1303. δ . . . ἔρुकον: ‘because they hindered the search for him.’

1304. ἄθλων . . . ἀνιόντας: ‘returning from the funeral games after the death of Pelias,’ cf. 1060. For δεδουπότος v. Leaf on *Il.* 23. 679. Pelias was cut to pieces and boiled by his own daughters to restore his youthful vigour on the advice of Medea.

1305. ἀμήσατο γαίαν: *congressit terram*, cf. *Anth. P.* 7. 241, χερσὶν ἀμήσας . . . κόνιν.

1308. βορέας: i.e. their father.

1309. The Schol. says that this is a line of Callimachus (*fr.* 212). See App. I. ἤμελλε: elsewhere Ap. always uses μέλλε or ἔμελλε. Call. has ἤμελλε, *Del.* 58, and Zenod. read ἤμελλον in *Il.* 12. 34. Our Schol. censures the form: κοινὸν

Νηρῆος θείοιο πολυφράδμων ὑποφήτης·
ὑψι δὲ λαχνῆέν τε κάρη καὶ στήθε' αἰείρας
νειόθεν ἐκ λαγόνων στιβαρῇ ἐπορέξατο χειρὶ
νηίου ὀλκαίοιο, καὶ ἴαχεν ἐσσυμένοισιν·

“Τίπτε παρὲκ μεγάλοιο Διὸς μενεαίνετε' βουλήν” 1315

Αἰήτεω πτολίεθρον ἄγειν θρασὺν Ἡρακλῆα;
Ἄργεῖ οἱ μοῖρ' ἐστὶν ἀτασθάλω Εὐρυσθήι
ἐκπλήσαι μογέοντα δυνώδεκα πάντας ἀέθλους,
ναίειν δ' ἀθανάτοισι συνέστιον, εἴ κ' ἔτι παύρους
ἐξανύσῃ· τῷ μὴ τι ποθὴ κείνοιο πελέσθω. 1320

αὐτῷ δ' αὖ Πολύφημον ἐπὶ προχοῇσι Κίοιο
πέπρωται Μυσοῖσι περικλεές ἄστν καμόντα
μοῖραν ἀναπλήσειν Χαλύβων ἐν ἀπείρονι γαίῃ.
αὐτὰρ Ὕλαν φιλότῃ θεᾷ ποιήσατο νύμφη
ὄν πόσιν, οἷό περ οὐνεκ' ἀποπλαγχθέντες ἔλειφθεν.” 1325

Ἦ, καὶ κῦμ' ἀλίσστον ἐφέσσατο νειόθι δύψας·
ἀμφὶ δέ οἱ δίνῃσι κυκώμενον ἄφρεεν ὕδωρ
πορφύρεον, κοίλῃν δὲ διέξ ἀλὸς ἔκλυσε νῆα.
γῆθησαν δ' ἥρωες· ὁ δ' ἐσσυμένως ἐβεβήκει

1313. στιβαρῇ γ' Paris. unus, Brunck.

1326. ἐφέσσατο Herwerden.

ἀμάρτημα πάντων τῶν μεθ' Ὀμηρον ποιη-
τῶν τὰ ἀπὸ συμφώνου ἀρχόμενα ῥήματα
κατὰ τὸν ἐνεστῶτα χρόνον διὰ τοῦ ἧ
ἐκφέρειν ἐπὶ τοῦ παρατατικοῦ.

1311. ὑποφήτης: 'interpreter,' v.n. 22;
cf. Eur. *Or.* 364, Νηρέως προφήτης Γλαύκος.

1313. νειόθεν ἐκ λαγόνων: 'from his
flanks beneath.' It is unnecessary to
explain ἐκ λαγόνων, as some do, of the
hollows of the deep, though λαγόνες
like κενεών was used very widely in late
Greek. For νειόθεν ἐκ cf. 385, *Il.* 10. 10,
νειόθεν ἐκ κραδῆς.

1314. ὀλκαίοιο: 'the stern-post.'
The Att. form is ὀλκείον, the Ion. ὀλκήιον,
which we find in 4. 1609. L. and S.
wrongly refer our word to an adj. ὀλκαῖος
'drawn along, towed.'

1315. παρὲκ: v.n. 130.

1316. πτολίεθρον ἄγειν: for the acc.
without a prep. see on 799.

1318. δυνώδεκα ἀέθλους: as enumerated
by Diod. (1) the Nemean lion, (2) the
Lernaean hydra, (3) the golden-horned
stag, (4) the Erymanthian boar, (5) the
stables of Augeas, (6) the Stymphalian
birds, (7) the Cretan bull, (8) Diomedes'

horses, (9) Hippolyte's girdle, (10) Ger-
yon's oxen, (11) the golden apples,
(12) Cerberus.

1323. Χαλύβων: cf. 2. 1001 sqq.

1325. οὐνεκα: for οὐνεκα and εἵνεκα
v. Wilamowitz on Eur. *H. F.* 155.

ἐλειφθεν: sc. Heracles and Polyphemus.

1326 sqq. 'He spake, and wrapped
himself in a swelling wave, diving into
the depths, and round about him the
dark water boiled in foaming eddies and
washed the hollow vessel on through the
sea.'

ἀλίσστον: ἀντὶ τοῦ πολὺ. Schol. Two
meanings of ἀλίσστος are recognized in
Et. Mag. (1) ἀνέκκλιτος (ἀλίσσω = ἐκκλίνω),
(2) πολὺς (from ἀλίσσω or ἀλίσω). In Hom.
it means 'unbending,' 'unceasing,' the
sense in which Ap. uses it in 2. 649.
ἐφέσσατο: cf. 691, *Il.* 14. 350, ἐπὶ δὲ
νεφέλῃν ἔσαντο.

δύψας: cf. 1008. For πορφύρεον see
on 935.

1329. ἐβεβήκει: the plpf. marks the
impulsiveness of Telamon; swift to wrath,
he is swift to own his fault. See on
3. 271.

Λιακίδης Τελαμὼν ἐς Ἱήσονα, χεῖρα δὲ χειρὶ 1330
ἄκρην ἀμφιβαλὼν προσπτύξατο, φώνησέν τε·

“ Αἰσονίδη, μή μοί τι χολώσεται, ἀφραδίῃσιν
εἴ τί περ ἀασάμην· πέρι γάρ μ’ ἄχος εἶλεν ἐνισπεῖν
μῦθον ὑπερφιάλον τε καὶ ἄσχετον, ἀλλ’ ἀνέμοισιν
δώομεν ἀμπλακίην, ὥς καὶ πάρος εὐμενέοντες.” 1335

Τὸν δ’ αὖτ’ Αἴσσονος υἱὸς ἐπιφραδέως προσέειπεν·
“ ὦ πέπον, ἦ μάλα δὴ με κακῶ ἐκνδάσσαις μῦθω,
φὰς ἐν τοῖσιν ἅπασιν ἐνῆος ἀνδρὸς ἀλείτην
ἔμμεναι. ἀλλ’ οὐ θήν τοι ἀδενκέα μῆνιν ἀέξω,
πρίν περ ἀνιηθεῖς· ἐπεὶ οὐ περὶ πῶεσι μήλων, 1340
οὐδὲ περὶ κτεάτεσσι χαλεψάμενος μενέηνας,
ἀλλ’ ἐτάρου περὶ φωτός. ἔολπα δέ τοι σὲ καὶ ἄλλα
ἀμφ’ ἐμεῦ, εἰ τοιόνδε πέλοι ποτέ, δηρίσασθαι.”

Ἡ ῥα, καὶ ἀρθμηθέντες, ὅπη πάρος, ἐδριόωντο.
τῷ δὲ Διὸς βουλῇσιν, ὁ μὲν Μυσοῖσι βαλέσθαι 1345
μέλλεν ἐπώνυμον ἄστν πολισσάμενος ποταμοῖο
Εἰλατίδης Πολύφημος· ὁ δ’ Εὐρυσθῆος ἀέθλους
αὐτὶς ἰὼν πονέεσθαι. ἐπηπείλησε δὲ γαῖαν

1333. εἶλεν Vatt., vulg.: ἦκεν supr. scr. γρ. εἶλεν L: ἦκεν G: ἴκεν Merkel: fortasse εἶλκεν.

1330. χεῖρα ἄκρην: this means simply ‘the hand’: as χεῖρ included the arm also, the adj. is added as in *Il.* 5. 336. The reconciliation between Jason and Telamon is modelled on that between Agamemnon and Odysseus, *Il.* 4. 359 sqq.

1334. ὑπερφιάλον: from the root φυ-, φῦναι, (Curtius), *lit.* ‘overgrown’ and so ‘overweening.’ Monro on *Od.* 18. 71 goes back to the old derivation from ὑπὲρ and φιάλη.

ἀνέμοισιν δώομεν: cf. Anacr. *fr.* 2. 9, ἐμῶν φρενῶν μὲν αἰσραὶ φέρειν ἔδωκα λύπας: Eur. *Tro.* 419, ‘Αυγεῖ’ ὀνειδῆ καὶ Φρυγῶν ἐπαινεῖσεις Ἀνέμοις φέρεσθαι παραδίδομαι: Hor. *C.* 1. 26. 2, tradam protervis . . . ventis.

1336. ἐπιφραδέως: this adv. meaning ‘with due consideration’ ‘cautiously’ is peculiar to Ap., cf. 2. 1134; 3. 83.

1337. ὦ πέπον: ‘my good friend,’ cf. *Il.* 6. 55. ἐκνδάσσαις: for κυδάζειν ‘to revile’ cf. Aesch. *fr.* 91, οὐ τοι γυναιξὶ δεῖ κυδάζεσθαι: Soph. *Aj.* 722, κυδάζεται (pass.) τοῖς πᾶσιν Ἀργείοις.

The Schol. recognizes a noun κύδος (ὁ), ‘abuse’ as used by the Syracusans, and in the fragments of Epicharmus we find κυδάζω and κυδάζομαι.

1338. ἐνῆος: for the kindness of Heracles to Jason v. 341 sqq. Curtius explains ἐνῆος as ἐνηφῆς, from root αF-, αἴν-ειν.

ἀνδρός: the gen. with ἀλείτης ‘sinnet’ is peculiar. In Hom. we have the dative with ἀλιτρός, *Il.* 23. 595 δαίμοσιν ἀλιτρός.

1339. ἀδενκέα: v.n. 1037.

1340-42. Modelled on the famous lines, *Il.* 22. 159, ἐπεὶ οὐχ ἱερήμιον οὐδὲ βοεῖην Ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, Ἀλλὰ περὶ ψυχῆς θεὸν Ἐκτορος ἱπποδάμοιο.

1345. τῷ δὲ . . . ὁ μὲν: the σχῆμα καθ’ ὅλον καὶ μέρος, by which the whole is in apposition with the parts instead of being in the gen.: cf. 4. 953, *Od.* 7. 103.

1346. ἐπώνυμον ποταμοῖο: the city was called Κίος from the name of the river (1178).

1347. Εὐρυσθῆος: cf. 130.

Μυσίδ' ἀναστήσειν αὐτοσχεδόν, ὅππότε μή οἱ
ἦ ζωοῦ εὖροιεν Ἕλα μόρον, ἥ ἐ θανόντος. 1350

τοιοῦ δὲ ῥύσι' ὅπασσαν ἀποκρίναντες ἀρίστους
υἱέας ἐκ δῆμοιο, καὶ ὄρκια ποιήσαντο,
μήποτε μαστεύοντες ἀπολλήξειν καμάτοιο.
τύνεκεν εἰσέτι νῦν περ Ἕλαν ἐρέουσι Κιανοί,
κοῦρον Θειοδάμαντος, ἐνκτιμένης τε μέλονται 1355
Τρηχῖνος. δὴ γάρ ῥα κατ' αὐτόθι νάσσατο παῖδας,
οὓς οἱ ῥύσια κείμεν ἐπιπροέηκαν ἄγεσθαι.

Νῆυν δὲ πανημερίην ἄνεμος φέρε νυκτί τε πάσῃ
λάβρος ἐπιπνείων· ἀτὰρ οὐδ' ἐπὶ τυτθὸν ἄητο
ἡοὺς τελλομένης, οἱ δὲ χθονὸς εἰσανέχουσιν 1360
ἀκτὴν ἐκ κόλποιο μάλ' εὐρείαν ἐσιδέσθαι
φρασσάμενοι, κώπησιν ἅμ' ἡελίῳ ἐπέκελσαν.

1349. Μυσίδ' ἀναστήσειν G: Μυσίδ' ἀνστήσειν L, vulg.

1352. πιστάσαντο Pierson.

1358. νῦν Vat. unus, ed. Flor.: ναῦν Stephanus: νέα La Roche.

1349. ἀναστήσειν: = ἀνάστατον ποιή-
σειν. The verb is generally used of
'transplanting' a people.

1351. ῥύσια: 'pledges,' cf. Soph.
O.C. 858, μεῖζον ῥύσιον πόλει θήσεις.

1354. ἐρέουσι: ζητοῦσι, ἐρευνῶσι.
Schol. Cf. *Od.* 21. 31, τὰς ἐρέων Ὀδυσῆι
συνήντητο. Strabo (483, 2) describing
Prusias, which was the later name of Cios,
says, καὶ νῦν δ' ἐτι ἐορτή τις ἄγεται παρὰ
τοῖς Προυσιεῦσιν καὶ ὀνειρβασία, θιασιέντων
καὶ καλούντων Ἕλαν, ὥς ἂν κατὰ ζήτησιν
τὴν ἐκείνου πεπονημένων τὴν ἐπὶ τὰς ὕλας
ἐξοδόν.

1356. Τρηχῖνος: Trachis in Thessaly
where Heracles planted the Mysian
hostages. κατ' αὐτόθι νάσσατο: the
middle of ναῖω is not used by Hom.
Ap. uses it (1) c. acc. 'to settle or dwell
in,' 2. 747. (2) c. acc. pers. in causal
sense 'to make to dwell,' as here
and in 4. 567; c. acc. rei 4. 275, ἄστη
νάσσατο. (3) absolutely, meaning 'to
settle or dwell in,' 1. 93. Hom. uses
the passive in this sense, *Il.* 14. 119, Ἀργεῖ

νάσθη, but ἀπενάσσατο, *Od.* 15. 254. In
2. 906 κατενάσσατο Θήβας means 'he
settled at Thebes.' For the question of
tmesis see on 2. 16. Linsenbarth denies
tmesis here.

1358. νῆν: this is a new formation;
elsewhere Ap. uses νῆα. Rzach compares
γρηῖν (Cramer, *Anecd. Ox.* iv 337, 28)
and νηῖς (acc. pl.), Dem. *Bithyn.* iv 3
(*El. Mag.* 437, 18).

1360. χθονός κ. τ. λ.: 'a foreland
running out, a broad expanse (as viewed
from the bay)' For this use of ἐκ cf.
4. 570, *Il.* 19. 375, ὅτ' ἂν ἐκ πόντοιο σέλας
ναύτησι φανήη. L. and S. say χθονὸς
εἰσανέχ. means 'rising above the land,'
but it means 'running into the land,'
i.e. from the point of view of the sailors,
cf. 4. 291. For a different constr. v. 4.
1578.

1362. ἐπέκελσαν: *arprulerunt*. ἐπικέ-
λειν, like κέλλειν, was used either of the
sailors running up a vessel with their oars,
or of the vessel herself running ashore.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΤΤΙΚΩΝ Β.

SUMMARY.—Amycus challenges the Argonauts (1-18)—Polydeuces takes up the challenge (19-24)—Preparations for the contest (25-66)—Amycus defeated and slain (67-97)—The Bebryces essay to avenge his death, but are routed by the Argonauts (98-153)—The heroes celebrate their victory by feast and sacrifice (154-163)—Through the skill of Tiphys they reach the Bithynian land (164-177)—Meeting with Phineus, who tells his sad tale (178-239)—Zetes and Calais promise to succour him (240-261)—Pursuit of the harpies by the sons of Boreas (262-300)—Prophecies of Phineus (301-425)—Return of the sons of Boreas (426-447)—Story of Paraebius (448-499)—Legend of Aristaeus and the Etesian winds (500-527)—Athene guides the Argo safely through the Symplegades (528-618)—Jason is downcast: his comrades strengthen him (619-647)—Apollo appears at the Thynian isle: rites in honour of him (648-719)—They come to the land of the Mariandyni (720-751)—Lycus, the king, welcomes them, and sends his son with them (752-814)—Fate of Idmon: funeral rites (815-850)—Death of Tiphys: Ancaeus chosen in his place: voyage resumed (851-910)—Apparition of Sthenelus: his shade appeased: they journey on (911-945)—The land of the Amazons: the land of the Chalybes (946-1008)—Strange customs of the Tibareni and Mossynoeci (1009-1029)—They reach the isle of Ares and are attacked by birds (1030-1089)—The sons of Phrixus are shipwrecked on the isle (1090-1133)—Jason receives them kindly: they tell the dangers which will beset him, and promise their aid against Aeetes (1134-1225)—Arrival at Colchis (1226-1283).

Ἔνθα δ' ἔσαν σταθμοὶ τε βοῶν αὐλὶς τ' Ἀλνύκοιο,
Βεβρύκων βασιλῆος ἀγῆνορος, ὃν ποτε νύμφη
τίκτε Ποσειδάωνι Γενεθλίῳ εὐνηθείσα
Βιθυνὺς Μελίη, ὑπεροπληέστατον ἀνδρῶν.

1. αὐλεις G.

1. Cf. Val. Fl. 4. 99, Proxima Bebrycii panduntur litora regni, Pingue solum et duris regio non invida tauris. Rex Amycus, etc.

2. Βεβρύκων: Strabo (464, 18) says that the Bebryces were of Thracian descent, and that their first settlement in Asia was in Mysia. Pliny (*N.H.* 5. 30) mentions, on the authority of Eratosthenes, that the Bebryces were one of the peoples in Asia who had utterly perished.

3. Γενεθλίῳ: 'the god of generation'; διὰ τὸ δεσπόζειν τοῦ ὕγρου καὶ πάσης τροφῆς, καὶ γενέσεως αἵτιον εἶναι, καθὼς τὸ ὕδωρ πάντων γεννητικόν. Schol. This is the doctrine of Thales, the earliest Greek philosopher; cf. Ritter and Preller, *Hist.*

Phil. Gr. p. 6. Others explain 'god of the race,' like Ζεὺς γενέθλιος in Pind. *O.* 8. 16. Cf. Farnell, *Cults* iv 9.

4. Βιθυνὺς Μελίη: ἄδηλον ποῖόν ἐστι τὸ κύριον (i.e. which is the proper name). Schol. Three interpretations have been given: (1) a Bithynian nymph whose name was Melia, (2) a nymph of the class called Meliae (cf. Hes. *Th.* 187) whose name was Bithynis, (3) a Bithynian nymph of the class called Meliae (whose proper name is not given). Of these the first seems the best. Melia, daughter of Oceanus, was mother of Amycus by Poseidon, cf. Hyg. *Fab.* 17, Amycus Neptuni et Melies filius: Serv. ad *Aen.* 5. 373. ὑπεροπληέστατον: formed as if

ὅς τ' ἐπὶ καὶ ξείνοισιν ἀεικέα θεσμὸν ἔθηκεν, 5
 μήτιν' ἀποστείχειν, πρὶν πειρήσασθαι ἐοῖο
 πυγμαχίης· πολέας δὲ περικτιόνων ἐδάϊξεν.
 καὶ δὲ τότε προτὶ νῆα κιών, χρεῖώ μιν ἐρέσθαι
 ναυτιλίας, οἳ τ' εἶεν, ὑπερβασίησιν ἄτισσεν,
 τοῖον δ' ἐν πάντεσσι παρασχεδὸν ἔκφατο μῦθον· 10
 "Κέκλυθ', ἀλίπλαγκτοι, τάπερ ἴδμεναι ὕμμι' ἔοικεν.
 οὔτινα θεσμίον ἔστιν ἀφορμηθέντα νέεσθαι
 ἀνδρῶν ὀθνείων, ὅς κεν Βέβρυξι πελάσση.
 πρὶν χεῖρεσσιν ἐμῇσιν εἰς ἀνὰ χεῖρας αἵραι.
 τῷ καὶ μοι τὸν ἄριστον ἀποκριδὸν οἶον ὁμίλου 15
 πυγμαχίῃ στήσασθε καταυτόθι δηρινθῆναι.
 εἰ δ' ἂν ἀπηλεγέοντες ἐμὰς πατέοιτε θέμιττας,
 ἦ κέν τις στυγερώς κρατερὴ ἐπιέψετ' ἀνάγκη."
 Ἡ γὰρ μέγα φρονέων· τοὺς δ' ἄγριος εἰσαΐοντας

7. πυγμαχίῃ Brunck.

8. μὲν Pariss. duo, Vind., schol.

from a positive ὑπεροπλήεις (= ὑπέροπλος, 110); cf. ποδωκηέστατον, 1. 180: ἀνιηρέ-
 στεον. *Od.* 2. 190: ἀφνειέστατος, *Antimach. fr.* 73. Ap. uses ὀπλόστατον (4. 71)
 and πανοπλοτάτην (3. 244).

5. θεσμόν: Val. Fl. 4. 210, Hic mihi
 lex caestus adversaque tollere contra
 Bracchia, sic ingens Asiae plaga quique
 per Arcion Dexter et in laevius pontus
 iacet haec mea visit Hospitia: hoc functi
 remeant certamine reges.

6. ἐοῖο: = ἐαυτοῦ, v.n. 1. 362.

8. χρεῖώ κ.τ.λ.: 'he scorned in his
 o'erweening pride to ask them the
 purpose of their sailing and who they
 were.' ἄτισσε = οὐκ ἤξιώσε. This
 passage is usually mistranslated, e.g.
 de M., "il vint vers le navire s'enquérir
 de ce qui avait rendu l'expédition
 nécessaire, demander aux héros qui ils
 étaient; il les traita avec un souverain
 mépris, etc." μιν: = αὐτοῦς, cf. 4. 1209.
 Ap. probably followed Zenod. who
 defended μιν as a plural (v. schol. *Il.*
 10. 127). There is no certain instance
 in Hom.; v. M. and R. on *Od.* 10. 212.

10. παρασχεδόν: v.n. 1. 354.

14. ἀνὰ . . . αἵραι: cf. Theocr. 22. 65,
 εἰς ἐνὶ χεῖρας αἵρον ἐναγνίος ἀνδρὶ
 καταστὰς.

15. ἀποκριδόν . . . στήσασθε: 'choose
 out and set before me.' L. and S. take
 ὁμίλου with ἀποκριδόν, but it depends
 on οἶον, cf. 1. 1240, *Il.* 11. 74, οἴη . . . θεῶν.

16. καταυτόθι: 'here on the spot,' an
 adv. peculiar to Ap., cf. 3. 648, 4. 916,
 1409. Rutherford (*New Phryg.* p. 121)
 attacks our poet for not recognizing that
 in *Il.* 10. 273, λιπέτην δὲ κατ' αὐτόθι
 πάντας ἀρίστους, κατὰ belongs to λιπέτην,
 but, as Oswald points out, there are cases
 in Ap. in which κατὰ is in tmesis with the
 verb though standing immediately before
 αὐτόθι, e.g. 1. 1350 (?), 2. 892, 3. 889, and
 Hom. has παραυτόθι (or παρ' αὐτόθι) in
Il. 23. 147 where there is no question of
 tmesis.

17. ἀπηλεγέοντες: this verb is ἄπ. λεγ.,
 cf. ἀπηλεγέως. πατέοιτε: cf. *Il.* 4. 157,
 κατὰ δ' ὄρκια πιστὰ πάτησαν.

18. ἐπιέψεται: for ἐφέψεται, on the
 mistaken analogy of ἐπιέννυμι, where
 the digamma prevents ἐπι becoming ἐφ;
 v.n. 1. 691.

19. Cf. Val. Fl. 4. 222, Talia dicta
 dabat, cum protinus asper Iason Et
 simul Aeacidae simul et Calydonis alumni
 Nelidaeque Idasque prior quae maxima
 surgunt Nomina; sed nudo steterat iam
 pectore Pollux.

- εἶλε χόλος· περὶ δ' αὖ Πολυδεύκεα τύψεν ὁμοκλή. 20
 αἶψα δ' ἑὼν ἐτάρων πρόμος ἴστατο, φώνησέν τε·
 “Ἴσχεο νῦν, μηδ' ἄμμι κακὴν, ὅτις εὐχεται εἶναι,
 φαῖνε βίην· θεσμοῖς γὰρ ὑπέϊξομεν, ὥς ἀγορεύεις.
 αὐτὸς ἐκὼν ἤδη τοι ὑπίσχομαι ἀντιάσθαι.”
 ὣς φάτ' ἀπηλεγέως· ὁ δ' ἐσέδρακεν ὄμμαθ' ἐλίξας, 25
 ὥστε λέων ὑπ' ἄκοντι τετυμμένος, ὃν τ' ἐν ὄρεσσι
 ἀνέρες ἀμφιπένονται· ὁ δ' ἰλλόμενός περ ὁμίλῳ
 τῶν μὲν ἔτ' οὐκ ἀλέγει, ἐπὶ δ' ὅσσεται οἰόθεν οἶον
 ἄνδρα τόν, ὃς μιν ἔτυψε παροίτατος, οὐδ' ἐδάμασσε.
 ἔνθ' ἀπὸ Τυνδαρίδης μὲν εὐστιπτον θέτο φάρος 30
 λεπταλέον, τό ρά οἱ τις ἐὼν ξεινήιον εἶναι
 ὥπασε Λημνιάδων· ὁ δ' ἐρεμνὴν δίπτυχα λώπην
 αὐτῇσιν περόνησι καλαύροπά τε τρηχεῖαν
 κάββαλε, τὴν φορέεσκεν, ὀριτρεφέος κοτίνιοι.
 αὐτίκα δ' ἐγγύθι χῶρον ἐαδότα παπτήναντες 35
 ἴζον ἐοὺς δίχα πάντας ἐνὶ ψαμάθοισιν ἐταίρους,
 οὐδέμας, οὐδὲ φυὴν ἐναλίγκιοι εἰσοράασθαι.

23. οἷς Arnaldus.

24. ὑπόσχομαι Paris. unus, ed. Flor., Stephanus.

28. οἶον Struve; οἶος codd.

30. ἀπὸ Merkel: αὐ codd. εὐστιπτον Naber.

31. λεπτόμιτον Paris., Brunck.

20. περί: v.n. i. 138. τύψεν: cf. *Il.* 19. 125, ἄχος ὀξὺ κατὰ φρένα τύψε. ὁμοκλή: = ἀπειλή.

24. ὑπίσχομαι: = ὑπισχνέομαι. In the ordinary sense of ὑπέχειν Ar. uses uncontracted forms, e.g. ὑποίσχεται (*Od.* 9. 169) on the analogy of κατὰίσχεται (*Od.* 9. 122).

25. ἀπηλεγέως: 'unflinchingly'; v.n. i. 785. Theocritus has given us a most graceful and vivid picture of the contest which ensues in his Hymn to the Dioscuri (*Idyll* 22).

27. ἰλλόμενος: 'pressed closely by,' Hom. ἐελέμενος, cf. *Il.* 129, 329.

28. ἐπὶ δ' ὅσσεται: v.n. i. 895. The Schol. says: καὶ Ἀριστοτέλης δὲ φησι τοῦτο ποιεῖν τὸν λέοντα—the passage referred to being apparently *Hist. Animal.* 9. 44, where a characteristic of the lion is said to be τὸν βαλόντα τηρήσαντα ἵεσθαι ἐπὶ τοῦτον.

30. εὐστιπτον: 'of close texture'; εὐστρεπτον, εὐπίλητον· παρὰ τὸ στρίβω,

ὕθεν καὶ στιβάς καὶ στιβεῖς οἱ κναφεῖς. Schol. The word is only found here. Many editors prefer the explanation 'well-furled' (based on στιβεῖς = κναφεῖς. Schol.), as avoiding an apparent inconsistency with λεπταλέον; but, surely, a robe may be of close texture even though it is finely woven.

31. λεπταλέον: cf. 4. 169; λεπτός is the Homeric epithet.

ξεινήιον: for the gifts of the Lemnian women v. i. 846.

32. δίπτυχα λώπην: = δίπλακα, v.n. i. 326.

33. αὐτῇσιν περόνησι: v.n. i. 502. καλαύροπα: 'a herdsman's staff,' Curtius connects the word with κάλ-ως 'a string' and *Frépω, Frίπτω, werf-en*, 'to hurl,' a loop of string being used to hurl the staff; v. schol. *Il.* 23. 845.

34. κοτίνιοι: the wood of the oleaster was of extreme hardness (cf. 843); the club of Heracles was made of it, Theocr. 25. 208 sqq.

ἀλλ' ὁ μὲν ἦ ὀλοοῖο Τυφώεος, ἥε καὶ αὐτῆς
 Γαίης εἶναι ἕκτο πέλωρ τέκος, οἷα πάροιθεν
 χωομένη Διὶ τίκτεν· ὁ δ' οὐρανίῳ ἀτάλαντος 40
 ἀστέρι Τυνδαρίδης, οὐπὲρ κάλλισται ἔασιν
 ἔσπερίην διὰ νύκτα φαεινομένου ἀμαρυγαί.
 τοῖος ἦν Διὸς υἱός, ἔτι χυοάοντας ἰούλους
 ἀντέλλων, ἔτι φαιδρὸς ἐν ὄμμασιν. ἀλλὰ οἱ ἀλκῇ
 καὶ μένος ἥύτε θηρὸς ἀέζετο· πῆλε δὲ χεῖρας 45
 πειράζων, εἴθ' ὥς πρὶν ἐντρόχαλοι φορέονται,
 μῆδ' ἄμυδις καμάτῳ τε καὶ εἰρεσίῃ βαρύθοιεν
 οὐ μὰν αὐτ' Ἄμυκος πειρήσατο· σίγα δ' ἄπωθεν
 ἔστηώς εἰς αὐτὸν ἔχ' ὄμματα, καὶ οἱ ὀρέχθει
 θυμὸς ἐελδομένῳ στηθέων ἐξ αἶμα κεδάσσαι. 50
 τοῖσι δὲ μεσσηγὺς θεράπων Ἀμύκοιο Λυκωρεὺς
 θῆκε πάροιθε ποδῶν δοιοὺς ἐκάτερθεν ἱμάντας

39. Cf. Milton, "As whom the fables name of monstrous size, Titanian or Earth-born, that warred on Jove" (*P.L.* I 198).

40. **χωομένη Διί**: ἐπεὶ λέγεται ἡ Γῆ κατὰ ὀργήν, ὅτε τοὺς Τιτῶνας κατεταρτάρωσεν ὁ Ζεὺς, γεννήσαι τοὺς Γίγαντας. Schol.; cf. *Aen.* 4. 178, Illam Terra parens, ira irritata deorum, Extremam, ut perhibent, Coeo Enceladoque sororem Progenuit.

41. **ἀστέρι**: cf. Val. Fl. 4. 190, sidereo Pollux interritus ore.

42. **ἐσπερίην διὰ νύκτα**: 'through the darkness at eventide.'

ἀμαρυγαί: 'twinklings,' cf. h. Hom. *Mer.* 43, ἀπ' ὀφθαλμῶν ἀμαρυγαί. Homer uses *μαρμαρυγαί* (*Od.* 8. 265). We find *ἀμάρυγα* (3. 288), and *ἀμαρύσσω* (4. 178). The root *μαρ* is seen also in *μαρμαίρω*, *μαρμαίρον*.

43. **χυοάοντας ἰούλους**: v.n. I. 672; cf. Val. Fl. 4. 233, Vixdum etiam primae spargentem signa iuventae.

45. **πῆλε κ.τ.λ.**: cf. *Aen.* 5. 376, alternatim iactat Bracchia protendens, et verberat ictibus auras. See also 3. 1350.

46. **ἐντρόχαλοι**: v.n. I. 845.

48. **οὐ μὰν . . . πειρήσατο**: οὐ μὲν ὁ Ἄμυκος διεπείρασεν ἑαυτοῦ. καὶ διὰ τούτων δὲ δηλοῖ τὸ ὑπερήφανον αὐτοῦ. Schol.

σίγα . . . ἔχ' ὄμματα: cf. *Aen.* 4. 363, totumque pererrat Luminibus tacitis.

49. **ὀρέχθει**: 'bounded.' ὀρεχθέω is

found once in Homer, *Il.* 23. 30, βόες . . . ὀρέχθουν ἀμφὶ σιδήρῳ. Whatever may be its meaning there (v. Leaf), Ap. uses it in the sense of stretching towards, striving after, yearning; v.n. I. 275. ὀρέγομαι is used in a similar way 878 *infr.* Curtius says ὀ-ρεχ-θε-ω is related to ὀ-ρεγ-, 'to stretch,' as γη-θε-ω to γαF. Theocritus (11. 43) uses it of the sea rolling in to the beach, θάλασσαν ἔα ποτὶ χέρσιν ὀρεχθῆν. With our passage Brunch compares *Aen.* 5. 137, exultantiaque haurit Corda pavor pulsans, laudumque adrecta cupido.

50. **στηθέων**: sc. Πολυδεύκεος. **αἶμα κεδάσσαι**: cf. *Il.* 7. 330, τῶν νῦν αἶμα . . . ἐσκέδασ' ὀξὺς Ἄρης.

52. **ἱμάντας**: the primitive boxing-gloves consisted of thongs of oxhide twisted round the hand, cf. *Il.* 23. 684, δῶκεν ἱμάντας ἐντυμήτους βοὺς ἀγραύλοιο: Theocr. 22. 80, σπείρῃσιν ἐκαρτύναντο βοείαις Χεῖρας καὶ περὶ γυῖα μακρά σφ' εὔλιξαν ἱμάντας. We may assume that Ap. is using ἱμάντας here in the Homeric sense, though the Schol. says, ἱμάντας: τοὺς καλουμένους μύρμηκας. The μύρμηκες, like the *caestus*, were terrible weapons weighted with metal and studded with nails; cf. *Anth. P.* 11. 78: *Aen.* 5. 405, ingentia septem Terga boum plumbo insuto ferroque rigebant. For illustrations of ancient boxing-gloves, see Gardiner, *Greek Athletic Sports and Festivals*, c. xix.

ὤμους, ἀζαλέους, περὶ δ' οἷγ' ἔσαν ἔσκληῶτες.

αὐτὰρ ὁ τόνγ' ἐπέεσσιν ὑπερφιάλοισι μετηύδα·

“Τῶνδέ τοι ὄν κ' ἐθέλησθα, πάλου ἄτερ ἐγγυαλίζω 55

αὐτὸς ἐκών, ἵνα μή μοι ἀτέμβηαι μετόπισθεν.

ἀλλὰ βάλεν περὶ χειρί· δαεὶς δέ κεν ἄλλῳ ἐνίσποις,

ὅσσον ἐγὼ ῥίνους τε βοῶν περίειμι ταμέσθαι

ἀζαλέας, ἀνδρῶν τε παρηγίδας αἵματι φύρσαι.”

ᾧς ἔφατ'· αὐτὰρ ὃγ' οὔτι παραβλήδην ἐρίδηνεν. 60

ἦκα δὲ μειδήσας, οἷ οἱ παρὰ ποσσὶν ἔκειντο,

τοὺς ἔλεν ἀπροφάτως· τοῦ δ' ἀντίος ἤλυθε Κάστωρ

ἡδὲ Βιαντιάδης Ταλαὸς μέγας· ὦκα δ' ἱμάντας

ἀμφέδεον, μάλα πολλὰ παρηγορέοντες ἐς ἀλκὴν.

τῷ δ' αὖτ' Ἀρητὸς τε καὶ Ὀρνυτος, οὐδέ τι ἦδειν 65

νῆπιοι ὕστατα κείνα κακῇ δήσαντες ἐν αἴσῃ.

Οἱ δ' ἐπεὶ οὖν ἱμάσι διασταδὸν ἡρτύναντο,

αὐτίκ' ἀνασχόμενοι ῥεθέων προπάροιθε βαρείας

54. προσηύδα Hermann.

55. ἐθέλοισθα G.

58. περίειμι Köchly; περί τ' εἰμι codd.; περί γ' εἰμι O. Schneider.

61. οἶοι G.

67. οὖν ἐν ἱμαῖσι vulg.

53. περὶ: v.n. I. 138. Gardiner (p. 430) explains 'with hard ridges around them.'

ἔσκληῶτες: Ap. forms this on the analogy of τεττηῶτες, ἔστηῶτες; cf. ἔσκληῃκει, 201.

54. ὑπερφιάλοισι: v.n. I. 1334.

55. ἐθέλησθα: Curtius (*G.V.* i 55) shows that in these subjunctive forms, which are common in Hom., the ι has crept in by mistake.

πάλου ἄτερ: cf. I. 400; Val. Fl. 4. 251, Nec pete sortis opem, sed quos potes indue caestus.

56. ἀτέμβηαι: this use of ἀτέμβομαι = μέφομαι is peculiar to Ap., cf. 3. 99. In Hom. ἀτέμβω means 'to ill-treat,' ἀτέμβομαι 'to be reft of.'

57. βάλεν: the only instance in the poem of this contraction in the imperative middle.

59. φύρσαι: cf. *Od.* 18. 21, στῆθος καὶ χεῖλεα φύρσω Αἴματος.

60. παραβλήδην: v.n. I. 835.

61. ἦκα μειδήσας: 'softly smiling,' cf. Hes. *Th.* 547, ἦκ' ἐπιμειδήσας.

62. ἀπροφάτως: 'without parley': ἀδιστακτῶς, ἀδιακρίτῶς, μηδὲν πρὸς τὴν

ἀναίρεσιν προφασισάμενος. Schol.; cf. 4. 1005. For the ordinary meaning v.n. I. 1201.

64. ἀμφέδεον: ἀμφιδέω (= περιδέω) is a new compound; so too ἀμφιθρόσκω, -παλύνω, -μάρπτω are first found in Ap.

65. ἦδειν: like ἡείδειν (4. 1700) this is 3 pl.; so too ἡρήρειν (4. 947).

Curtius (*G.V.* ii 239) says, "The form in -ειν for the 3 pl., three times used by Ap. Rhod., is very peculiar. The learned Alexandrine gets into fine trouble for it with the Dutch critic (Cobet, *Nov. Lect.* p. 467): 'Apollonius ipse turpiter impigit. Quid eo homine facias qui ἦδειν dixit pro sciebant?'! Certainly Ap. sometimes indulged in strange freaks, and perhaps this 3 pl. in -ειν was only an erroneous imitation of Homeric forms like βάν, ἔφαν, μίγεν, which even at the present day many regard as abbreviated from those in -σαν."

66. Cf. Val. Fl. 4. 252, Dixit et urgentis per sera piacula fati Nescius extremum hoc armis innectere palmas Dat famulis.

68. ῥεθέων: = προσώπων; cf. Soph. *Ant.*

χεῖρας, ἐπ' ἀλλήλοισι μένος φέρον ἀντιόωντες.
 ἔνθα δὲ Βεβρύκων μὲν ἄναξ, ἃ τε κῦμα θαλάσσης 70
 τρηχὺ θοὴν ἐπὶ νῆα κορύσσεται, ἣ δ' ὑπὸ τυτθὸν
 ἰδρεῖη πυκνοῖο κυβερνητῆρος ἀλύσκει,
 ἱεμένου φορέεσθαι ἔσω τοίχοιο κλύδωνος,
 ὥς ὅγε Τυνδαρίδην φοβέων ἔπετ', οὐδέ μιν εἶα
 δηθύνειν. ὁ δ' ἄρ' αἰὲν ἀνούτατος ἦν διὰ μῆτιν 75
 αἰσσοντ' ἀλέειν· ἀπηνέα δ' αἴψα νοήσας
 πυγμαχίην, ἧ κάρτος ἀάατος, ἧ τε χερείων,
 στῇ ῥ' ἄμοτον καὶ χερσὶν ἐναντία χεῖρας ἔμιξεν.
 ὥς δ' ὅτε νῆα δοῦρα θοοῖς ἀντίξοα γόμοις
 ἀνέρες ὕλουργοὶ ἐπιβλήδην ἐλάοντες 80
 θείνωσι σφύρησιν, ἐπ' ἄλλῳ δ' ἄλλος ἄηται
 δοῦπος ἄδην· ὥς τοῖσι παρήιά τ' ἀμφοτέρωθεν
 καὶ γένυες κτύπεον· βρυχή δ' ὑπετέλλετ' ὁδόντων

69. πνέον Wakefield.

71. θοῇ ἐπὶ νηὶ Pariss., Brunck.

76. αἰσσοντ' Pierson: αἰσσων codd.

77. ἦ . . . ἦ Merkel.

78. στῇ G: τῇ vulg.

529, Eur. *H.F.* 1203. In Hom. *ῥέθρα* means 'the limbs,' e.g. *Il.* 16. 856, *ψυχὴ δ' ἐκ ῥεθέων πταμένη*. According to Eustathius the use of *ῥέθος* for *πρόσωπον* was an Aeolic peculiarity.

70 seq. For the simile cf. Val. Fl. 4. 268, *spumanti qualis in alto Pliade capta ratis, trepidi quam sola magistri Cura tenet, rapidum ventis certantibus aequor Intemerata secat*: Pollux sic *providus ictus Servat et Oebalia dubium caput eripit arte*.

71. κορύσσεται: v.n. f. 1028.

73. ἱεμένου . . . κλύδωνος: 'as the wave strives eagerly to rush within the sides of the ship.' For this use of *τοίχος* v. Tyrrell on Eur. *Tro.* 116.

76. ἀπηνέα κ.τ.λ.: 'and quickly he observed his rude boxing to see in what points his might was resistless, and in what points he was his inferior.'

77. ἀάατος: for the quantity cf. *Od.* 21. 91; the penult. is long in *Il.* 14. 271.

78. ἄμοτον: 'unwaveringly'; v.n. 1. 513.

79. 'As when shipwrights, putting together in rows by means of sharp treenails the opposing timbers, smite

with their hammers, etc.' ἄντίξοα: usually explained of the *δοῦράτα* 'resisting' the *γόμοι*, but cf. Heraclitus' paradox *τὸ ἀντίξουν συμφέρον* referring primarily to pieces of wood supporting each other by leaning in opposite directions, the stability of the structure being due to opposite strains; v. Burnet on Arist. *E.* 8. 1. 6. In *Od.* 5. 248 Odysseus hammers together his *σχεδίη* by means of *γόμοι* and *ἄρμονιαί* (*γόμοισιν δ' ἄρα τήν γε καὶ ἄρμονήσιν ἄρασεν*).

80. ὕλουργοί: a new and wrong formation = ὕλουργοί. ἐπιβλήδην ἐλάοντες: 'laying in rows'; cf. *Od.* 14. 11, *σταυροὺς ἔλασσε* 'he ran a row of stakes.' ἐπιβλήδην is ἄπ. λεγ. L. and S. explain it *laying on, urgently*.

81. ἐπ' ἄλλῳ κ.τ.λ.: 'the sound of blow after blow echoes unceasingly.'

ἄηται: ἐξηχεῖται, ἀκούεται. Schol.; it properly means 'is tossed or wafted by the wind' (cf. *Od.* 6. 131). The verb is used metaphorically in *Il.* 21. 386, *δίχα θυμὸς ἄητο* 'tossed to and fro'; cf. Ap. 3. 688, *θυμὸς ἄηται*. See also on 3. 288.

83. βρυχή . . . ὁδόντων: 'a rattling of teeth' from the blows on the jaws; cf.

ἄσπετος, οὐδ' ἔλληξαν ἐπισταδὸν οὐτάζοντες,
 ἔστε περ οὐλοδὸν ἄσθμα καὶ ἀμφοτέρους ἐδάμασσαν. 85
 στάντε δὲ βαῖον ἄπωθεν ἀπωμόρξαντο μετώπων
 ἰδρῶ ἄλιν, καματηρὸν αὐτμένα φυσιώοντε.
 ἄψ δ' αὖτις συνόρουσαν ἐναντίοι, ἥντε ταύρω
 φορβάδος ἀμφὶ βοὸς κεκοτηότε δηριάασθον.
 ἔνθα δ' ἔπειτ' Ἀμυκος μὲν ἐπ' ἀκροτάτοισιν ἀερθεῖς, 90
 βουτύπος οἶα, πόδεσσι τανύσσατο, καὶ δὲ βαρεῖαν
 χεῖρ' ἐπὶ οἱ πελέμιξεν· ὁ δ' αἶξαντος ὑπέστη,
 κρᾶτα παρακλίνας, ὦμω δ' ἀνεδέξατο πῆχυν
 τυτθόν· ὁ δ' ἄγχ' αὐτοῖο παρέκ γόνυ γουνὸς ἀμείβων

86. μετώπων Wellauer: μετώπω codd.

87. φυσιώοντες Pariss., Brunck.

92. ὑπέκδῳ Matthiae.

94. τυτθὸν δ' ἄγχ' Köchly, qui post πῆχυν interpunxit.

Theocr. 22. 126, πυκνοὶ δ' ἀράβησαν ἰδόντες. L. and S. wrongly explain it 'a gnashing of teeth.'

84. ἐπισταδόν: 'standing up to each other'; v.n. 1. 293.

86. Cf. Val. Fl. 4. 279, respirant ambo paulumque reponunt Bracchia. Theocritus mentions no such cessation.

87. φυσιώοντε: see on 431.

88. συνόρουσαν: Val. Fl. 4. 282, Vix steterant, et iam ecce ruunt inflictaque late Terga sonant. ἥντε ταύρω: cf. Ov. Met. 9. 42, Digredimur paulum: rursusque ad bella coimus. . . . Non aliter fortes vidi concurrere tauros, Cum pretium pugnae, toto nitidissima saltu, Expetitur coniux. Virg. also adopts this simile, Aen. 12. 715.

89. φορβάδος: 'in the pasture'; cf. Eur. Bacch. 165, πῶλος ὕπως ἅμα ματέρι φορβάδι. φορβάς is an adj. also in 2. 1024; it is a subst. in 3. 276, 4. 1449.

90. ἐπ' ἀκροτάτοισιν ἀερθεῖς: cf. Aen. 5. 426, constitit in digitos arrectus uterque. For this 'rising on tip-toe,' foreign to the ancient science of boxing, see Gardiner, *op. cit.* p. 431.

91. βουτύπος οἶα: cf. Ov. Met. 12. 248, Elatunque alte, veluti qui candida tauri Rumpere sacrificia molitur colla securi Illisit fronti Lapithae. For βουτύπος cf. 4. 468. καὶ . . . πελέμιξεν: 'aimed a swinging downward blow at him.' The compound is ἄ. λεγ.

92. ὑπέστη: i.e. he swerved aside to

avoid his onset; cf. Theocr. 22. 123, ἀλλ' ὅγ' ὑπεξανέχεν.

93. ὦμω ἀνεδέξατο: 'received on the shoulder the sweep of his elbow'; i.e. Amycus aimed at his head, but when he swerved aside the onward sweep of Amycus' under-arm just (τυτθόν) grazed his shoulder. de M. mistranslates, 'il garantit son épaule en élevant le coude.'

94. ὁ δ' ἄγχ' κ.τ.λ.: 'Polydeuces, close beside him, getting his knee past the knee of Amycus, with a swift lunge smote him over the ear.' For παρέκ . . . ἀμείβων cf. 1. 581, παρεξήμειβον 'they passed by.' In Il. 11. 547, ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων, the meaning is 'retreating slowly,' *pedetentim*, *lit.* 'changing one knee for the other,' and de M. tries to keep the Homeric sense here, 'faisant quelques pas vers Amycos, sans se hâter, il le frappa, etc.' This seems impossible as the whole thing was over in a moment: 'Polydeuces slips aside, and before his opponent has time to recover his balance or his guard, steps past him and deals him a swinging blow above the ear, which not only knocks him out but kills him' (Gardiner). There is a very similar passage, Quint. Smyrn. 4. 345, Αἴψα δ' ἄρ' ἀλλήλοισι καταντία χεῖρας ἄειραν Ταρφέα παπταίνοντες ἐπ' ἀκροτάτοις δὲ πόδεσσι Βοῖοντες κατὰ βαῖον ἐν γόνυ γουνὸς ἄμειβον Ἀλλήλων ἐπὶ δρῶν ἀλευόμενοι μέγα κῆρυς. This use of κατὰ βαῖον led Köchly to

κόψε μεταίγδην ὑπὲρ οὔατος, ὅστέα δ' εἶσω
ῥῆξεν· ὁ δ' ἀμφ' ὀδύνῃ γνύξ ἤριπεν· οἱ δ' ἰάχησαν
ἥρωες Μινύαι· τοῦ δ' ἀθρόους ἔκχυτο θυμός.

95

Οὐδ' ἄρα Βέβρυκες ἄνδρες ἀφείδησαν βασιλῆος·
ἀλλ' ἄμυδις κορύνας ἀζηχέας ἡδὲ σιγύννους
ἰθὺς ἀνασχόμενοι Πολυδεύκεος ἀντιάσσκον.

100

τοῦ δὲ πάρος κολεῶν εὐήκεα φάσγαν' ἑταῖροι
ἔσταν ἐρυσσάμενοι. πρῶτός γε μὲν ἀνέρα Κάστωρ
ἤλασ' ἐπεσσύμενον κεφαλῆς ὑπὲρ· ἡ δ' ἐκάτερθεν
ἔνθα καὶ ἐνθ' ὥμοισιν ἐπ' ἀμφοτέροις ἐκεάσθη.

αὐτὸς δ' Ἴτυμονῆα πελώριον ἡδὲ Μίμαντα,
τὸν μὲν ὑπὸ στέρνοιο θοῶ ποδὶ λαξ ἐπορούσας
πληξε, καὶ ἐν κονίησι βάλεν· τοῦ δ' ἄσσον ἰόντος
δεξιτερῇ σκαιῆς ὑπὲρ ὀφρύος ἤλασε χειρί,
δρύνει δέ οἱ βλέφαρον, γυμνὴ δ' ὑπελείπετ' ὀπωπῇ.

105

96. ἀμφ' Stephanus: ἄμ' codd.

98. ἀκήδησαν Choeroboscus.

102. Μελάνορα Ruhnken: Μεγάνορα Brunck.

alter our text by punctuating after πῆχυν, and he is followed by Merkel.

95. μεταίγδην: *lit.* 'darting at,' ἄπ. λεγ.; cf. καταίγδην, I. 64.

96. ἀμφ' ὀδύνῃ: *prae dolore*, cf. Archil. frag. 9 (Bergk), οἰδαλέους δ' ἀμφ' ὀδύνῃς ἔχουεν πνεύμονας.

97. The Schol. tells us that according to Pisander and Epicharmus Amycus was not slain but thrown into chains. Theocritus (22. 131) says that Polydeuces spared his life, having exacted an oath that he would never again do violence to strangers. Val. Fl. follows our author, differing from him only in saying that the Bebryces fled immediately their king was slain (4. 315), Bebrycas extemplo spargit fuga; nullus adempti Regis amor; montem celeres silvamque capessunt.

98. ἀφείδησαν: Seaton (*Class. Rev.* xv p. 29) admirably defends this use of ἀφείδειν = ἀμελεῖν. The reading ἀκήδησαν was adopted by Merkel on the authority of Choeroboscus, and is approved by Bonitz and Jebb. In Soph. *Ant.* 414, εἴ τις τοῦδ' ἀφειδήσῃ πόνον, Jebb reads ἀκήδησῃ, though, as Seaton points out, ἀφειδήσῃ is defended by the use of ἀφειδής in Thuc. 4. 26, τοῖς δὲ ἀφειδῆς ὁ κατάπλους καθεστήκει, 'the landing was made recklessly.' ἀφείδειν = ἀμελεῖν is found again in 2. 869 and 3. 930, while

the adj. is used in an active sense in 4. 1252, ἀφειδέες . . . δέιματος. For the varying quantity of the penult. of Βέβρυκες v. App. II (k).

99. κορύνας: Ap. keeps the Homeric quantity; Eur. and Theocr. lengthen the penult. ἀζηχέας: 'hard,' 'seasoned' = ἀζαλέος (115). This meaning is recognized in *Et. Mag.* σκληρόν· ἀπὸ τῆς ἀζης, and in schol. B. II. 15. 25. In Hom. ἀζηχῆς has two meanings: (1) 'very piercing' of sound (ἀ-διηχῆς), (2) 'incessant' (ἀ-διεχῆς).

σιγύννους: ἀκόντια ὀλοσίδηρα. Schol.; cf. Hdt. 5. 9, σιγύννας καλέουσι Κύπριοι τὰ δόρατα: Arist. *Poet.* 21. 3, τὸ σίγυνον Κυπρίοι μὲν κύριον, ἡμῖν δὲ γλῶττα. For varieties of spelling v. L. and S. See also on 4. 320.

101. κολεῶν . . . ἐρυσσάμενοι: cf. Soph. *Aj.* 730, κολεῶν ἐρυσσὰ διεπαιρώθη ξίφη.

104. Cf. *Aen.* 9. 754, atque illi partibus aequis Huc caput atque illuc humero ex utroque pendit.

105. αὐτός: Polydeuces.

106. ποδὶ λαξ: for the pleonasm cf. Theogn. 815, βοῦς μοι ἐπὶ γλῶσση κρατερῶ ποδὶ λαξ ἐπιβαίνων.

109. δρύνει: cf. *Il.* 16. 324, βραχίονα δουρὸς ἀκακὴ Δρύψ' ἀπὸ μνάνων.

ὀπωπῇ: 'eyeball,' as in 445; ὀπωπαί 'eyes' in 3. 1023, 4. 1670.

- ᾽Ωρείδης δ' Ἀμύκοιο βίην ὑπέροπλος ὀπάων
 οὔτα Βιαντιάδαο κατὰ λαπάρην Ταλαοῖο,
 ἀλλὰ μιν οὐ κατέπεφνευ, ὅσον δ' ἐπὶ δέρματι μοῦνον
 νηδυῖων ἄψαυστος ὑπὸ ζώνην θόρε χαλκός.
 αὐτως δ' Ἀρητος μενεδήιον Εὐρύτου νῆα
 Ἴφιτον ἀζαλή κορυῖνῃ στυφέλιξεν ἐλάσσας,
 οὐπω κηρὶ κακῇ πεπρωμένον· ἦ τάχ' ἔμελλεν
 αὐτὸς δηώσεσθαι ὑπὸ ξίφεϊ Κλυτίοιο.
 καὶ τότε ἄρ' Ἀγκαῖος Λυκοόργοιο θρασὺς υἱὸς
 αἶψα μάλ' ἀντεταγὼν πέλεκυν μέγαν ἡδὲ κελαινὸν
 ἄρκτου προσχόμενος σκαιῇ δέρος ἔνθορε μέσσω
 ἔμμεμαῶς Βέβρυξιν· ὁμοῦ δέ οἱ ἐσσεύοντο
 Λιακίδαι, σὺν δέ σφιν ἀρήιος ὤρνυτ' Ἰήσων.
 ὥς δ' ὅτ' ἐνὶ σταθμοῖσιν ἀπείρονα μῆλ' ἐφόβησαν
 ἡματι χειμερίῳ πολιοὶ λύκοι ὀρμηθέντες
 λάθρῃ ἐυρρίνων τε κυνῶν αὐτῶν τε νομῶν,
 μαίονται δ' ὅ τι πρῶτον ἐπαῖξαντες ἔλωσιν,
 πόλλ' ἐπιπαμφαλόωντες ὁμοῦ· τὰ δὲ πάντοθεν αὐτως
 στείνονται πίπτοντα περὶ σφίσιν· ὥς ἄρα τοίγε
 λευγαλέως Βέβρυκας ὑπερφιάλους ἐφόβησαν.
 ὥς δὲ μελισσάων σμῆνος μέγα μηλοβοτῆρες

110

115

120

125

130

111. οὔτα L: οὔτα G, vulg.

119. μάλ' ἀντεταγὼν Sanctamandus: μέλαν τεταγὼν vulg.: μάλ' ἀμπεπαλὼν Ruhnken.

126. μαίονται G.

111. The construction of this line is a blend of *Il.* 5. 305, τῷ βάλεν Αἰνείαο κατ' ἰσχίον, and *Il.* 14. 446, τὸν . . οὔτα κατὰ λαπάρην.

112-13. ὅσον . . . χαλκός: 'but the bronze spear sped merely along the surface of the skin beneath the belt and touched not the vitals.'

ὅσον: *lit.* 'thus much and no more,' v. n. 1. 183; cf. *Il.* 9. 354, ἀλλ' ὅσον ἐς Σκαίᾱς τε πύλας καὶ φηγὸν ἵκανε. ἄψαυστος: for the trans. use cf. *Soph.* *O. T.* 969, ἄψαυστος ἔγχεος.

117. Κλυτίοιο: brother of Iphitus (*I.* 86).

119. ἀντεταγὼν: this compound is ἄπ. λεγ. The simple τεταγὼν (ta-n-go) occurs in *Il.* 1. 591, ῥίψε ποδὸς τεταγὼν.

120. ἄρκτου δέρος: cf. 1. 168.

122. Λιακίδαι: Telamon and Peleus (*I.* 90).

124. For the comparison of warriors to wolves cf. *Il.* 4. 471; 16. 156; *Aen.* 2. 355.

127. ἐπιπαμφαλόωντες: πολλὰ ἐπιβλέποντες καὶ μετ' ἐνθουσιασμοῦ. παμφαλῶν γὰρ τὸ μετὰ πτοίσεως ἐπιβλέπειν. Schol. This compound is ἄπ. λεγ. παμφαλία = παπταίνω was used by Anacreon and Hipponax.

αὐτως: 'just where they are,' 'helpless.'

128. περὶ σφίσιν: ἔδει εἰπεῖν περὶ ἀλλήλοισι πίπτοντα, οὐ γὰρ περὶ ἑαυτά, τὸ δὲ ἀμάρτημα τῶν μεθ' Ὁμηρον. Schol. We find σφίσι used instead of the dual pronoun (referring to ἄμφω) in 3. 1023, ἐπὶ σφίσι βάλλον ὀπωπᾶς. It is used for the 1 pers. pl. (with reciprocal sense) in 1278 *infr.* and in 3. 909. In *Il.* 10. 398, μετὰ σφίσιν is equivalent to μεθ' ὑμῶν (*v. Leaf*). See also on 4. 1290.

130. For the simile cf. Lycophr. 293,

ἤ ἐ μελισσοκόμοι πέτρῃ ἐνὶ καπνιώσιν.
 αἱ δ' ἦτοι τείως μὲν ἀολλέες ἔ' ἐνὶ σίμβλῳ
 βομβηδὸν κλονέονται. ἐπιπρὸ δὲ λιγνυόεντι
 καπνῷ τυφόμεναι πέτρης ἐκὰς αἰσσοῦσιν·
 ὥς οἱγ' οὐκέτι δὴν μένον ἔμπεδον, ἀλλ' ἐκέδασθεν 135
 εἴσω Βεβρυκίης, Ἀμύκου μόρον ἀγγελέοντες·
 νήπιοι, οὐδ' ἐνόησαν ὃ δὴ σφισιν ἐγγύθειν ἄλλο
 πῆμ' αἰδήλον ἔην. πέρθοντο γὰρ ἡμὲν ἀλῶαι
 ἣδ' οἶαι τῆμος δῆψ ὑπὸ δουρὶ Λύκοιο 140
 καὶ Μαρνανδυνῶν ἀνδρῶν, ἀπεόντος ἄνακτος.
 αἰεὶ γὰρ μάρναντο σιδηροφόρου περὶ γαίης.
 οἱ δ' ἤδη σταθμούς τε καὶ αὐλῖα δηιάσκον·
 ἤδη δ' ἄσπετα μῆλα περιτροπάδην ἐτάμοντο
 ἥρωες, καὶ δὴ τις ἔπος μετὰ τοῖσιν ἔειπεν·
 "Φράζεσθ' ὅττι κεν ἦσιν ἀναλκείησιν ἔρεξαν, 145
 εἴ πως Ἡρακλῆα θεὸς καὶ δεῦρ' ἐκόμισσε.

132. δ' ἦτοι Pariss. quatt.: δῆ τοι vulg.

145. ἀτασθαλίησιν Ruhnken: ἀπηνείησιν vel ἀλαζοιήσιν Brunck: ἀγνηορίησιν Merkel.

ἀλλ' ὥς μέλισσαι συμπεφυρμέναι καπνῷ
 Καὶ λιγνύος ῥιπαῖσι, κ.τ.λ.: *Aen.* 12. 587,
 Inclusas ut cum latebroso in pumice
 pastor Vestigavit apes fumoque implevit
 amaro: Illae intus tiepidae rerum per
 cerca castra Discurrunt magnisque acuunt
 stridoribus iras, etc.: *Geor.* 4. 230.

132. φ: we have the same wide use
 of φs as of ἐός (I. 1113v.). It is used
 (a) regularly for 3 pers. sing., (b) for
 3 pers. pl. instead of σφός or σφέτερος,
 as here and in I. 384, etc., (c) for 1 pers.
 sing., e.g. 4. 1015; *Od.* 9. 28, (d) for
 2 pers. pl., 4. 1384.

133. βομβηδὸν κλονέονται: 'buzz
 tumultuously'; βομβ. is ἄπ. λεγ.

134. καπνῷ τυφόμεναι: cf. *Ar. Vesp.*
 457, τῷφε (τοὺς σφῆκας) καπνῷ.

138. αἰδήλον: v.n. I. 102.

139. οἶαι: κῶμαι. Schol. In *Soph.*, *fr.*
 138, we find οἰητῶν, which Hesych. explains
 by κωμητῶν. The deriv. is unknown.
 Müller suggests an affinity with *Lacon.*
 ὠβά. Λύκοιο: cf. 752 *infr.*

141. σιδηροφόρου γαίης: the land of
 the Chalybes; cf. 1005 *infr.* Ap. alone
 uses the adj. in this sense.

142. δηιάσκον: for the form v. Rzach,
 p. 172. Ap., misled by Homeric forms

like δηιῶντες, δηιῶντο, which have the
 appearance of coming from a verb in -αω,
 assumed that there was a present δηιάω
 from which he formed this iterative tense.
 Besides many forms from the regular
 δηιῶ, he also uses ἐδήιον from a present
 δηίω (3. 1374), a form which he may have
 borrowed from Eumelus (v.n. 3. 1372).

143. περιτροπάδην: περιτρέποντες, ἐπὶ
 τὴν ναῦν ἐλαύνοντες. Schol. It is ἄπ.
 λεγ. Cf. *Od.* 9. 465, μῆλα περιτροπέοντες
 ἐλαύνομεν (v. M. and R.) They sur-
 rounded the sheep and drove them off
 in a body. For ἐτάμοντο cf. *Il.* 18. 528,
 τάμοντ' ἀμφὶ βοῶν ἀγέλας, 'cut off,
 intercepted': *Od.* 11. 402, βοῦς περιτα-
 νόμενον. The Lat. versions wrongly
 render 'mactabant,' and so de M.:
 'immolaient.'

145. 'Consider what the Bebryces
 would have done in their cowardice.'
 ἦσιν: v.n. 132. Many needless correc-
 tions have been proposed for ἀναλκείησιν,
 e.g. ἀτασθαλίησιν, ἀπηνείησιν, ἀγνηορί-
 ησιν, ἀλαζοιήσιν, but the text is sound.
 If the B. fled before the other Argonauts,
 what would they have done had Heracles
 been there?

146. Val. Fl. introduces this yearning

ἦτοι μὲν γὰρ ἐγὼ κείνου παρεόντος ἔολπα
οὐδ' ἂν πυγμαχίῃ κρινθήμεναι· ἀλλ' ὅτε θεσμούς
ἦλυθεν ἐξερέων, αὐτοῖς ἄφαρ οἷς ἀγόρευεν
θεσμοῖσιν ῥοπάλῳ μιν ἀγνηορίης λελαθέσθαι.
ναὶ μὲν ἀκήδεστον γαίῃ ἐνὶ τόνγε λιπόντες
πόντον ἐπέπλωμεν· μάλα δ' ἡμέων αὐτὸς ἕκαστος
εἴσεται οὐλομένην ἄτην, ἀπάνευθεν ἑόντος.”

150

ὣς ἄρ' ἔφη· τὰ δὲ πάντα Διὸς βουλῆς ἐτέτυκτο.
καὶ τότε μὲν μένον αὐθι διὰ κνέφας, ἔλκεά τ' ἀνδρῶν
οὐταμένων ἀκέοντο, καὶ ἀθανάτοισι θηγλὰς
ῥέξαντες μέγα δόρπον ἐφώπλισαν· οὐδέ τιν' ὕπνος
εἶλε παρὰ κρητῆρι καὶ αἰθομένοις ἱεροῖσιν.
ξανθὰ δ' ἐρεψάμενοι δάφνη καθύπερθε μέτωπα
ἀγχιάλῳ, τῇ, ἀκτῇ ἔπι, πρυμνήσι' ἀνήπτο,
Ὀρφεῖῃ φόρμιγγι συνοίμιον ὕμνον· αἶδιδον
ἐμμελέως· περὶ δέ σφιν ἰαίνεται νήμερος ἀκτῇ
μελπομένοις· κλείον δὲ Θερραπναῖον Διὸς υἱά.

155

160

151. τόνδε G.

160. τῇ, ἀκτῇ ἔπι, coniecti: τῇ καὶ τῇ περὶ codd.: τῇ καὶ τε περὶ Merkel: τῇ καὶ τὰ περὶ Stephanus: τῇ τῇ καὶ τῇ πρυμνήσια Wellauer: τῇ καὶ νηὶς πρ. Samuelsson: τῇ καὶ νεάτῃ πρ. Ziegler.

for Heracles *before* the fight, 4. 247, redit Alcidae iam sera cupido Et vacuos maesto lustrant tum lumine montes.

147. ἔολπα: ‘I ween,’ ‘my heart tells me.’

148. κρινθήμεναι: impers., ‘never would the issue have been decided by boxing.’ θεσμούς: v. 5.

149. ἦλυθεν: sc. Amycus. αὐτοῖς . . . λελαθέσθαι: ‘straightway with his club he would have made him to forget his proud might together with the ordinances which he proclaimed.’ Merkel takes λελαθέσθαι in this causal sense. Hom. has the active so used, *Il.* 15. 60, Ἐκτορα . . . λελάθη (sc. Ἀπόλλων) ὀδυνάων. Old edd. explain ‘under the club A. would have forgotten’; but cf. *Il.* 22. 457, μιν καταπαύσῃ ἀγνηορίης, and νάσσατο, *I.* 1356.

151. τόνγε: Heracles.

153. ‘will realize his fatal folly now that H. is far away.’

154. Διὸς βουλῇσι: v. 1. 1315.

159. ἐρεψάμενοι: ‘wreathing,’ cf. Eur. *Bacch.* 323, κισσῶ τ’ ἐρεψόμεσθα.

160. τῇ . . . ἀνήπτο: ‘to which the stern-hawsers had been fastened at the foreland.’ For ἀκτῇ ἔπι cf. ἀκτῇ ἐπὶ προβλήτι, 366 *infr.* The ἀκτῇ is that mentioned in *I.* 1361. This seems the simplest correction. περὶ was due to the *pr* of πρυμνήσια. Merkel’s τῇ καὶ τε περὶ is read by Seaton, and explained by de M. ‘les amarres du navire étaient fixées à l’arbre et aux alentours,’ i.e. the cables were fastened not merely to the tree, but also to the surrounding rocks. The tree, however, was sufficiently strong; it was described as εὐμέγεθες δένδρον by Androetas of Tenedos according to the Schol. With Merkel’s reading I would prefer to take περὶ as a prep. ‘round which the cables also were fastened,’ but Ap. has only the simple dat. with ἀνάπτειν.

161. συνοίμιον: = σύμφωνον; ἄπ. λεγ.

162. περὶ . . . μελπομένοις: ‘all the breathless beach lay tranced with the spell of the song’ (Way).

163. Θερραπναῖον Διὸς υἱά: explained by the Schol. as Apollo, to whom

- Ἥμος δ' ἥελιος δροσεράς ἐπέλαμψε κολώνας
 ἐκ περάτων ἀνιών, ἥγειρε δὲ μηλοβοτῆρας, 165
 δὴ τότε λυσάμενοι νεάτης ἐκ πείσματα δάφνης,
 λήϊδα τ' εἰσβήσαντες ὅσῃν χρεὼ ἦεν ἄγεσθαι,
 πνοῇ δινήεντ' ἀνὰ Βόσπορον ἰθύνοντο.
 ἔνθα μὲν ἥλιβάτῳ ἐναλίγκιον οὐρεῖ κῦμα 170
 ἀμφέρεται προπάροιθεν ἐπαῖσσοντι ἑοικός,
 αἰὲν ὑπὲρ νεφέων ἡερμένον· οὐδέ κε φαίης
 φεύξεσθαι κακὸν οἶτον, ἐπεὶ μάλα μεσσόθι νηὸς
 λάβρον ἐπικρέμαται, καθάπερ νέφος. ἀλλὰ τόγ' ἔμπης
 στόρνυται, εἴ κ' ἐσθλοῖο κυβερνητῆρος ἐπαύρη.
 τῷ καὶ Τίφνος οἶδε δαημοσύνησι νέοντο, 175
 ἀσκηθεῖς μὲν, ἀτὰρ πεφοβημένοι. ἥματι δ' ἄλλῳ
 ἀντιπέρην γαίῃ Βιθυνίδι πείσματ' ἀνῆψαν.
 Ἔνθα δ' ἐπάκτιον οἶκον Ἀγηνορίδης ἔχε Φινεύς,
 ὃς περὶ δὴ πάντων ὀλωώτατα πῆματ' ἀνέτλη
 εἵνεκα μαντοσύνης, τήν οἱ πάρος ἐγγυάλιξεν 180

164. δροσεράς Pariss. quatt., Brunck.

170. ἀμφέρεται Pariss., Brunck.

173. καθάπερ νέφος Pariss. quatt.: ὑπὲρ νέφους L, vulg.: ὑπὲρ νέφος G: νέφους ὑπὲρ Vrat.: ὑπερηρέφες Merkel.

177. Θυννίδι Meineke.

Therapnae in Laconia was sacred. More probably Polydeuces is meant. For the connexion of the Dioscuri with Therapnae cf. Pind. *Nem.* 10. 55.

165. ἐκ περάτων: 'from the horizon'; cf. 1. 1281.

166. νεάτης ἐκ δάφνης: i.e. from the bottom of the trunk, where naturally the tree was strongest. de M. renders "du laurier en dernier lieu," i.e. the cable round the bay-tree was the last loosed. See on 160.

169. ἥλιβάτῳ: v.n. 1. 739. ἐναλίγκιον οὐρεῖ: cf. *Od.* 11. 244, κῦμα περιστάθη οὐρεῖ ἴσον Κυρτωθέν· Virg. *G.* 4. 361, curvata in montis faciem circumstetit unda.

173. ἀλλὰ . . . ἐπαύρη: 'but yet even this is smoothed if by good hap it meet with a skilful steersman.' ἐπαύρη: v.n. 1. 82.

175. δαημοσύνησι: *sollertia*. The word is peculiar to Ap., cf. 4. 1273.

177. ἀντιπέρην: 'over against,' like ἀντιπέρης in Thucydides. They anchored, opposite Bithynia, on the Thracian coast where the Bosphorus joins the Euxine. Salmydessus, the dwelling of Phineus,

should lie to the left after entering the Euxine; Ap., for his own purposes, places it on the left of the Bosphorus before coming to the Cyanean Rocks.

178. Φινεύς: according to Hellanicus, a son of Agenor; according to Pherecydes and Antimachus, a grandson. He was married first to Cleopatra (239), daughter of Boreas, by whom he had two sons who were introduced in Sophocles' lost tragedies on the legend of Phineus. By his second wife, Eidothea, he was father of Thynus and Mariandynus.

180. εἵνεκα μαντοσύνης: Apollodorus (1. 9. 21) likewise states that he was blinded for revealing to men the counsels of Zeus. The Schol. mentions another story that he was cursed by Aeetes and blinded by Helios for saving the sons of Phrixus. Servius (on *Aen.* 3. 209) says that he was blinded by Boreas for his conduct to his first two sons whom he cruelly tortured for their treatment of his second wife (cf. Diod. 4. 44). Sophocles (*Antig.* 970) says these two sons were blinded by Eidothea.

ἐγγυάλιξεν: v.n. 1. 245.

Λητοΐδης· οὐδ' ὅσσον ὀπίζετο καὶ Διὸς αὐτοῦ
 χρεῖων ἀτρεκέως ἱερὸν νόον ἀνθρώποισιν.
 τῷ καὶ οἱ γῆρας μὲν ἐπὶ δηναιὸν ἱαλλεν,
 ἐκ δ' ἔλετ' ὀφθαλμῶν γλυκερὸν φάος· οὐδὲ γάνυσθαι
 εἶα ἀπειρεσίοισιν ὀνείασιν, ὅσσα οἱ αἰεὶ 185
 θέσφατα πευθόμενοι περιναίεται οἴκαδ' ἄγειρον.
 ἀλλὰ διὰ νεφέων ἄφνω πέλας αἰσσουσαι
 Ἄρπυιαι στόματος χειρῶν τ' ἀπὸ γαμφηλῆσιν
 συνεχέως ἥρπαζον. ἐλείπετο δ' ἄλλοτε φορβῆς
 οὐδ' ὅσον, ἄλλοτε τυτθόν, ἵνα ζῶν ἀκάχοιτο. 190
 καὶ δ' ἐπὶ μυδαλέην ὁδμήν χέον· οὐδέ τις ἔτλη
 μὴ καὶ λευκανίηνδε φορεύμενος, ἀλλ' ἀποτηλοῦ
 ἔστω· τοῖόν οἱ ἀπέπνεε λείψανα δαιτός.
 αὐτίκα δ' εἰσαΐων ἐνοπὴν καὶ δοῦπον ὀμίλου
 τούσδ' αὐτοὺς παριόντας ἐπήσεν, ὧν οἱ ἰόντων 195
 θέσφατον ἐκ Διὸς ἦεν ἐῆς ἀπόνασθαι ἐδωδῆς.
 ὀρθωθεὶς δ' εὐνῆθεν, ἀκήριον ἡνύτ' ὄνειρον,
 βάκτρῳ σκηπτόμενος ῥικνοῖς ποσὶν ἦε θύραζε,

187. διέκ Vind., Vrat.

190. ἵν' ἄζωτον conl. Merkel.

192. μὴ ὅτι Brunck.

193. μὴδ' ἔστως Brunck.

195. παρόντας Brunck.

181. οὐδ' ὅσσον: *neque tantillum* (v.n. 1. 290); 'and nought he recked to reveal truly unto mortals the sacred purposes of Zeus himself.'

187. Cf. *Aen.* 3. 225, At subitae horridico lapsu de montibus adsunt Harpyiae, et magnis quatunt clangoribus alas Diripiuntque daptes contactuque omnia foedant Immundo.

188. Ἄρπυιαι: in Hom. these 'Snatchers' are always personifications of the storm-winds (e.g. *Od.* 20. 66, 77). In Aesch. *Eum.* 50 we first have them described as ugly creatures with wings, and in later writers they are always represented as loathsome monsters; cf. *Aen.* 3. 210 sqq.

189. συνεχέως: v.n. 1. 1271.

191. μυδαλέην: *μισσανόν*. Schol., 'dank,' 'mouldy,' taeter odor, *Aen.* 3. 228. οὐδέ τις ἔτλη κ.τ.λ.: 'and no one could have endured the stench, I will not say when putting the food to his mouth, but even standing afar off, so foul was the smell from the fragments of the feast.'

μὴ καὶ must stand for μὴ ὅτι, *nedum, ne dicam*, a usage which we find again in 3. 589. λευκανίη is the gullet as opp. to the ἀσφάραγος or windpipe, cf. *Il.* 22. 325. For the strange use of the local -δε cf. Aristophanes' reading κεφαλῆνδε in *Od.* 14. 349. On *Il.* 11. 97 we are told by Schol. A. that Ap. would read ἐγκέφαλόνδε, deleting the following line (v. Introd. p. 50 n). For the v.l. λαυκανίηνδε see on 4. 18.

193. ἀπέπνεε: this use of ἀποπνεῖν is confined to late Greek.

195. ὧν . . . ἐδωδῆς: 'there was an oracle from Zeus that when they came he should have joy of his food.'

197. ἀκήριον . . . ὄνειρον: 'a lifeless wraith'; cf. Eur. *H. F.* 111, δόκημα νυκτερωπὸν ἐννύχιον ὀνειράτων (of the aged chorus): *Phoen.* 1556. See also on 3. 166.

198. βάκτρῳ σκηπτόμενος: cf. Seneca *Oed.* 657, baculo senili triste praetentans iter ῥικνοῖς ποσίν: cf. 1. 669.

- τοίχους ἀμφαφόνων· τρέμε δ' ἄψα νισσομένοιοι
 ἀδρανίῃ γήραι τε· πίνω δέ οἱ αὖσταλός χρώς 200
 ἐσκλήκει, ῥίνοι δὲ σὺν ὀστέα μῶνον ἔεργον.
 ἐκ δ' ἔλθων μεγάραιο καθέζετο γούνα βαρυνθεὶς
 οὐδοῦ ἐπ' αὐλείοιο· κάρος δέ μιν ἀμφεκάλυψεν
 πορφύρεος, γαῖαν δὲ πέριξ ἐδόκησε φέρεσθαι
 νειόθεν, ἀβληχρῶ δ' ἐπὶ κώματι κέκλιτ' ἀνανδος. 205
 οἱ δέ μιν ὥς εἶδοντο, περισταδὸν ἡγερέθοντο
 καὶ τάφον. αὐτὰρ ὁ τοῖσι μάλα μόλις ἐξ ὑπάτοιο
 στήθεος ἀμπνεύσας μετεφώνεε μαντοσύνησιν·
 "Κλῦτε, Πανελλήνων προφερέστατοι, εἰ ἔτεδν δὴ
 οὔδ' ὑμεῖς, οὓς δὴ κρυερῇ βασιλῆος ἐφετμῇ 210
 Ἀργῶς ἐπὶ νηὸς ἀγει μετὰ κῶας Ἰήσων.
 ὑμεῖς ἀτρεκέως. ἔτι μοι νόος οἶδεν ἕκαστα
 ᾗσι θεοπροπίησι. χάριν νύ τοι, ὦ ἄνα Λητοῦς
 υἱέ, καὶ ἀργαλείοισιν ἀνάπτομαι ἐν καμάτοισιν.
 Ἰκεσίου πρὸς Ζηνός, ὅτις ῥίγιστος ἀλιτροῖς 215
 ἀνδράσι, Φοίβου τ' ἀμφὶ καὶ αὐτῆς εἵνεκεν Ἥρης
 λίσσομαι, ᾗ περίαλλα θεῶν μέμβλεσθε κιόντες,

200. δέ restituit Wellauer ex schol. ad ii 302, schol. ad Eur. *Or.* 219: τε codd.

217. ἦ Brunck: ἦς vulg.: οἷς Wellauer: ἦδὲ θεῶν οἷσι Paris, unus.

199. ἀμφαφόνων: 'groping along': cf. *Od.* 8. 196 καὶ κ' ἀλαὸς . . . διακρίνειε τὸ σῆμα Ἀμφαφόνων.

200. ἀδρανίῃ: 'feebleness.' This form is used only by Ap.; cf. ὀλιγοδρανία, Aesch. *Pr.* 548. χρώς: Rzach points out that Ap. adopts the form which was favoured by Zenod. in Hom., while Aristarch. advocated χρώος (v. schol. *Il.* 13. 191).

201. ῥίνοι . . . ἔεργον: cf. Lucr. 6. 1270, pelli super ossibus una: Hor. *Epod.* 17. 22, ossa pelle amicta lurida.

203. κάρος: 'faintness,' 'giddiness.' Aristotle couples the word with κραιπάλη in describing the after-effects of drunkenness (*Probl.* 3. 17. 3). ἀμφεκάλυψεν: cf. *Od.* 4. 180, θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.

204. πορφύρεος: 'dark,' 'misty': used by Hom. as an epithet of θάνατος (*Il.* 5. 83, etc.).

205. ἀβληχρῶ κώματι: 'the stupor of exhaustion'; cf. ἀβληχρὸς θάνατος, *Od.* 11. 135. Curt. explains the form as a prothet. and βληχρός (4. 152) connected

with μαλακός. The notion of the Schol. and *Et. Mag.* (200, 14) that βληχρός = ἰσχυρός is without foundation.

207-8. ἐξ ὑπάτοιο κ.τ.λ.: cf. the Homeric ἀνερείκατο φώνησέν τε. Virg. imitates Ap., *Aen.* 1. 371, suspirans imoque trahens a pectore vocem. For ὑπάτοιο see on 1. 222.

209. Πανελλήνων: Ap. uses this word in its later sense of Greeks in general. Its meaning in *Il.* 2. 530 is very doubtful. See also on 1. 243, 904.

212. ὑμεῖς ἀτρεκέως: 'of a surety you are they.'

213. χάριν . . . ἀνάπτομαι: 'I ascribe this favour to': cf. Plut. *Anton.* 46, Μοραῖση τὴν χάριν ἀνάπτων. Distinguish Eur. *Phoen.* 569, χάριτας ἐς σ' ἀνήψατο 'conferred favours on.'

216. ἀμφί: = πρὸς (in entreaties), an innovation of Ap. See on 1. 1150.

217. περίαλλα: only here c. gen., elsewhere used absolutely meaning 'exceedingly.' It is not found in Hom.

χραίσμετέ μοι, ρύσασθε δυσάμμορον ἀνέρα λύμης,
 μηδέ μ' ἀκηδείησιν ἀφορμήθητε λιπόντες
 αὐτως. οὐ γὰρ μῶνον ἐπ' ὀφθαλμοῖσιν Ἑρινὺς 220
 λαῖς ἐπέβη, καὶ γῆρας ἀμήρυτον ἐς τέλος ἔλκω·
 πρὸς δ' ἔτι πικρότατον κρέματα κακὸν ἄλλο κακοῖσιν.
 Ἄρπυιαι στόματός μοι ἀφαρπάζουσιν ἐδωδὴν
 ἔκποθεν ἀφράστοιο καταΐσσουσai ὄλεθροι.
 ἴσχω δ' οὔτινα μῆτιν ἐπίρροθον. ἀλλὰ κε ρεῖα 225
 αὐτὸς ἐὼν λελάθοιμι νόον δόρποιο μεμηλώς,
 ἣ κείνας· ὦδ' αἶψα διηέριαι ποτέονται.
 τυτθὸν δ' ἦν ἄρα δήποτ' ἐδητύος ἄμμι λίπωσιν,
 πνεῖ τόδε μυδαλέον τε καὶ οὐ τλητὸν μένος ὁδμῆς·
 οὐ κέ τις οὐδὲ μίνυνθα βροτῶν ἄνσχοιτο πελάσσας, 230
 οὐδ' εἷ οἱ ἀδάμαντος ἐληλάμενον κέαρ εἷη.
 ἀλλὰ με πικρὴ δῆτα καὶ ἄατος ἴσχει ἀνάγκη
 μίμνειν καὶ μίμνοντα κακῇ ἐνὶ γαστέρι θέσθαι.
 τὰς μὲν θέσφατόν ἐστιν ἐρητῦσαι Βορέαο
 υἱέας. οὐδ' ὀθνείοι ἀλαλκήσουσιν ἐόντες, 235

221. ἄθλιος ἔλκω Valckenaer. ἀμήρυτον v.l. in schol.

224. ὄλεθροι Köchly: ὀλέθρου codd.: ὄλεθρον Hemsterhuis.

225. ῥᾶον Parisś., Brunck.

226. ἐὼν Vat. unus, schol.: ἐμὸν vulg.

232. καὶ ἄατος ἴσχει Köchly: καὶ δατὸς ἴσχει L: καὶ δαιτὸς ἴσχει G: κε δαιτὸς ἐπίσχει vulg.: κατίσχει δαιτὸς Brunck.

218. χραίσμετε: Ap. differs from Hom. in using χραισμέω in positive sentences, cf. 249, 3. 643. The negative use occurs once, 2. 1225.

221. λαῖς ἐπέβη: cf. Theog. 847, λαῖς ἐπίβα δῆμω.

γῆρας ἀμήρυτον . . . ἔλκω: cf. Eur. *Phoen.* 1535, βίοντον μέλεος ἐς τὸν αἰὲν ἔλκω χρόνον. ἀμήρυτον 'interminable' is a coinage of Ap. from *μηρύεσθαι* 'to wind thread,' and is explained by the Schol., τὸ θάνατον μὴ ἔχον. Brunck takes ἐς τέλος, not with ἔλκω, but with ἀμήρυτον = γῆρας ὃ οὔποτε μέλλω εἰς τέλος μηρύεσθαι.

224. ἔκποθεν . . . ὄλεθροι: 'swooping down as destroyers from some unseen quarter.' Köchly's correction ὄλεθροι seems necessary as the vulg. ὀλέθρου can hardly mean 'place of destruction' (*alicunde, e loco funesto*, Dübner). The phrase ἔκποθεν ἀφράστοιο occurs again in 824, and is imitated by Quint. Smyrn.,

3. 437, ἔκποθεν ἀπροφάτοιο λυγρῷ βεβλημένος ἰφ. ἔκποθεν, *alicunde*, is a form originated by Ap. For ὄλεθροι cf. Plat. *Rep.* 491 B, πολλοὶ ὄλεθροι καὶ μεγάλοι, and for similar expressions in our poet v. 3. 777, 1135, 4. 242.

225. ἀλλὰ κε ρεῖα κ.τ.λ.: 'but my desire for food could more easily escape the notice of my mind, than I could escape the notice of the harpies.' For the use of the positive ρεῖα instead of the comparative cf. 4. 501.

229. πνεῖ: = ἀποπνεῖ, 193; cf. Soph. *fr.* 147, οὐ μύρου πνέον.

231. 'not even if his heart were forged of adamant.'

ἐληλάμενον: cf. Mimnrm. 6, εὐνὴ ἐληλαμένη χρυσοῦ.

232. ἄατος: v.n. 1. 459.

233. κακῇ ἐν γαστέρι: cf. 1. 1176.

234. Βορέας υἱέας: Zetes and Calais (1. 212). For the relationship of Phineus to Boreas v.n. 178.

εἰ δὴ ἐγὼν ὁ πρὶν ποτ' ἐπικλυτὸς ἀνδράσι Φινεὺς
ὄλβω μαντοσύνη τε, πατὴρ δέ με γείνατ' Ἀγήνωρ·
τῶν δέ κασιγνήτην, ὅτ' ἐνὶ Ὠρήκεσσιν ἄνασσον,
Κλειοπάτρην ἔδνοισιν ἐμὸν δόμον ἤγον ἄκοιτιν."

"Ἰσκεν Ἀγηνορίδης· ἀδινὸν δ' ἔλε κῆδος ἕκαστον 240
ἡρώων, πέρι δ' αὖτε δύνω νῆας Βορέας.

δάκρυ δ' ὁμορξαμένω σχεδὸν ἤλυθον, ὧδέ τ' ἔειπεν
Ζήτης, ἀσχαλόωντος ἐλὼν χερὶ χεῖρα γέροντος·

"Ἄ δειλ', οὐτινά φημι σέθεν σμυγερώτερον ἄλλον 245
ἔμμεναι ἀνθρώπων. τί νύ τοι τόσα κήδε' ἀνῆπται;

ἦ ῥα θεοὺς ὀλοῇσι παρήλιτες ἀφραδίῃσιν
μαντοσύνας δεδαώς; τῷ τοι μέγα μηνιόωσιν;
ἄμμι γε μὴν νόος ἔνδον ἀτύζεται ἱεμένοιισιν
χραισμεῖν, εἰ δὴ πρόχυν γέρας τόδε πάρθετο δαίμων 250
νῶιν. ἀρίζηλοι γὰρ ἐπιχθονίοισιν ἐνιπαὶ
ἀθανάτων. οὐδ' ἂν πρὶν ἐρητύσαιμεν ἰούσας

Ἀρπυίας, μάλα περ λεληημένοι, ἔστ' ἂν ὁμόσσης,
μὴ μὲν τοιοῦ γ' ἔκητι θεοῖς ἀπὸ θυμοῦ ἔσεσθαι."

ὣς φάτο· τοῦ δ' ἰθὺς κενεὰς ὁ γεραιὸς ἀνέσχεν 255
γλήνας ἀμπετάσας, καὶ ἀμείψατο τοῖσδ' ἐπέεσσιν·

"Σίγα· μὴ μοι ταῦτα νόῳ ἔνι βάλλεο, τέκνον.
ἴστω Λητοῦς υἱός, ὃ με πρόφρων ἐδίδαξεν -

236. εἰμὶ δ' ἐγὼν Pierson.

238-9. κασιγνήτη. . . Κλειοπάτρη . . . ἦκεν Pariss., Brunck: ἦκεν L: κασιγνήτη G.

244. σμυγερώτερον Ruhnken: στυγερώτερον codd. ἄλλον vulg.: ἄλλων L, G.

246. ἀφραδίῃσι supr. scr. ἀτροπήσι L: ἀτροπήσι G, schol.

238. ἐνὶ Ὠρήκεσσιν: at Salmydessus (v. n. 177). Aesch. *Pr.* 745, τραχεῖα πόντον Σαλμυδησίᾳ γνάθος Ἐχθρόξενος ναῦταισι, μητρὶα νῶων.

240. Ἰσκεν: v. n. I. 834. ἀδινόν: 'heavy,' v. n. I. 269.

244. σμυγερώτερον: σμυγερός = μογερός is practically confined to Ap.; cf. ἐπισμυγερός, I. 616 (a compound also found in Hom.).

246. παρήλιτες: only here c. acc. Cf. 4. 388.

249. πρόχυν: ὄντως. Schol., 'if the divine power has indeed assigned to us this honour.' For the misuse of πρόχυν v. n. I. 1118.

250. ἀρίζηλοι . . . ἀθανάτων: 'for the censure of the immortal gods makes itself plainly manifest to men': an echo

of *Il.* 15. 490 sqq. The sons of Boreas fear the wrath of heaven in aiding one who is suffering for his impiety. Ap. uses both ἀρίζηλος and ἀρίδηλος (3. 615; 4. 727) in the sense of 'clearly manifest.' The former is the Homeric form, though Zenodotus would read ἀρίδηλος (with long *i* in *Il.* 2. 318. Curtius shows that in ἀρίζηλος the *zh* passes into *z*, in ἀρίδηλος the *j* has simply fallen out.

253. ἀπὸ θυμοῦ ἔσεσθαι: 'lose the favour of': cf. *Il.* 1. 562, ἀλλ' ἀπὸ θυμοῦ Μᾶλλον ἐμὸι ἔσεαι.

254. τοῦ δ' ἰθὺς: 'fixed straight on him the sightless gaze of his wide-opened eyes'; cf. Val. Fl. 4. 435, oculos attollit inanes.

256. Cf. I. 295.

μαντοσύνας· ἴστω δὲ δυσώνυμος, ἥ μ' ἔλαχεν, κῆρ
καὶ τόδ' ἐπ' ὀφθαλμῶν ἀλαὸν νέφος, οἳ θ' ὑπένερθεν
δαίμονες, οἳ μὴδ' ὧδε θανόντι περ εὐμένεοιεν, 260
ὥς οὐ τις θεόθεν χόλος ἔσσεται εἵνεκ' ἄρωγῆς."

Τὼ μὲν ἔπειθ' ὄρκοισιν ἀλαλκόμεναι μενέαινον.
αἶψα δὲ κουρότεροι πεπονῆατο δαῖτα γέροντι,
λοίσθιον Ἀρπυίῃσιν ἐλώριον· ἐγγύθι δ' ἄμφω
στήσαν, ἵνα ξιφέεσσιν ἐπεσσυμένας ἐλάσειαν. 265
καὶ δὴ τὰ πρῶτισθ' ὁ γέρων ἔψαυεν ἐδωδῆς·
αἱ δ' ἄφαρ ἡγύτ' ἄλλαι ἀδευκέες, ἥ στεροπαὶ ὥς,
ἀπρόφατοι νεφέων ἐξάλμεναι ἐσσεύοντο
κλαγγῇ μαιμώωσαι ἐδητύος· οἳ δ' ἐσιδόντες
ἥρωες μεσσηγὺς ἀνίαχον· αἱ δ' ἄμ' αὐτῇ 270
πάντα καταβρόξασαι ὑπὲρ πόντοιο φέροντο
τῇλε παρέξ· ὁδμὴ δὲ δυσάσχετος αὐθι λέλειπτο.
τάων δ' αὖ κατόπισθε δύω νῆες Βορέας
φάσαν· ἐπισχόμενοι ὀπίσω θεόν. ἐν γὰρ ἔηκεν
Ζεὺς μένος ἀκάματόν σφιν· ἀτὰρ Διὸς οὐ κεν ἐπέσθην 275
νόσφιν, ἐπεὶ ζεφύριοι παραΐσσεσκον ἀέλλας
αἰέν, ὅτ' ἐς Φινῆα καὶ ἐκ Φινῆος ἴοιεν.

260. ὧδε Pariss.: οἷδε vulg.: οὐδὲ Toup: οἳ μοι μὴδὲ θανόντι Herwerden.

261. ἔψεται Hoelzlin.

262. ἐπεὶ θ' ὄρκωσαν O. Schneider: ἔπειθ' ὀρέσσειν Naber.

271. καταβρόξασαι Struve, Buttmann: καταβράξασαι codd.

272. δυσάσχετος J. A. Ernesti.

274. πρόσσω O. Schneider.

275. οὐ κεν Pariss. tres: οὐκ ἐνεπέσθην L, G: οὐκ ἂν ἐπέσθην vulg.

259. ἀλαὸν νέφος: ἡ ἐπικειμένη μοι ἀχλὺς. Schol. In *Od.* 10. 493 Teiresias is described as μάντις ἀλαός (*λάω*=*νίδευ*).

260. 'may they not deal gently with me if I die forsworn.'

ὧδε: ἐπιόρκως. Schol. Cf. *Il.* 19. 264, εἰ δέ τι τῶνδ' ἐπιόρκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν.

261. ὥς: 'that' (with ἴστω).

262. ὄρκοισιν: 'by reason of his oath,' causal dat.; Merkel erroneously construes the dat. with ἔπειτα.

267. ἀδευκέες: v.n. I. 1037.

268. ἀπρόφατοι: v.n. I. 644.

269. μαιμώωσαι ἐδητύος: for the gen., which is un-Homeric, cf. *Soph. Aj.* 50, καὶ πῶς ἐπέσχε χεῖρα μαιμώσαν φόνου; (Jebb, wrongly I think, takes φόνου with ἐπέσχε.)

271. καταβρόξασαι: 'having gulped down'; cf. *Od.* 4. 222, ὅς τὸ καταβρόξειεν. Another compound ἀναβρόξαι occurs in 4. 826; *Od.* 12. 240. The variant forms with ω, which we find in our MSS. and in *Hom.*, were due to an attempt to assimilate the verb to βιβρώσκω Hesych. has the gloss βρόξαι· ροφήσαι.

272. τῇλε παρέξ: 'far out and away.' δυσάσχετος: this form agrees with Zenodotus's reading ἀσπήσσεσθαι for ἀνστήσσεσθαι in *Il.* 2. 694. Rzach points out that Ap. is inconsistent in using ἀνστησον in 4. 1325, and suggests ἀστήσον.

276. νόσφιν: 'without the aid of.' ἐπεὶ . . . ἀέλλας: cf. *Il.* 19. 415, Νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύριοι θέοιμεν, Τόν περ ἐλαφρότατον φῶς· ἔμμεναι: *Aen.* 1. 317, volucrumque fuga praevertitur Eurum.

ὥς δ' ὅτ' ἐνὶ κνημοῖσι κύνες δεδαημένοι ἄγρης;
 ἢ αἶγας κεραοὺς ἢ πρόκας ἰχνεύοντες
 θείωσιν, τυτθὸν δὲ τιταινόμενοι μετόπισθεν
 ἄκρης ἐν γενέεσσι μάτην ἀράβησαν ὁδόντας·
 ὥς Ζήτης Κάλαις τε μάλα σχεδὸν αἰσسونτες
 τῶν ἀκροτάτησιν ἐπέχραον ἥλιθα χερσίν.
 καὶ νύ κε δὴ σφ' ἀέκητι θεῶν διεδηλήσαντο
 πολλὸν ἐκὰς νήσοισιν ἐπὶ Πλωτῇσι κιχόντες,
 εἰ μὴ ἄρ' ὠκέα Ἴρις ἴδεν, κατὰ δ' αἰθέρος ἄλτο
 οὐρανόθεν, καὶ τοῖα παραιφαμένη κατέρυκεν·
 “Οὐ θέμις, ὦ νιεῖς Βορέω, ξιφέεσσιν ἐλάσσαι
 Ἀρπυίας, μεγάλοιο Διὸς κύνας· ὄρκια δ' αὐτῇ
 δώσω ἐγών, ὥς οὐ οἱ ἔτι χρίψουσιν ἰοῦσαι.”
 Ὡς φαμένη λειβὴν Στυγὸς ὤμοσεν, ἣ τε θεοῖσιν
 ῥιγίστη πάντεσσιν ὀπιδνοτάτῃ τε τέτυκται.
 μὴ μὲν Ἀγηνορίδαο δόμοις ἔτι τάσδε πελάσσαι
 εἰσαῦτις Φινῆος, ἐπεὶ καὶ μόρσιμον ἦεν.
 οἱ δ' ὄρκῳ εἷξαντες ὑπέστρεφον ἄψ' ἐπὶ νῆα
 σώεσθαι. Στροφάδας δὲ μετακλείουσ' ἄνθρωποι

280

285

290

295

288. νίεσ Brunck.

296. σώεσθαι *Lt. Mag.* 742, 6: σεύεσθαι vulg.: σεβεσθαι Vatt. quatt.

278. This simile, which is so common in epic poetry, is derived from *Il.* 10. 360, ὥς δ' ὅτε καρχαρόδοντε δῦν κύνε εἰδότε θήρης· ἢ κεμάδ' ἢ ἐλαγῶν ἐπείγετον, κ.τ.λ. We have it amplified in *Aen.* 12. 749 sqq.: cf. also *Ov. Met.* 1. 533 sqq.

279. This line is modelled on *Od.* 17. 294 (of the dog Argus), τὸν δὲ παροῖθεν ἀγίνεσκον νέοι ἄνδρες Αἶγας ἐπ' ἀγροτέρας ἢ δὲ πρόκας ἢ δὲ λαγῶν. πρόκας: 'roes'; Curtius connects the word with περὶ-κός (*Il.* 24. 316).

281. Cf. *Aen.* 12. 754. Haeret hians, iam iamque tenet, similisque tenenti Increpuit malis, morsuque elusus inani est.

283. ἥλιθα: 'in vain.' Here, and in Call. *Luov. Pall.* 124, this adv. is connected with ἡλεός, ἡλίθιος; in 3. 342 and 4. 177, 1265 it is used in the Homeric sense of 'exceedingly' (ἄλις).

284. διεδηλήσαντο: cf. *Od.* 14. 37, ὀλίγου σε κύνες διεδηλήσαντο.

285. Πλωτῇσι: two small islands in the Ionian Sea, south of Zacynthus, afterwards called the Strophades (296).

286. Ἴρις: the Schol. tells us that according to Hesiod it was Hermes who restrained them, and that our poet introduces Iris appropriately (ἀστέως) as she was a sister of the Ἀρπυιαί, being sprung from Thaumās and Electra.

288. νιεῖς: elsewhere νίεσ. See on 1093.

289. Διὸς κύνας: cf. Aesch. *Pr.* 803 (of the griffins), Ζηνὸς ἀκραγεῖς κύνες: *ib.* 1022 (of the eagle), Διὸς πτηνὸς κύων.

290. ὥς . . . ἰοῦσαι: 'that never again shall they return to harm him.'

291. Στυγὸς: cf. *Il.* 15. 36, Στυγὸς ἵδωρ ὅς τε μέγιστος Ὀρκος δεινότητος τε πέλει μακάρεσσι θεοῖσιν: *Aen.* 12. 816, Adiuro Stygii caput implacabile fontis. Una superstitio superis quae reddita Divis.

292. ὀπιδνοτάτῃ: the adj. ὀπιδνός, from ὤπις 'reverence,' 'awe,' is only found here.

296. σώεσθαι: 'to speed.' Ap. alone uses σώομαι = σοῦμαι, σέομαι; cf. 2. 1010, 3. 307. Distinguish σώεσθαι (from σώω =

νήσους τοῖό γ' ἔκητι, πάρος Πλωτὰς καλέοντες.
Ἄρπυιαι τ' Ἰρίς τε διέτμαγεν. αἱ μὲν ἔδυσαν
κευθμῶνα Κρήτης Μινωίδος· ἥ δ' ἀνόρουσεν
Οὐλυμπόνδε, θοῇσι μεταχρονίη πτερύγεσσιν.

300

Τόφρα δ' ἀριστῆες πινόεν περὶ δέρμα γέροντος
πάντη φοιβήσαντες ἐπικριδὸν ἱρεύσαντο
μῆλα, τὰ τ' ἐξ Ἀμύκοιο λεηλασίης ἐκόμισσαν.
αὐτὰρ ἐπεὶ μέγα δόρπον ἐνὶ μεγάροισιν ἔθεντο,
δαίνυνθ' ἐζόμενοι· σὺν δέ σφισι δαίνυντο Φινεὺς
ἀρπαλέως, οἷόν τ' ἐν ὀνείρασι θυμὸν ἰαίνων.
ἔνθα δ', ἐπεὶ δόρποιο κορέσσαντ' ἡδὲ ποτῆτος,
παννύχιοι Βορέω μένον νιέας ἐγρήσσοντες.
αὐτὸς δ' ἐν μέσσοισι παρ' ἐσχάρῃ ἦστο γεραίος
πεύρατα ναυτιλίας ἐνέπων ἄνυσίν τε κελεύθου·

305

310

298. διέτμαγεν Spitzner : διέτμαγον codd.

300. μεταχρονίη L, Paiss., Brunck.

σῶζω) 2. 610. Epilycus (*fr.* 1. 803 Kock) has the Doric σῶμαι = σοῦμαι. Στροφάδας: cf. *Aen.* 3. 210, Strophades Graio stant nomine dictae Insulae Ionio in magno, quas dira Celaeno Harpyiaequae colunt aliae, Phineia postquam Clausa domus, mensaque metu liquere priores. μετακλείουσ' = μετονομάζουσι. Other new compounds with μετά are μεταλωφέω, -αλδήσκω, -παϊφάσσω, -εννέπω, -χάζομαι, -τρῶπῶ, -τρέφω.

299. κευθμῶνα: 'cavern.' Μινωίδος: 'the isle of Minos'; cf. 4. 433.

300. μεταχρονίη: 'soaring aloft.' *Apoll. Lex. Hom.* μεταχρόνιον· μετέωρον: Suid. μεταχρονίη· ἢ εἰς ὕψος φερομένη: Hesych. μεταίσιον· μεταχρόνιον (a corruption of μεταχρόνιον· μετάρσιον). *Ap.* is imitating *Hes. Th.* 269 (of the harpies), Αἶψ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἄμ' ἔπονται, Ὀκείης πτερύγεσσι· μεταχρόνιαι γὰρ ἱαλλον, where Goettling, following the Schol., explains 'celeriter ad instar tempeoris.' In our passage L and Paiss. give μεταχρονίη, and the Schol. Flor. recognizes the two forms: τὸ δὲ μεταχρονίη γράφεται καὶ μεταχρονίη, καὶ σημαίνει ἐκατέρως τὴν μετέωρον. In 2. 587, 3. 1151, 4. 952, 1385 there is a preponderance of authority for μεταχρόνιος; in 4. 1269 μεταχρονίην seems the true reading, as the meaning 'up on to the land' is different. Editors vary: Brunck reads

μεταχρόνιος in every case, while Merkel uniformly adopts μεταχρόνιος; Wellauer and Seaton read μεταχρόνιος, except in 4. 1269. Ruhnken says, "Mihi vox non ex μετά et χρόνος, ut Scholiastes Hesiodi nugatur, sed ex μετά et χρόνος composita videtur; quamvis facile largiar doctiores etiam Graecos, depravatam vulgi consuetudinem secutos, μεταχρόνιος pro μεταχρόνιος scripsisse." Nonnus in the *Dionysiaca* uses the form μεταχρόνιος, which is also mentioned in *Et. Mag.* 581. 41, where its equivalent μετέωρος is explained παρὰ τὸν ἄρον, ὃ σημαίνει τὸν χρόνον.

301. πινόεν: the adj. πινόεις (= πιναρός 'foul') is found earlier only in Hippocrates, though πίνος (200) is used in Tragedy.

302. φοιβήσαντες: 'cleansing'; a verb confined to Alexandrian writers, cf. Theocr. 17. 134, χεῖρας φοιβήσασα μύροις. ἐπικριδόν: 'choosing out,' *ἀπ. λεγ.*: cf. ἀποκριδόν (15).

303. λεηλασίης: v. 143.

306. ἀρπαλέως: 'greedily,' cf. *Od.* 6. 250, ὃ πῖνε καὶ ἦσθε. Ἀρπαλέως. 307. κορέσαντο: cf. *Il.* 19. 167, οἶνοιο κορεσσάμενος καὶ ἐδωδῆς.

310. πεύρατα ναυτιλίας: 'the ends of their voyaging'; cf. *Il.* 23. 350, ἐκάστω πείρατ' εἶπεν.

“Κλυτέ νυν. οὐ μὲν πάντα πέλει θέμις ὕμμι δαῖναι
ἀτρεκές· ὅσσα δ’ ὄρωρε θεοῖς φίλον, οὐκ ἐπικεύσω.
ἀασάμην καὶ πρόσθε Διὸς νόον ἀφραδίησιν
χρεῖων ἐξείης τε καὶ ἐς τέλος. ὦδε γὰρ αὐτὸς
βούλεται ἀνθρώποις ἐπιδενέα θέσφατα φαίνειν
μαντοσύνης, ἵνα καὶ τι θεῶν χατέωσι νόοιο.

315

Πέτρας μὲν πάμπρωτον, ἀφορμηθέντες ἐμῆο,
Κυνάεας ὄψεσθε δύω ἀλὸς ἐν ξυνοχῇσιν,
τάων οὐτινά φημι διαμπερές ἐξαλέασθαι.
οὐ γάρ τε ῥίξῃσιν ἐρήρεινται νεάτησιν,
ἀλλὰ θαμὰ ξυνίασιν ἐναντίαι ἀλλήλησιν
εἰς ἓν, ὕπερθε δὲ πολλὸν ἀλὸς κορθύεται ὕδωρ
βρασσόμενον· στρηνὲς δὲ περὶ στυφελῇ βρέμει ἀκτῇ.
τῷ νῦν ἡμετέρησι παραιφασίησι πίθεσθε,
εἰ ἐτεὸν πυκινῷ τε νόῳ μακάρων τ’ ἀλέγοντες
πείρετε· μῆδ’ αὐτῶς αὐτάγρετον οἶτον ὄλησθε
ἀφραδέως, ἣ θύνετ’ ἐπισπόμενοι νεότητι.
οἶωνῷ δὴ πρόσθε πελειάδι πειρήσασθαι

320

325

312. ἀτρεκές Brunck: ἀτρεκές codd.

316. χατέωσι vulg.: χατέουσι L, G.

320. ἐνήρεινται Pariss., Brunck.

322. κορθύεται Brunck.

323. πρηνές schol. Par.

327. ἢ θύνετ’ Pariss. quatt.: ἰθύνετ’ vulg.

328. πειρήσασθαι (ε ead. man. supr. ai scr.) L: πειρήσασθε vulg.

312. ὄρωρε: = ἐστί, v. n. I. 713.

314. χρεῖων κ.τ.λ.: ‘revealing the purposes of Zeus as they would come to pass in order even to the end.’

315. ἐπιδενέα: καὶ τέλεια, ἀλλ’ ἔτι ἐνδέοντα λόγια τοῖς ἀνθρώποις ἐκφαίνειν, ἵνα καὶ τοῦ θεοῦ χρεῖαν ἔχωσι. θέσφατα δὲ μαντοσύνης τὰ θεοπίσματα τῆς μαντικῆς λέγει. Schol.

317 sqq.: The prophecy of Phineus is modelled on the advice of Circe to Odysseus, *Od.* 12. 37 sqq.; Virgil imitates both passages in *Aen.* 3. 374 sqq., where Helenus foretells what lies before Aeneas.

318. Κυνάεας: v. n. I. 3.

320. ἐρήρεινται: cf. ἡρήρειντο, 3. 1398. Brunck needlessly reads ἐνήρεινται on the ground that ἐρηρέδαται is the Homeric form.

322. κορθύεται: for the sense v. n. I. 1028. In *Il.* 9. 7 the antepunt. is

short, and so Brunck proposed κορθύνεται here.

323. βρασσόμενον: ‘boiling,’ ‘seething.’ στρηνές: ‘harshly’ (connected with στερεός, strenuus).

326. παίρετε: ‘you cleave your way.’ For this absolute use, which is peculiar to Ap., cf. 398. Elsewhere (e.g. 775) he follows the Homeric usage, κύματα παίρειν, κέλευθον παίρειν, etc. αὐτάγρετον: = αὐθαίρετον, cf. *Od.* 16. 148; for another use v. 4. 231. For the constr. cf. 881 infr.

327. ἐπισπόμενοι: cf. *Od.* 14. 262, ἐπισπόμενοι μένει σφῶ, ‘giving the reins to,’ ‘following the dictates of.’

328. πελειάδι: cf. Prop. 4. 22. 14, Qua rudis Argoa natat inter saxa columba In faciem prorae pinus adacta novae. Homer mentions doves in connexion with the Symplegades in quite a different way, *Od.* 12. 62 sqq.

νηὸς ἄπο προμεθέντες ἐφίεμεν. ἦν δὲ δι' αὐτῶν
 πετράων πόντονδε σὴν πτερύγεσσι δίηται, 330
 μηκέτι δὴν μηδ' αὐτοὶ ἐρητύεσθε κελεύθου,
 ἀλλ' εὖ καρτύναντες ἐαῖς ἐνὶ χερσὶν ἐρετμὰ
 τέμνεθ' ἄλὸς στενωπόν· ἐπεὶ φάος οὐ νύ τι τόσσον
 ἔσσειτ' ἐν εὐχολῇσιν, ὅσον τ' ἐνὶ κάρτεϊ χειρῶν.
 τῷ καὶ τᾶλλα μεθέντες ὀνήιστον πονέεσθαι 335
 θαρσαλέως· πρὶν δ' οὔτι θεοὺς λίσσεσθαι ἐρύκω.
 εἰ δέ κεν ἀντικρὺ πταμένη μεσσηγὺς ὀληται,
 ἄσφορροι στέλλεσθαι· ἐπεὶ πολὺ βέλτερον εἴξαι
 ἀθανάτοις. οὐ γάρ κε κακὸν μόνον ἐξαλείαισθε
 πετράων, οὐδ' εἴ κε σιδηρεὴ πέλοι Ἀργῷ. 340
 ὦ μέλαιοι, μὴ τλῆτε παρέξ ἐμὰ θέσφατα βῆναι,
 εἰ καὶ με τρὶς τόσσον ὀίεσθ' Οὐρανίδησιν,
 ὅσον ἀνάρσιός εἰμι, καὶ εἰ πλεῖον στυγέεσθαι·

329. προμεθέντας ἐφίεμαι Madvig : προμεθέντας ἐφίεμεν Samuelsson.

332. ἀρτύναντες O. Schneider.

335. πονέεσθαι (ε ead. man. supr. αι scr.) L : πονέεσθε vulg.

338. στέλλεσθαι ed. Flor. : στέλλεσθε codd.

339. ἐξαλείαισθε Wellauer : ἐξαλέασθαι (ε ead. man. supr. αι scr.) L : ἐξαλέασθε G : ἐξαλείοισθε Paris. unus, Brunck.

340. πέλοι Stephanus : πέλει codd. : πέλη Wellauer.

342. καὶ Vind., Vrat., et conl. Brunck : κέν vulg.

343. εἰς pro εἰ conl. Merkel.

329. ἐφίεμεν : if the reading is sound, the construction is extremely harsh. ἐφίεμεν (= ἐπιτρέπειν) is used for an imperative, and πειρήσασθαι depends on ἐφίεμεν, 'leave it to the dove to make trial of the passage.' The difficulty would be relieved if we could take ἐφίεμεν as used intransitively of the dove committing herself to the breezes, or else as used absolutely in the sense of *ταρσὺν ἐφεῖς πνοιῇ* (934 *infr.*). The meaning then would be, 'first make trial of it by means of a dove, sending her forth in front of the vessel to wing her flight.' We should thus be able to retain the vulg. *πειρήσασθε*, though Ap. often uses infinitives for imperatives even where imperatives precede, e.g. 4. 374, 761.

330. δίηται : 'flies.' This must be referred to *δίεμαι* (*Il.* 23. 475), but in 4. 498 *δίεσθαι* is from *δίωμαι* 'to pursue.'

332. καρτύναντες : 'plying stoutly' ; cf. Pind. *O.* 13. 135, *βέλεα καρτύνειν χερσῶν*. ἐαῖς : = *ὑμετέρας*, v.n. I. 1113.

333. φάος : 'deliverance' ; cf. *Il.* 16. 95, *ἐπὶν φάος ἐν νήεσσι Θῆης*.

335. 'wherefore, abandoning all else, labour boldly at what will profit you most' (i.e. *κωπηλατεῖν*). ὀνήιστον : the Ionic superl. from *ὄνειος utilis*. The compar. *ὀνήιον* occurs in Nic. *Al.* 627 (v. Smyth, *Ion. Dial.* 555). L. and S. mistranslate our passage 'exert yourselves to the utmost.'

336. πρὶν . . . ἐρύκω : 'I dissuade you not from praying to the gods beforehand.' Prayers without exertion are useless, cf. 1. 870.

339. ἐξαλείαισθε : *ἀλείαιτο* occurs in *Od.* 20. 368. In 1. 490 we had *ἐξαλείοιο*, like *ἀλείοιο* (?) in *Il.* 20. 147.

342 sqq. 'Though thrice so much ye account me abhorred of the Dwellers in Heaven—Ye have though it were more than thrice—as I am by my grievous sin, Yet dare not to flout the omen, to thrust your galley therein !' (Way).

μὴ τλήτ' οἰωνοῖο πάρεξ ἔτι νηὶ περῆσαι.
καὶ τὰ μὲν ὥς κε πέλη, τὼς ἔσσεται. ἦν δὲ φύγητε 345
σύνδρομα πετράων ἀσκηθείς ἐνδοθι Πόντου,
αὐτίκα Βιθυνῶν ἐπὶ δεξιὰ γαίαν ἔχοντες
πλώετε ῥηγμῖνας πεφυλαγμένοι, εἰσόκεν αὖτε
Ῥήβαν ὠκυρόην ποταμὸν ἄκρην τε Μέλαιναν
γνάμψαντες νήσου Θυνηίδος ὄρμον ἵκησθε. 350
κεῖθεν δ' οὐ μάλα πολὺ διέξ ἁλὸς ἀντιπέραιαν
γῆν Μαρνανδυνῶν ἐπικέλσετε νοστήσαντες.
ἐνθα μὲν εἰς Αἶδαο καταβάτις ἐστὶ κέλευθος,
ἄκρη τε προβλῆς Ἀχερουσιάς ὑψόθι τείνει,
δινῆεις τ' Ἀχέρων αὐτὴν διὰ νειόθι τέμνων 355
ἄκρην ἐκ μεγάλης προχοᾶς ἵησι φάραγγος.
ἀγχίμολον δ' ἐπὶ τῇ πολέας παραινέσθε κολωνοὺς
Παφλαγόνων, τοῖσιν τ' Ἐνετήιος ἐμβασίλευσεν

344. ἐνὶ νηὶ Herwerden.

349. ἄκρην Bruck : ἀκτὴν codd.

354. ἄκρη Pierson : ἀκτὴ codd.

356. ἄκρην Paris. unus : ἄκρης vulg.

358. τοῖσιν τ' Ἐνετήιος lemma schol., vulg. : τοῖσιν μενεδήιος supr. scr. γρ. ἐνετήιος L : τοῖσιν μενεδήιος G.

344. οἰωνοῖο πάρεξ : i.e. contrary to the omen given by the dove. In this sense παρέκ usually takes the acc. as in 341 (v.n. I. 130).

345. Cf. 3. 350.

346. σύνδρομα πετράων : 'the clashing of the rocks'; cf. Pind. *P.* 4. 370, σύνδρομοι πέτραι (= συνδρομάδες).

347. Βιθυνῶν : the Bithynians were a Thracian people who came from the Strymon into Asia, having been driven from Europe by the Teucri and Mysi (Hdt. 7. 75).

348. ῥηγμῖνας : probably 'reefs.' See on 4. 1574.

349. Ῥήβαν : the Rhebas is a small river on the Bithynian coast.

Μέλαιναν : still called the Black Cape (Kara-Burun).

350. γνάμψαντες : 'doubling' : cf. the use of *flectere*, Cic. *Div.* 2. 45, in *flectendis promunturiis*. Θυνηίδος : Thynias was a small island one mile from the coast of Bithynia (Strab. 465, 32). Arrian, *Peripl.* 13, says that it had a port and naval station belonging to Heraclea.

351. 'Thence bending back no long

distance over the sea ye shall run up the vessel on the land of the Mariandyni which lieth opposite.'

ἀντιπέραιαν : this fem. form with the last syllable short is only found in late epic ; cf. 4. 521. Hom. uses the neut. pl. *Il.* 2. 635. ἀντιπέραι' ἐνέμοντο.

352. Μαρνανδυνῶν : dwelling to the N.E. of Bithynia, and, like the Bithynians, originally immigrants from Thrace (Strab. 245, 35). They are referred to in Hdt. 3. 90, 7. 72, 75. Heraclea Pontica was their chief city.

353. εἰς Αἶδαο : all rivers called Acheron were supposed to communicate with the lower world. Diodorus (14. 31) mentions the legend that it was by the outlet of this river near Heraclea that Heracles dragged up Cerberus ; cf. also Xen. *An.* 6. 2. 2. καταβάτις : cf. 3. 160.

355. δινῆεις : cf. I. 644, Ἀχέρωντος δίνας.

357. ἐπὶ τῇ : sc. ἄκρη, 'after leaving this headland' ; v.n. I. 932.

παραινέσθε : 'pass by,' ἅπ. λεγ.

358. Ἐνετήιος : Ἐνέτη was a city of Paphlagonia. The Ἐνετοί are mentioned

πρῶτα Πέλοψ, τοῦ καί περ ἀφ' αἵματος εὐχετόωνται.
 ἔστι δέ τις ἄκρη Ἑλίκης κατεναντίον Ἄρκτου, 360
 πάντοθεν ἡλίβατος, καί μιν καλέουσι Κάραμβιν,
 τῆς καὶ ὑπὲρ βορέας περισχίζονται ἄελλαι·
 ὧδε μάλ' ἂμ πέλαγος τετραμμένη αἰθέρι κύρει.
 τήνδε περιγνάμψαντι πολὺς παρακέκλιται ἤδη 365
 Αἰγιαλός· πολέος δ' ἐπὶ πείρασιν Αἰγιαλοῖο
 ἀκτῇ ἐπὶ προβλήτι ῥοαὶ Ἄλνυς ποταμοῖο
 δεινὸν ἐρεύγονται· μετὰ τὸν δ' ἀγχίροος Ἴρις
 μειότερος λευκῇσιν ἐλίσσεται εἰς ἄλα δίναις.
 κεῖθεν δὲ προτέρωσε μέγας καὶ ὑπείροχος ἀγκῶν
 ἐξανέχει γαίης· ἐπὶ δὲ στόμα Θερμώδοντος 370
 κόλπῳ ἐν εὐδιόνῳ Θερμίσκῦρειον ὑπ' ἄκρην
 μύρεται, εὐρείης διαειμένος ἡπείροιο.

365. Αἰγιαλός littera maiuscula scripsit O. Schneider.

371. ὑπ' G, schol., *Et. Mag.* 445, 27: ἐπ' vulg.

in *Il.* 2. 851, Παφλαγόνων δ' ἡγεῖτο
 Πυλαιμένεος λάσιον κῆρ Ἐξ' Ἐνετῶν. The
 Veneti on the Adriatic were supposed to
 be an offshoot from them. The tradition
 that Pelops was a Paphlagonian is
 mentioned also in *Diod.* 4. 74, schol.
Pind. O. 1. 37.

359. εὐχετόωνται: sc. εἶναι, cf. *I.* 231.

360. Ἑλίκης Ἄρκτου: 'the revolving
 Bear,' i.e. the Great Bear which revolves
 round the Pole; cf. 3. 1195.

361. ἡλίβατος: v.n. *I.* 739. Κάραμβιν:
 Strabo (103, 17) says that this Paphla-
 gonian promontory helps to make the
 Euxine into two seas (διθόλαττον). Cf.
Pliny N.H. 2. 6.

362. 'and over it the blasts from the
 north are divided into two currents':
 i.e. the promontory, facing north, was
 so lofty that it interrupted the northern
 blasts and reft them in twain.

363. 'to such a height does it reach in
 the upper air as it faces the sea.' For
 κύρω c. dat. cf. 4. 945: *Il.* 23. 428:
Call. Cer. 38, μέγα δένδρεον αἰθιγῇ κύρον:

365. Αἰγιαλός: cf. Strab. 466, 54, 'Ὁ δὲ
 Αἰγιαλὸς ἔστι μὲν ἡτῶν μακρὰ πλειόνων
 ἢ ἑκατὸν σταδίων' ἔχει δὲ καὶ κώμην
 διώνυμον, ἧς μέμνηται ὁ ποιητὴς ὅταν
 φῇ (*Il.* 2. 855) Κρῶνάν τ' Αἰγιαλόν τε
 καὶ ὑψήλους Ἑρυνθίους. For another
 Αἰγιαλός v. *I.* 178.

366. Ἄλνυς: the Halys, the chief river

in Asia Minor, rises in the Armenian Mts.
 and, after a tortuous course, discharges
 itself into the Euxine. Strabo (468, 16)
 derives its name ἀπὸ τῶν ἁλῶν, i.e. the
 salt-mines in its neighbourhood, but this
 is very dubious.

367. δεινὸν ἐρεύγονται: cf. *Oid.* 5. 403,
 κῦμα ποτὶ ξερὸν . . . Δεινὸν ἐρευγόμενον.
 Ἴρις: cf. Strab. 469, 19; *Xen. An.*
 5. 6. 9 (where the breadth is given as
 three plethra).

368. μειότερος: this comparative from
 μικρός was originated by Ap. and adopted
 by later writers.

369. 'from this point further on a great
 bend rising up juts out from the land.'
 For ἀγκῶν cf. 4. 1583, ἀγκῶνος . . . ἀπὸ
 προύχοντος.

370. ἐπὶ: 'next.' στόμα Θερμώδοντος:
 a periphrasis for Θερμώδων as is shown by
 the masc. pteple. διαειμένος (372). The
 Thermodon, whose winding course is
 described 970 sqq., rises in Pontus and
 flows, like the Iris, through the plain of
 Themiscyra, emptying into the Euxine;
 cf. *Aesch. Pr.* 751.

372. μύρεται: 'flows,' a meaning only
 found in Ap. and Lycophron. In Hom.
 it means 'to weep,' as in *I.* 271, etc.
 διαειμένος: 'after passing through,' a
 pteple, only found here, cf. καταειμένος,
I. 939; for the false formation see on
I. 366.

ἔνθα δὲ Δοίαντος πεδίον, σχεδόθεν δὲ πόλῃς
 τρισσαὶ Ἀμαζονίδων, μετὰ τε σμυγερώτατοι ἀνδρῶν
 τρηχεῖαν Χάλυβες καὶ ἀτειρέα γαῖαν ἔχουσιν, 375
 ἐργατῖναι τοὶ δ' ἀμφὶ σιδήρεα ἔργα μέλονται.
 ἄγχι δὲ ναιετάουσι πολύρρηνες Τιβαρηνοὶ
 Ζηνὸς Ἐυξείνιοιο Γενηταίην ὑπὲρ ἄκρην.
 τῇ δ' ἐπὶ Μοσσύνοικοι ὁμούριοι ὑλῆεσαν
 ἑξείης ἡπειρον, ὑπωρείας τε νέμονται, 380
 δουρατέοις πύργοισιν ἐν οἰκία τεκτάναντες
 [κάλινα καὶ πύργους εὐπηγέας, οὓς καλέουσιν
 μόσσυνας· καὶ δ' αὐτοὶ ἐπόννυμοι ἔνθεν ἔασιν.]
 τοὺς παραμειβόμενοι λισσῇ ἐπικέλσετε νήσω, 382
 μήτι παντοίῃ μέγ' ἀναιδέας ἐξελάσαντες

375. τρηχεῖαν Spitzner: τρηχεῖην codd.: τρηχαλέην Kœchly: τρηχεινὴν Hermann.

379. τοῖς δ' ἐπὶ Pariss. tres, Brunck.

381. ἐνοίκια Paris. unus. Duos versus, qui sequuntur, eiecit Brunck. θοιγγοὺς εὐπηγέας Ruhnken: τριγχοὺς Merkel.

373. Δοίαντος πεδίον: v.n. 988.

374. τρισσαί: the three cities were Lycastia, Themiscyra, and Chadesia. τρισσός is not used by Hom.; in Hes. it means 'threefold.'

375. Χάλυβες: Aeschylus, *Pr.* 742, speaks of the σιδηροτέκτονες Χάλυβες as ἀνήμεροι οὐδὲ πρόσπλατοι ξένοις. Xenophon, *An.* 5. 5. 1, describes the march of the Ten Thousand through the country of the Ten Thousand (379), Chalybes, and Tibareni (377). ἀτειρέα: 'unyielding,' *difficilem*; cf. Dion. Per. 768, Χάλυβες στυφελὴν καὶ ἀπῆνεα γαῖαν Νάιουσιν, μογεροῦ δεδαηκότες ἔργα σιδήρου.

377. πολύρρηνες: v.n. 1. 49.

378. Γενηταίην ἄκρην: a cape (so called from the river Genes), where was a temple of Zeus Xenios, Strab. 469, 53.

379. τῇ δ' ἐπὶ: sc. ἄκρην, 'next to (beyond) this headland,' cf. 357.

Μοσσύνοικοι: cf. Strab. 470, 20, ἐπὶ δένδροισιν ἢ πυρροῖς οἰκοῦσι, διὸ καὶ Μοσσυνοῖκος ἑκάλουν οἱ παλαιοί, τῶν πύργων μοσσύνων λεγομένων: Dion. Hal. 1. 26, οἰκοῦσιν ἐπὶ ξυλνοῖς πύργοις . . μόσσυνας αὐτὰ καλοῦντες. For their habits v. 1016 sqq.

381. 'making their habitations in towers of wood.'

(382-3). These two lines have been rejected as interpolations since the time

of Brunck. The second line occurs again 1017 *infr.* Brunck argues forcibly against their genuineness:—"Duo illi versus neutiquam hic locum habent, et quam etymologiam continent, eam in Phinei vaticinio ponere non debuit Poeta. Vates minime λεπτολογεῖ, non ἐτυμολογεῖ; breviter et summam singula adtingit, quae eadem postea in itineris narratione Poeta tractabit uberius et exornabit. Praeterea in elaborato, correcto, et ad unguem exposito poemate idem versus bis in eodem libro legi non debet, nec utroque in loco a Poeta positus fuit." Gerhard plausibly suggests that these two lines stood in the earlier recension after 381 (which may originally have been δουρατέοις θριγκοῖσιν ἐνοίκια τεκτάναντες), and being afterwards removed by the poet they have crept into the text from a marginal note of the copyist.

382. λισσῇ: 'rugged,' τραχεῖα καὶ ὑψηλή. Schol., cf. λισσάδες 731 *infr.* In the *Od.* Aristarch. explains λισσῇ and λῖς as 'smooth,' a sense which our Schol. also recognizes (v.n. 4. 922). The grammarians oscillated between the two meanings (v. *Et. Mag.* and Hesych.). In Aesch. *Supp.* 795 λισσάς perhaps means 'rugged,' as also in Eur. *H. F.* 1148 (v. Wilamowitz).

383. ἀναιδέας: 'unnatural,' *improbos*.

οἰωνούς, οἳ δὴθεν ἀπειρέσιοι ἐφέπουνσιν
 νῆσον ἐρημαίην. τῇ μὲν τ' ἐνὶ νηὸν Ἄρηος 385
 λαΐνεον ποίησαν Ἀμαζονίδων βασιλειαί
 Ὀτρηρὴ τε καὶ Ἀντιόπη, ὅποτε στρατώνοντο.
 ἔνθα γὰρ ὕμνιν ὄνειαρ ἀδευκέος ἐξ ἁλὸς εἶσιν
 ἄρρητον· τῷ καὶ τε φίλα φρονέων ἀγορεύω
 ἰσχέμεν. ἀλλὰ τί με πάλιν χρεῖω ἀλιτέσθαι 390
 μαντοσύνη τὰ ἕκαστα διηνεκὲς ἐξενέποντα;
 νήσου δὲ προτέρωσε καὶ ἡπείροιο περαίης
 φέρβονται Φίλυρες· Φιλύρων δ' ἐφύπερθεν ἔασιν
 Μάκρωνες· μετὰ δ' αὖ περιώσια φῦλα Βεχείρων.
 ἐξείης δὲ Σάπειρες ἐπὶ σφίσι ναιετάουσιν· 395
 Βύζηρες δ' ἐπὶ τοῖσιν ὁμώλακες, ὧν ὕπερ ἦδη
 αὐτοὶ Κόλχοι ἔχονται ἀρήιοι. ἀλλ' ἐνὶ νηὶ
 πείρεθ', ἕως μυχάτῃ κεν ἐνιχρίμψῃτε θαλάσση.
 ἔνθα δ' ἐπ' ἡπείροιο Κυταΐδος, ἣδ' Ἀμαραντῶν
 τηλόθεν ἐξ ὁρέων πεδίοιό τε Κιρκάιοιο 400
 Φᾶσις δινῆεις εὐρὺν ῥόον εἰς ἅλα βάλλει.

389. ἀρητόν Merkel. καὶ Brunck: κέν vulg.

391. διηνεκὲς Brunck: διηνεκέως L, G: διηνεκέως ἐνέποντα vulg.

393. ἐφύπερθεν G: ἐξύπερθεν L, vulg.

399. Κυταΐδος Paris. unus: Κυταΐδος vulg.

384. δὴθεν: 'as the story goes.' The name of the island was Ἀρητιάς or Ἄρεος νῆσος. The Schol. says that Eur. in his *Phrixus* described the island as haunted by monstrous birds, driven by Heracles from Stymphalus in Arcadia, which discharged their own feathers as shafts; cf. 1036.

388. ἀδευκέος: v.n. I. 1037. In 1090 sqq. we read how the sons of Phrixus were shipwrecked on the island, and guided the heroes to the Colchian land.

390. ἰσχέμεν: 'to put in thither,' *appellere*. πάλιν ἀλιτέσθαι: cf. 313.

392. 'Beyond this island and the mainland facing it dwell the Philyres.' For περαίης v.n. 4. 78, I. 923. In 1231 *infr.* we hear of an island called Φιλυρῆς off the coast of Pontus, opposite the district of the Philyres.

394. Μάκρωνες: v.n. I. 1024. περιώσια: 'exceeding many,' v.n. I. 466; the Becheires are mentioned in Dion. Per. 765, φῦλα Βεχείρων.

395. Σάπειρες: the Σάσπειρες in Hdt. I. 104, 3. 94.

396. Βύζηρες: a savage tribe dwelling above Trapezus (Strab. 470, 29).

ὁμώλακες: = ὅμοροι; cf. ὄλλας = αὐλακας, 3. 1054.

398. πείρεθ': v. n. 326. μυχάτῃ . . . θαλάσση: the south-eastern recesses of the Euxine. See on I. 170.

399. Κυταΐδος: Procop., *B. G.* 4. 13. 14, mentions Κουτατίσιον, a small town on the Phasis, modern Kutais. This was probably the Cyte or Cytaea which was associated with the birth of Medea (Prop. I. 1. 24). In Ap. Κυταΐς = Colchian, cf. Val. Fl. 6. 693, terris Cytaeis.

Ἀμαραντῶν ὁρέων: the Schol. states, on the authority of Herodian, that the Phasis rose in these mountains.

400. πεδίοιο Κιρκάιοιο: cf. Dion. Per. 691, ἔνθα τε Φᾶσις Κιρκάίου κατὰ νῶτον ἐλισσόμενος πεδίοιο: Avienus 876, Phasis . . . Circaeaeque lapsus in arva Incidit Euxinum. Circe was a sister of Aeetes.

401. Φᾶσις: modern Fáz or Rioni.

κείνου νῆ' ἐλάοντες ἐπὶ προχοᾷς ποταμοῖο
 πύργους εἰσόψεσθε Κυταιῆος Αἰήταο,
 ἄλσος τε σκίοειν Ἄρεος, τόθι κῶας ἐπ' ἄκρης
 πεπτάμενον φηγοῖο δράκων, τέρας αἶνόν ιδέσθαι, 405
 ἀμφὶς ὀπιπεύει δεδοκημένος· οὐδέ οἱ ἡμαρ,
 οὐ κνέφας ἥδυμος ὕπνος ἀναιδέα δάμναται ὅσσε."
 ὧς ἄρ' ἔφη· τοὺς δ' εἶθαρ ἔλεν δέος εἰσαΐοντας.
 δὴν δ' ἔσαν ἀμφασίῃ βεβολημένοι· ὃψέ δ' ἔειπεν
 ἥρως Αἴσονος υἱὸς ἀμχανέων κακότητι· 410
 "ὦ γέρον, ἦδη μὲν τε δῖκεο πείρατ' ἀέθλων
 ναυτιλίας καὶ τέκμαρ, ὅτῳ στυγεράς διὰ πέτρας
 πειθόμενοι Πόντονδε περήσομεν· εἰ δέ κεν αὖτις
 τάσδ' ἡμῖν προφυγοῦσιν ἐς Ἑλλάδα νόστος ὀπίσσω
 ἔσσεται, ἀσπαστῶς κέ παρὰ σέο καὶ τὸ δαείην. 415
 πῶς ἔρδω, πῶς αὖτε τόσην ἄλὸς εἶμι κέλευθον,
 νῆις ἐὼν ἐτάροις ἅμα νήισιν; Αἶα δὲ Κολχίς
 Πόντου καὶ γαίης ἐπικέκλιται ἐσχατιῇσιν."

404. σκίοειν G. Ἄρεος Stephanus: Ἄρεως L, G.

405. πεπταμένον G.

406. ὀπιπεύει Merkel: ὀπιπτεύει codd.

407. ἀναιδέε Pariss. tres, Brunck.

411. δῖκεο Pariss. duo: διήκεο vulg.

404. σκίοειν: ἀντὶ τοῦ σκίοειν, κατὰ Ἰωνικὴν πρόσθεσιν τοῦ ἰ. Schol. For this new formation on the false analogy of the masc. cf. δακρύνειν, 4. 1291. Rzach (p. 97) suggests that we might regard these as metrical makeshifts of the copyists, and restore the normal forms in accordance with *Il.* 24. 269, πύξινον ὀμφαλόνειν εἴ οἰήκεσσιν ἀρῆρός, but the MSS. and the Schol. are against this. Later writers imitated Ap., e.g. Nonn. *Dion.* 25. 440, ἐρόειν: Nic. *Ther.* 748, πυρόειν.

405. πεπτάμενον: for the accentuation see on 3. 833.

406. ὀπιπεύει: 'watches,' cf. *Il.* 7. 243, λάθρη ὀπιπεύσας. For the form v. n. 4. 469. δεδοκημένος: 'on guard'; once used in Hom.; *Il.* 15. 730, of Ajax protecting the ships, ἐσθήκει δεδοκημένος. It is to be referred to δέχομαι rather than δοκέω. Cf. also Hes. *Sc.* 214.

407. ἥδυμος: = ἡδύς, cf. h. Hom. *Merc.* 241. The Homeric νήδυμος in νήδυμος ὕπνος was regarded by later poets as made up of νή (intens.) and ἡδύς.

409. Cf. *Il.* 17. 695, δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε. See also 3. 76.

411. δῖκεο: cf. *Il.* 9. 61, ἐξείπω καὶ πάντα διίξομαι.

412. τέκμαρ: = τεκμήριον, 'sign,' i.e. the flight of the dove.

414. τάσδε... προφυγοῦσιν: 'Peius: hos scopulos in reditu superantes. Potius: in expeditione facienda; nam hoc et haec verba et Phinei responsio liquide dant.' (Dübner, quoted by de M.).

415. ἀσπαστῶς: this adv. is found first in Hdt. (4. 201). Hom. uses ἀσπαστός sometimes in the *Od.*, but ἀσπασίως.

417. Αἶα: a city on the Phasis where Aeetes dwelt (Strab. 38, 12), and the name was extended to the land ruled by him. Aeschylus and Pindar first use the historical name Colchis.

418. ἐπικέκλιται: 'lies over against the boundary of the Pontus and the earth'; cf. Eur. *Tro.* 797, Σαλαμῖνος τᾶς ἐπικεκλιμένης ἱεροῖς ὄχθοις (i.e. of Attica). Colchis was regarded as the eastern boundary of the earth, cf. 1. 84.

ᾧς φάτο· τὸν δ' ὁ γεραῖος ἀμειβόμενος προσέειπεν·
 “ὦ τέκος, εὖτ' ἂν πρῶτα φύγῃς ὁλοὰς διὰ πέτρας, 420
 θάρσει· ἐπεὶ δαίμων ἕτερον πλόον ἡγεμονεύσει
 ἐξ Αἴης· μετὰ δ' Αἴαν ἄλις πομπῆς ἔσονται.
 ἀλλὰ, φίλοι, φράζεσθε θεᾶς δολοέσσαν ἄρωγῇν
 Κύπριδος. ἐκ γὰρ τῆς κλυτὰ πείρατα κείμεναι ἀέθλων.
 καὶ δέ με μηκέτι τῶνδε περαιτέρω ἐξερέεσθε.” 425

ᾧς φάτ' Ἀγηνορίδης· ἐπὶ δὲ σχεδὸν νιέε δοιῶ
 Θρηκίου Βορέας κατ' αἰθέρος αἰζαντε
 οὐδῶ ἐπι κραιπνοὺς ἔβαλον πόδας· οἱ δ' ἀνόρουσαν
 ἐξ ἐδέων ἥρωες, ὅπως παρεόντας ἴδοντο.
 Ζήτης δ' ἰεμένοισιν, ἔτ' ἄσπετον ἐκ καμάτοιο 430
 ἄσθμ' ἀναφυσιώων, μετεφώνεεν, ὅσσον ἄπωθεν
 ἤλασαν, ἥδ' ὥς Ἴρις ἐρύκακε τάσδε δαΐξαι,
 ὄρκιά τ' εὐμενέουσα θεὰ πόρεν, αἱ δ' ὑπέδυσαν
 δείματι Δικταίης περιώσιον ἄντρον ἐρίπνης.
 γηθόσυνοι δ' ἤπειτα δόμοις ἐνὶ πάντες ἐταῖροι 435
 αὐτὸς τ' ἀγγελίῃ Φινεὺς πέλεν. ὦκα δὲ τόνγε
 Αἰσονίδης περιπολλὸν ἐυφρονέων προσέειπεν·

“Ἡ ἄρα δὴ τις ἔην, Φινεῦ, θεός, ὃς σέθεν ἄτης
 κήδετο λευγαλέης, καὶ δ' ἡμέας αὖθι πέλασσειν 440
 τηλόθεν, ὅφρα τοι νῆες ἀμύνειαν Βορέας·
 εἰ δὲ καὶ ὀφθαλμοῖσι φόως πόροι ἦ τ' ἂν οἶω
 γηθήσειν, ὅσον εἴπερ ὑπότροπος οἴκαδ' ἰκοίμην.”

ᾧς ἔφατ'· αὐτὰρ ὁ τόνγε κατηφήσας προσέειπεν·

424. ἐν γὰρ τῇ schol. ad III 946.

425. παροιτέρω vulg.

427. αἰζαντες Pariss., Brunck.

437. περί πολλόν G.

421. ἕτερον: i.e. they will not have to return through the Symplegades.

422. μετά: ‘as far as.’ Way wrongly renders, ‘after Aia.’

424. ἐκ γὰρ τῆς κ.τ.λ.: cf. I. 1098.

427. Cf. 273 sqq.

431. ἄσθμ' ἀναφυσιώων: cf. αὐτμένα φυσιώωντε, 87 supr. The compound is used of the ‘puffing’ of dolphins in Hes. Sc. 211, δοιοὶ δ' ἀναφυσιώωντες . . . δελφῖνες. Boesch has collected many exx. of verbs used absolutely in Hom. but c. acc. in Ap., e.g. φυσιάω, παλάσσομαι (I. 358), τέθηπα (3. 215), μύρομαι (3. 656), ἀπολήγω (4. 767), καναχέω (4. 907).

ὅσσον ἤλασαν: ‘how far off they had driven the harpies.’ ἄπωθεν is loosely used, as it should denote motion from. The Schol. takes ἤλασαν as intrans.: ἀντὶ τοῦ ὅσον μακρὸν ἐπορεύθησαν.

434. Δικταίης: v. 299, I. 509. ἐρίπνης: ‘scaur,’ cf. I. 581.

437. περιπολλόν: this adv. is peculiar to Ap., cf. 472, 3. 427.

441–2. ‘Now if he (i.e. the god) would but grant light to thine eyes, I trow that I should rejoice as though I had reached home again.’

443. κατηφήσας: v. n. I. 267.

- “ Αἰσονίδη, τὸ μὲν οὐ παλινάγρετον, οὐδέ τι μῆχος
 - ἔστ’ ὀπίσω· κενεαὶ γὰρ ὑποσμύχονται ὀπωπαί. 445
 ἀντὶ δὲ τοῦ θανάτον μοι ἄφαρ θεὸς ἐγγυαλίζει,
 καὶ τε θανὼν πάσῃσι μετέσσομαι ἀγλαΐῃσιν.”
- “ Ὡς τῶγ’ ἀλλήλοισι παραβλήδην ἀγόρευον.
 αὐτίκα δ’ οὐ μετὰ δηρὸν ἀμειβομένων ἐφάανθη
 Ἥριγενῆς· τὸν δ’ ἀμφὶ περικτίται ἡγερέθοντο 450
 ἀνέρες, οἳ καὶ πρόσθεν ἐπ’ ἡματι κείσε θάμιζον,
 αἰὲν ὁμῶς φορέοντες ἑῆς ἀπὸ μοῖραν ἐδωδῆς.
 τοῖς ὁ γέρων πάντεσσιν, ὅτις καὶ ἀφανρὸς ἴκοιτο,
 ἔχραεν ἐνδυκέως, πολέων δ’ ἀπὸ πῆματ’ ἔλυσεν
 μαντοσύνη· τῷ καὶ μιν ἐποιχόμενοι κομέεσκον. 455
 σὺν τοῖσιν δ’ ἴκανε Παραίβιος, ὅς ρά οἱ ἦεν
 φίλτατος· ἀσπασίος δὲ δόμοις ἐνι τούσγ’ ἐνόησεν.
 πρὶν γὰρ δὴ νύ ποτ’ αὐτὸς ἀριστήων στόλον ἀνδρῶν
 Ἑλλάδος ἐξανιόντα μετὰ πτόλιν Αἰήταο
 πείσματ’ ἀνάψασθαι μυθήσατο Θυνίδι γαίῃ, 460
 οἳ τέ οἱ Ἀρπυίας Διόθεν σχήσουσιν ἰούσας.
 τοὺς μὲν ἔπειτ’ ἐπέεσσιν ἀρεσσάμενος πυκινοῖσιν
 πέμφ’ ὁ γέρων· οἷον δὲ Παραίβιον αὐτόθι μίμνειν
 κέκλετ’ ἀριστήεσσι σὺν ἀνδράσιν· αἶψα δὲ τόνγε
 σφωιτέρων οἷων ὅτις ἔξοχος, εἰς ἧ κομίσσαι 465

458. δὴ νύ ποτ’ Vrat., et coni. Gerhard: δὴν ὑπό τ’ vulg.

460. πείσματ’ ἂν ἄψασθαι Paris. unus, Brunck.

444. οὐ παλινάγρετον: i.e. the gift of sight is gone beyond recall; cf. *Il.* 1. 526, τέκμων οὐ παλινάγρετον. In Call. *Lat. Pall.* 103 the blinding of Teiresias is described as οὐ παλινάγρετον ἔργον.

445. κενεαὶ . . . ὀπωπαί: ‘for my sightless eyeballs are slowly wasting away.’ See on 109.

446-7. “Nay, death let a god bestow right speedily, rather than this: Then, when I am dead, shall I enter at last into perfect bliss” (Way).

448. παραβλήδην: v. n. 1. 835.

449. ἀμειβομένων: ‘as they held converse.’ We find the same absolute use in 4. 1461; see on 1. 644. Virg. imitates these lines, *Aen.* 6. 535, Hac vice sermonum roseis Aurora quadrigis Iam medium aetherio cursu traiecerat axem.

450. Ἥριγενῆς: ‘the Child of Morn,’ i. e. Ἡώς. Ap. alone uses ἡριγενῆς.

In 3. 1224 we have ἡριγενῆς Ἡώς; so in Hom. ἡριγένεια is used either as an epithet or a synonym of Ἡώς.

452. ὁμῶς: ‘invariably.’ ἑῆς: v. n. 1. 1113.

453. ἀφανρός: ‘poor’; in Hom. ‘feeble,’ a meaning found in 3. 144, 4. 1489.

454. ἔχραεν: ‘prophesied.’ ἐνδυκέως: ‘kindly’; v. n. 1. 883.

455. κομέεσκον: cf. *Od.* 24. 389, γέροντα Ἐνδυκέως κομέεσκεν.

461. Διόθεν σχήσουσιν: ‘will restrain by the will of Zeus’; cf. *Il.* 15. 489, Διόθεν βλαφθέντα. Others take Διόθεν with ἰούσας.

462. τοὺς μὲν: i.e. the περικτίται. ἐπέεσσιν πυκινοῖσιν: ‘words of wisdom.’

465. σφωιτέρων: for σφωίτερος = ὅς see on 1. 643.

ἦκεν ἐποτρύνας. τοῦ δ' ἐκ μεγάροιο κiónτος
μειλιχίως ἐρέτησιν ὀμηγερέεσσι μετηύδα·

“ὦ φίλοι, οὐκ ἄρα πάντες ὑπέρβιοι ἄνδρες ἔασιν,
οὐδ' εὐεργεσίας ἀμνήμονες. ὥς καὶ ὄδ' ἀνὴρ
τοῖος ἐὼν δεῦρ' ἦλθεν, ἐὼν μόρον ὄφρα δαείη.

470

εὔτε γὰρ οὖν ὥς πλείστα κάμοι καὶ πλείστα μογήσαι,
δὴ τότε μιν περιπολλὸν ἐπασσυντέρῃ βιότοιο
χρησμοσύνη τρύχεσκεν· ἐπ' ἡματι δ' ἡμαρ ὀρώρει
κύντερον, οὐδέ τις ἦεν ἀνάπνευστις μογέοντι.

ἀλλ' ὅγε πατρὸς ἐοῖο κακὴν τίνεσκεν ἀμοιβὴν
ἀμπλακίης. ὁ γὰρ οἶος ἐν οὔρεσι δένδρεα τέμνων

475

δὴ ποθ' ἀμαδρυνάδος νύμφης ἀθέριξε λιτάων,
ἥ μιν ὀδυρομένη ἀδινῶ μειλίσσετο μύθῳ,
μὴ ταμέειν πρέμνον δρυὸς ἡλικος, ἥ ἔπι πουλὺν
αἰῶνα τρίβεσκε διηνεκές· αὐτὰρ ὁ τήνγε
ἀφραδέως ἔτμηξεν ἀγηνορίῃ νεότητος.

480

τῷ δ' ἄρα νηκερδῇ νύμφῃ πόρεν οἶτον ὀπίσσω
αὐτῷ καὶ τεκέεσσιν. ἔγωγε μέν, εὔτ' ἀφίκανεν,
ἀμπλακίην ἔγνων· βωμόν δ' ἐκέλευσα καμόντα
Θυριάδος νύμφης, λωφήια ρέξαι ἐπ' αὐτῷ

485

ιερά, πατρώην αἰτεύμενον αἶσαν ἀλύξαι.
ἔνθ' ἐπεὶ ἔκφυγε κῆρα θεήλατον, οὔποτ' ἐμείο
ἐκλάθεται, οὐδ' ἀθέρισσε· μόλις δ' ἀέκοντα θύραζε

474. τῖς Paris. unus, et conl. Stephanus: τι vulg.

488. ἀθέριξε G, Paris. unus.

471. 'for, work as he might, and toil
as he might, poverty with harder pinch
pressed sore upon him.'

472. ἐπασσυντέρῃ: v.n. I. 579.

473. χρησμοσύνη: v.n. I. 837.

474. ἀνάπνευστις: cf. Il. II. 801,
ὀλίγη δέ τ' ἀνάπνευστις πολέμοιο.

475. κακὴν ἀμοιβήν: 'a grievous
attonement (*lit.* rhensation)'; cf. Od.
12. 382, τίσονται βοῶν ἐπιεικέ' ἀμοιβήν.

476. The Schol. mentions as the source
of this story a tale told by Charon of
Lampsacus how Rhoeus, having won
the favour of a nymph by saving her
oak-tree, afterwards incurred her dis-
pleasure and was maimed by her.

477. ἀμαδρυνάδος: Hamadryades (ἄμα,
δρῦς) were nymphs whose life was bound
up in that of the tree with which they had
come into being, and which was their

home. For this joint life of nymphs
and trees v. Call. *Del.* 79-85. Pindar
(*frag.* 146) refers to the Hamadryades:
ἰσοδένδρου τέκμαρ αἰῶνος λαχοῦσαι.

479. ἡλικος: this recalls Aesch. *Cho.*
607, καταίθουσα παῖδός δαφνοῖν δαλὸν
ἡλικά (of Althea burning the torch on
which the life of her son Meleager
depended).

483. ἀφίκανεν: sc. Παράϊβιος.

484. ἀμπλακίην ἔγνων: cf. 4. 698.

485. λωφήια: 'expiatory,' ἄπ. λεγ.

488. ἀθέρισσε: there is no need to
change this to ἀθέριξε to make it conform
with 477. Both forms are mentioned by
Hesych. and in *Et. Mag.* The fondness
of Ap. for weak aorists in -σσα would
rather favour ἀθέρισσε in 477, but that
line is quoted in *Et. Mag.* with ἀθέριξε
(v. Rzach, p. 139).

πέμπω, ἐπεὶ μέμονέν γε παρέμμεναι ἀσχαλῶντι.”
 Ὡς φάτ’ Ἀγηνορίδης· ὁ δ’ ἐπισχεδὼν αὐτίκα δοῖα 490
 ἤλυθ’ ἄγων ποίμνηθεν οἷς. ἀνὰ δ’ ἴστατ’ Ἰήσων,
 ἂν δὲ Βορήιοι νῆες ἐφημοσύνησι γέροντος.
 ὦκα δὲ κεκλόμενοι μαντήιον Ἀπόλλωνα
 ῥέζον ἐπ’ ἐσχαρόφιν νέον ἡματος ἀνομένοιο.
 κουρότεροι δ’ ἐτάρων μενοεικέα δαῖτ’ ἀλέγυτον. 495
 ἐνθ’ εὖ δαισάμενοι, τοὶ μὲν παρὰ πείσμασι νηός,
 τοὶ δ’ αὐτοῦ κατὰ δώματ’ ἀολλῆες εὐνάζοντο.
 ἦρι δ’ ἐτήσιαι αὔραι ἐπέχραον, αἵ τ’ ἀνὰ πᾶσαν
 γαίαν ὁμῶς τοιγῆδε Διὸς πνεῖουσιν ἄρωγῃ.
 Κυρήνη πέφαταί τις ἔλος πάρα Πηνεϊοῖο 500
 μῆλα νέμειν προτέροισι παρ’ ἀνδράσιν· εὐαδε γάρ οἱ
 παρθενίη καὶ λέκτρον ἀκήρατον. αὐτὰρ Ἀπόλλων
 τήνγ’ ἀνερεψάμενος ποταμῷ ἔπι ποιμαίνουσιν
 τηλόθεν Αἰμονίης, χθονίης παρακάτθετο νύμφαις,
 αἱ Λιβύην ἐνέμοντο παραὶ Μυρτώσιον αἶπος. 505

491. ἦλθεν Hermann.

498. ἐτήσιαι Paris. unus: ἐτήσιοι vulg.: ἐτησίαι Merkel.

499. ἀνωγῇ Vatt. quatt., et coni. Matthiae.

500. πεφάτισται ἔλος O. Schneider.

503. ἀνερεψάμενος Rzach: ἀνερειψόμενος codd.

489. ἐπεὶ . . . ἀσχαλῶντι: ‘for he fain would bide with me in my distress.’

490. ἐπισχεδὼν . . . ἤλυθε: ‘drew near’; cf. h. Hom. *Ap.* 3, ἐπισχεδὼν ἐρχομένοιο. This adv. takes the dat. in 604, and the gen. in 1283.

491-2. Cf. *Il.* 3. 267, ὥρυντο δ’ αὐτίκ’ ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων Ἄν δ’ Ὀδυσσεύς.

494. ἐπ’ ἐσχαρόφιν: cf. *Od.* 5. 59; 19. 389. For the case-forms in -φι v. Monro, *H. G.* 154-8. This suffix was connected with Lat. -bi (ti-bi, u-bi), Skt. -bhiyas, -bhiyam.

498. ἐτήσιαι: winds blowing at stated times of the year (ἔτος), especially northerly and north-easterly winds; cf. *Arat.* 150.

ἐπέχραον: ‘blew strongly.’ Only here is ἐπιχράω used absolutely. In Hom. it is found c. dat. ‘to attack,’ in which sense *Ap.* uses it c. gen., 283 supr. In 4. 508 we have it c. inf. = *instare* ‘to be urgent,’ διζέσθαι ἐπέχραον, and in 3. 431 c. acc. et inf., ἥ με νείσθαι ἐπέχραεν.

499. ἀρωγῇ: there seems no reason for preferring ἀνωγῇ, as many editors do. The succour (ἀρωγή) given by Zeus is described in 524 sqq.

500. Κυρήνη: a daughter of the Peneius beloved by Apollo, who carried her off from Mt. Pelion to Libya, where she gave its name to Cyrene; cf. *Pind. P.* 9. 5, τὰν (sc. Κυράναν) ὁ χαιτάεισ ἀνεμοσφαράγων ἐκ Παλίου κόλπων ποτὲ Λατοΐδας | ἄρπασ’ ἐνεγκέ τε χρυσέω παρθένον ἀγροτέραν δίφρῳ τόθι νιν πολυμήλου | καὶ πολυκαρποτάτας θῆκε δέσποιναν χθονὸς | ῥίζαν ἀπείρου τρίταν εὐήρατον θάλλοισαν οἰκεῖν. Πηνεϊοῖο: v.n. 1. 38.

503. ἀνερεψάμενος: v.n. 1. 214.

504. Αἰμονίης: τῆς Θεσσαλίας, ἀπὸ Αἰμόνος υἱοῦ Ἀρεως. Schol. Thessaly was called after Thessalus son of Haemon (*Strab.* 381, 11). χθονίης: ταῖς ἐγχωρίαις. Schol.; ‘set her amongst the nymphs of the land.’ Cf. 4. 1322.

505. Μυρτώσιον αἶπος: a headland in Cyrene; cf. *Call. Ap.* 90, στὰς ἐπὶ Μυρτούσσης κερατώδεος.

ἔνθα δ' Ἀρισταῖον Φοῖβω τέκεν, ὃν καλέουσιν
Ἀγρέα καὶ Νόμιον πολυλήιοι Αἰμονιῆς.

τὴν μὲν γὰρ φιλότῃ θεὸς ποιήσατο νύμφην
αὐτοῦ μακραιῶνα καὶ ἀγρότιν· νῆα δ' ἔνεικεν
νηπίαχον Χείρωνος ὑπ' ἀντροισιν κομέεσθαι.

τῷ καὶ ἀεξηθέντι θεαὶ γάμον ἐμνήστευσαν
Μοῦσαι, ἀκεστορίην τε θεοπροπίας τ' ἐδίδαξαν·
καὶ μιν ἑὼν μήλων θέσαν ἥρανον, ὅσσ' ἐνέμοντο
ἅμ πεδίον Φθίης Ἀθαμάντιον ἅμφι τ' ἐρυμνὴν
᾽Οθρυν καὶ ποταμοῦ ἱερὸν ῥόον Ἀπιδανοῖο.

ἦμος δ' οὐρανόθεν Μινωίδας ἔφλεγε νήσους
Σείριος, οὐδ' ἐπὶ δηρὸν ἔην ἄκος ἐνναέτησιν,
τῆμος τόνγ' ἐκάλεσσαν ἐφημοσύναις Ἑκάτοιο
λοιμοῦ ἀλεξητῆρα. λίπεν δ' ὅγε πατρὸς ἐφετμῇ
Φθίην, ἐν δὲ Κέῳ κατενάσσατο, λαὸν ἀγείρας
Παρράσιον. τοῖπερ τε Λυκάονός εἰσι γενέθλης,
καὶ βωμὸν ποίησε μέγαν Διὸς Ἰκμαίοιο,

506. Ἀρισταῖον: cf. 4. 1132. The cult of Aristaëus was very widespread, not merely in Greece proper, but also in Magna Graecia and the islands of the Aegean, Ionian, and Adriatic seas. His deliverance of Ceos from drought and pestilence is described also by Diodorus (4. 82). In Thessaly and Arcadia he was worshipped as the protector of flocks and bees, cf. Virg. *G.* 1. 14, 4. 283. Cicero, *N.D.* 3. 45, calls him *inventor olivæ*, and the oil-press was said to have been devised by him. See the exhaustive article in Pauly-Wissowa, *Real-Encycl.*

507. Ἀγρέα καὶ Νόμιον: 'Hunter and Shepherd'; epithets of Apollo also, cf. Pind. *P.* 9. 63, *θήσονται τέ νιν ἀθάνατον, | Ζῆνα καὶ ἄγρυν Ἀπόλλων', ἀνδράσι χάρμα φίλοις, ἄγχιστον ὁπάονα μήλων, | Ἀγρέα καὶ Νόμιον, τοῖς δ' Ἀρισταῖον καλεῖν.*

508-9. 'for the god, through the love he bore her, made her a nymph of that land, bestowing upon her length of days and joy in the chase.'

510. Χείρωνος: Achilles and many other of the Greek heroes were pupils of Chiron, *δικαιότατος Κενταύρων* (*Il.* 11. 832).

511. γάμον ἐμνήστευσαν: 'compassed a marriage for him'; cf. Call. *Dian.* 265, *ἀγαθὸν γάμον ἐμνήστευσαν.* The Muses wedded Aristaëus to Autonoe, daughter

of Cadmus (Hes. *Th.* 975, Apollod. 3. 4. 2).

513. ἥρανον: 'watcher'; Hesych. *ἥρανος* βασιλεὺς, ἄρχων, σκοπός, φύλαξ. In Hom. we have *ἐπιήρανος* 'well-pleasing,' and after Hom. *ἐπιήρανος* was used for *ἀμυντικός*, *βοηθός*. On the connexion of these words with *ἥρα* v. Buttm. *Lexil.* 62.

514. Ἀθαμάντιον: a plain in Phthiotis in Thessaly, called after Athamas the father of Phrixus and Helle (Strab. 371, 47).

515. ᾽Οθρυν: a mountain range in Phthiotis, cf. Hes. *Th.* 632.

Ἀπιδανοῖο: v.n. 1. 38.

516. Μινωίδας νήσους: the Cyclades; cf. Thuc. 1. 4, *Μίνως* : . . τῶν Κυκλάδων νήσων ἡρέε τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, κ.τ.λ.

517. Σείριος: the parching heat of the 'Dog-days' is often referred to, e.g. Hes. *Sc.* 397, *ὅποτε χρῶα Σείριος ἄζει.*

520. Κέῳ: mod. Zea. The story is commemorated on the coins of Ceos by a head of Aristaëus and a representation of Sirius, v. Head, *op. cit.* 482.

521. Παρράσιον: i.e. Arcadian, cf. *Il.* 2. 608. There was a district *Παρρασιακή* (Thuc. 5. 33) on the frontiers of Messene.

Λυκάονος: a king of Arcadia, cf. Paus. 8. 2. 1.

522. Ἰκμαίοιο: 'god of rain (*ικμάς*)';

ἱερά τ' εὖ ἔρρεξεν ἐν οὐρεσιν ἀστέρι κείνω
 Σειρίῳ αὐτῷ τε Κρονίδῃ Διί. τοῖο δ' ἔκητι
 γαῖαν ἐπιψύχουσιν ἐτήσιαι ἐκ Διὸς αἶραι
 ἤματα τεσσαράκοντα· Κέω δ' ἔτι νῦν ἱερῆς
 ἀντολέων προπάροιθε Κυνὸς ῥέζουσι θυηλάς. 525

Καὶ τὰ μὲν ὥς ὑδέονται· ἀριστῆες δὲ καταῦθι
 μίμνον ἐρυκόμενοι· ξεινήια δ' ἄσπετα Θυνοὶ
 πᾶν ἡμάρ Φινῇ χαριζόμενοι προΐαλλον. 530
 ἐκ δὲ τότεν μακάρεσσι δυώδεκα δωμήσαντες
 βωμὸν ἀλὸς ῥηγμῖνι πέρην καὶ ἐφ' ἱερά θέντες,
 νῆα θοὴν εἰσβαῖνον ἐρεσσέμεν, οὐδὲ πελείης
 τρήρωνος λήθοντο μετὰ σφίσιν· ἀλλ' ἄρα τήνγχε
 δείματι πεπτηνυῖαν ἐῖ φέρε χειρὶ μεμαρπῶς
 Εὐφημος, γαίης δ' ἀπὸ διπλόα πείσματ' ἔλυσαν. 535

Οὐδ' ἄρ' Ἀθηναίην προτέρω λάθον ὀρμηθέντες·
 αὐτίκα δ' ἐσσυμένως νεφέλης ἐπιβᾶσα πόδεσσιν
 κούφης, ἥ κε φέροι μιν ἄφαρ βριαρῆν περ εἴουσιν,
 σεύατ' ἵμεν πόντονδε, φίλα φρονέουσ' ἐρέτησιν. 540
 ὥς δ' ὅτε τις πάτρηθεν ἀλῶμενος, οἷά τε πολλὰ
 πλαζόμεθ' ἄνθρωποι τετληότες, οὐδέ τις αἶα

525. ἐτήσιοι vulg.

530. πᾶν ἡμάρ Dorrillius: πανδημαρ, πᾶν δ' ἡμάρ, παντῆμαρ codd.: πανδημέ coni. anon. ap. Merkel.

532. πέλας vel πάρος coni. Bruck.

535. δῆματι vulg.

cf. Ζεὺς ὑέτιος, Arist. *Mund.* 7. 2: *Aen.* 9. 670, Iuppiter horridus austris Torquet aquosam hiemem et caelo cava nubila rumpit.

525. ἐπιψύχουσιν: 'cool'; cf. *Od.* 4. 568, ἀήτας Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους.

527. Cf. Diod. 4. 82, γενομένης δὲ τῆς θυσίας κατὰ τὴν τοῦ Σειρίου ἀστρου ἐπιτολὴν, καθ' ἣν συνέβαινε πνεῖν τοὺς ἐτησίας, λῆξαι τὰς λοιμικὰς νόσους.

528. ὑδέονται: 'are told of', cf. 4. 264. It is an Alexandrian word, cf. Call. *Ἰου.* 76, αὐτίκα χαλκῆας μὲν ὑδεόμεν Ἥφαιστοιο. Curtius compares the root of αἰδ-ω, ἀηδ-ών, Skt. *vad-amī*.

529. ἐρυκόμενοι: kept back by the Etesian winds which were contrary (498).

531. μακάρεσσι δυώδεκα: Zeus, Hera, Poseidon, Demeter, Hermes, Hephaestus, Apollo, Artemis, Hestia, Ares, Aphrodite, Athene. The place where the altar was

built was afterwards called Ἱερόν; cf. Polyb. 4. 39, Dem. *Lept.* 29.

532. πέρην: i.e. the opposite (Asiatic) coast, distant about 4 stades. They had anchored on the Thracian shore where the Bosphorus joins the Euxine, 176 supr. The sailing across is not mentioned, but πέρην implies it. This is Buttmann's view (*Lexil.* 91), and it is the most probable one. de M. explains, "au delà de la demeure de Phinée, plus près de la mer, d'où il pourra être aperçu par les navigateurs," but πέρην could hardly have this meaning. Bruck held that πέρην must mean πέλας, or else must be changed to πάρος or πέλας.

533. πελείης: v. 328.

537. λάθον: cf. *Aen.* 1. 130, nec latuere doli fratrem Iunonis.

541 sqq. 'As when one wanders from his country (as we poor mortals are often doomed to roam), and there is no land

τηλουργός, πᾶσαι δὲ κατόψιοί εἰσι κέλευθοι,
σφωιτέρους δ' ἐνόησε δόμους, ἄμυδις δὲ κέλευθος
ὑγρή τε τραφερή τ' ἰνδάλλεται, ἄλλοτε δ' ἄλλη 545
ὀξέα πορφύρων ἐπιμαίεται ὀφθαλμοῖσιν
ὥς ἄρα καρπαλίμως κούρη Διὸς αἶξασα
θῆκεν ἐπ' ἀξείνιοιο πόδας Θυνηίδος ἀκτῆς.

Οἱ δ' ὅτε δὴ σκολιοῖο πόρου στενωπὸν ἵκοντο
τρηχέης σπιλάδεσσιν ἐεργμένον ἀμφοτέρωθεν, 550
δινήεις δ' ὑπένερθεν ἀνακλύζεσκειν ἰοῦσαν
νῆα ῥόος, πολλὸν δὲ φόβῳ προτέρωσε νέοντο,
ἤδη δὲ σφισι δοῦπος ἀρασσομένων πετράων
νωλεμές οὐατ' ἔβαλλε, βόων δ' ἄλιμνρές ἀκταί,
δὴ τότε ἔπειθ' ὁ μὲν ὦρτο πελειάδα χειρὶ μεμαρπῶς 555
Εὐφημος πρῶρης ἐπιβήμεναι· οἱ δ' ὑπ' ἀνωγῇ
Τίφυος Ἀγνιάδαο θελήμονα ποιήσαντο
εἰρεσίην, ἢν' ἔπειτα διέκ πέτρας ἐλάσειαν,
κάρτεϊ ᾧ πίσυνοι. τὰς δ' αὐτίκα λοίσθιον ἄλλων
οἰγομένας ἀγκῶνα περιγνάμψαντες ἴδοντο. 560

543. εἰσι πόλῃς legisse videtur auctor scholiorum.

549. Σκολιοῖο coni. Merkel secundum *Et. Mag.* 718, 31.

distant (to his mind) but all ways are visible (to his mind's eye), he perceiveth in his thoughts his own home, and the way thither over land and sea alike flashes upon him; now this way, and now that, his fancy swiftly flies, and he striveth to behold it with his eyes.' This remarkable simile, in which we can trace the yearning of the Alexandrian exile, is an amplification of *Il.* 15. 80, ὡς δ' ὅτ' ἂν αἶξῃ νόος ἀνέρος ὅς τ' ἐπὶ πολλὴν Γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ "ἐνθ' εἶην ἢ ἐνθα" μανοιήῃσι τε πολλά.

543. κέλευθοι: from the words of the Schol., ἀλλὰ καὶ πάσας καταφανεῖς πόλεις, Merkel would restore πόλῃς, and it is certainly unlike the finished workmanship of Ap. to have two successive lines ending with the same word; yet cf. 1. 375-6.

544. σφωιτέρους: = σφετέρους, v. n. 1. 643. δ' ἐνόησε: Wellauer points out that unless we omit δέ we have an anacoluthon after ἀλάμενος in 541; it would seem to be one of those cases in which the δέ of an apodosis repeats the δέ (541) with which the whole sentence was introduced, v. Monro, *H.G.* 334.

545. ἄλλοτε δ' ἄλλη: cf. *Aen.* 4. 285,

atque animum nunc huc celerem, nunc dividit illuc.

546. ὀξέα: ταχέως. Schol. πορφύρων: v. n. 1. 461.

548. ἀξείνιοιο: cf. Strab. 265, 28, ἡ τε Θυνιάς . . . καὶ Φινόπολις . . . συνάπτουσαι τῷ Σαλμυδησῶ· ἔστι δ' οὗτος ἔρημος αἰγιαλὸς καὶ λιθώδης, ἀλίμενος, ἀναπεπταμένος πολὺς πρὸς τοὺς Βορέας.

549. στενωπὸν: cf. 333.

551. ἀνακλύζεσκειν: 'surged up against'; only here c. acc.

554. νωλεμές οὐατ' ἔβαλλε: 'smote their ears unceasingly.' The deriv. of νωλεμές is uncertain. Düntzer connects it with ὄλ, ὄλλυμι 'imperishably'; Nitzsch with *ολέω, αἰόλλω 'immovably'; Fick with ἡρέμα (νη-ορεμές).

557. θελήμονα . . . εἰρεσίην: 'rowed with a will'; θελήμων is used by Ap. alone, cf. 4. 1657. ἐθελήμων occurs in Plat. *Crat.* 406 A.

558. ἔπειτα: see on 1044.

559. κάρτεϊ: cf. 334. λοίσθιον: only here c. gen. 'saw last of all men' (not with οἰγομένας 'for the last time of all' as they open again a few lines later). It was ordained that the rocks should

σὺν δέ σφιν χύτο θυμός· ὁ δ' αἷζαι πτερύγεσσιν
 Εὐφημος προέηκε πελειάδα· τοῖ δ' ἅμα πάντες
 ἦειραν κεφαλὰς ἐσορώμενοι· ἡ δὲ δι' αὐτῶν
 ἔπτατο· ταῖ δ' ἄμυδις πάλιν ἀντίαι ἀλλήλησιν
 ἄμφω ὁμοῦ ξυνιοῦσαι ἐπέκτυπον. ὦρτο δὲ πολλῇ 565
 ἄλμῃ ἀναβρασθεῖσα, νέφος ὥς· αὖτε δὲ πόντος
 σμερδαλέον· πάντῃ δὲ περὶ μέγας ἔβρεμεν αἰθήρ.
 κοῖλαι δὲ σπήλυγγες ὑπὸ σπιλάδας τρηχέας
 κλυζούσης ἀλὸς ἔνδον ἐβόμβεον· ὑψόθι δ' ὄχθης
 λευκὴ καχλάζοντος ἀνέπτυε κύματος ἄχνη. 570
 νῆα δ' ἔπειτα πέριξ εἴλει ῥόος. ἄκρα δ' ἔκοψαν
 οὐραῖα πτερὰ ταίγε πελειάδος· ἡ δ' ἀπόρουσεν
 ἀσκηθῆς. ἐρέται δὲ μέγ' ἰαχόν· ἔβραχε δ' αὐτὸς
 Τίφης ἐρεσσέμεναι κρατερῶς. οἷγοντο γὰρ αὖτις
 ἀνδιχα. τοὺς δ' ἐλάοντας ἔχεν τρόμος, ὅφρα μιν αὐτὴ 575
 πλημμυρὶς παλίνορσος ἀνερχομένη κατένεικεν
 εἴσω πετράων. τότε δ' αἰνότατον δέος εἶλεν
 πάντας· ὑπὲρ κεφαλῆς γὰρ ἀμήχανος ἦεν ὄλεθρος.
 ἦδη δ' ἔνθα καὶ ἔνθα διὰ πλατὺς εἶδετο Πόντος,
 καὶ σφισιν ἀπροφάτως ἀνέδνυ μέγα κύμα πάροιθεν 580
 κυρτόν, ἀποτμήγι σκοπιῇ ἴσον· οἱ δ' ἐσιδόντες
 ἤμυσαν λοξοῖσι καρῆασιν. εἶσατο γὰρ ῥα
 νηὸς ὑπὲρ πάσης κατεπάλμενον ἀμφικαλύψειν.
 ἀλλὰ μιν ἔφθη Τίφης ὑπ' εἰρεσίῃ βαρύθουσαν
 ἀγχαλάσας· τὸ δὲ πολλὸν ὑπὸ τρόπῳ ἐξεκυλίσθη, 585

565. Post ἐπέκτυπον Samuelsson duos versus ἄκρα δ' . . . ἰαχόν (570½-572½) vult inserere.

571. εἴλει G: ἔλλει Pariss. tres.

573. ἔκραγε Struve.

574. αὖτις Brunck: αὐθις codd.

575. ἔχεν πόντος Köchly. αὐτὴ Köchly: αὖτις codd.

remain fixed for ever once a ship had passed between them (605).

561. σὺν . . . χύτο: cf. *Il.* 24. 358, σὺν δὲ γέροντι νόος χύτο.

565. ὦρτο . . . ἀναβρασθεῖσα: 'the boiling foam rose in clouds,' cf. *βρασσόμενον*, 323. Virg. has imitated this whole passage in the description of the storm, *Aen.* 1. 104 sqq.

569. ὑψόθι . . . ἄχνη: 'and high on the cliff was dashed the spume of the raging billow.' ἀνέπτυε: for the metaph. use cf. *Soph. Ant.* 1009, κηκὶς . . . ἔτυφε κἀνέπτυε.

572. ταίγε: sc. πέτραι. As the dove lost its tail-feathers, so the Argo lost the carving on its stern (601).

575. ὅφρα . . . κατένεικεν: 'till the returning wave with its rush bore them within the rocks.' The clashing of the rocks had forced out a volume of water which rushed back when the rocks parted.

576. πλημμυρὶς: v.n. 4. 1269.

580. ἀπροφάτως: v.n. 1. 1201.

581. κυρτόν κ.τ.λ.: v.n. 169.

585. ἀγχαλάσας: 'easing' the ship,

ἐκ δ' αὐτὴν πρύμνηθεν ἀνείρυσσε τηλόθι νῆα
 πετράων· ὕψου δὲ μεταχρονίη πεφόρητο.
 Εὐφημος δ' ἀνὰ πάντας ἰὼν βοάσκειν ἐταίρους,
 ἐμβαλέειν κώπησιν ὅσον σθένος· οἱ δ' ἀλαλητῶ
 κόπτον ὕδωρ. ὅσσον δ' ἂν ὑπέικαθε νηὺς ἐρέτῃσιν, 590
 δις τόσον ἂψ ἀπόρουσεν· ἐπεγνάμπτοντο δὲ κῶπαι
 ἥύτε καμπύλα τόξα, βιαζομένων ἡρώων.
 ἔνθεν δ' αὐτίκ' ἔπειτα κατηρεφὲς ἔσσυτο κύμα,
 ἣ δ' ἄφαρ ὥστε κύλινδρος ἐπέτρεχε κύματι λάβρῳ
 προπροκαταίγδην κοίλης ἀλός. ἐν δ' ἄρα μέσσαις 595
 Πληγάσι δινήεις εἶχεν ῥόος· αἱ δ' ἐκάτερθεν
 σειόμεναι βρόμεον· πεπέδητο δὲ νῆια δοῦρα.
 καὶ τότ' Ἀθηναίη στιβαρῆς ἀντέσπασε πέτρης
 σκαιῇ, δεξιτερῇ δὲ διαμπερὲς ὥσε φέρεσθαι.
 ἣ δ' ἱκέλη πτερόεντι μετήορος ἔσσυτ' οἰστῶ. 600

590. ἄρ' ὑπέικαθε Herwerden : δὲ παρείκαθε Paris. unus, Brunck.

593. καταρρεπὲς gramm. ap. Cramer *Anecd. Paris.* IV 55 et 67, quod recepit Merkel.

which was labouring under the strain of the oars.

586.-ἐκ δ' αὐτὴν κ.τ.λ.: οὕτω φησίν, ἐπῆρεν τὸ κύμα τὴν ναῦν ὡς καὶ ὑπὲρ τὰς πέτρας αὐτὴν γενέσθαι. Schol.

587. μεταχρονίη: = μετέωρος, v.n. 300.

588. Cf. *Aen.* 5. 188, At media socios incedens nave per ipsos Hortatur Mnestheus: nunc, nunc insurgite remis.

590. ὅσσον . . . ἀπόρουσεν: 'as far as the ship would yield to the rowers, twice as far did it leap back at once' i.e. when they made a little way with the oars, the force of the waves carried them back twice as far. For ἂν with iterative secondary tenses v. Monro, *H. G.* 324.

591. ἐπεγνάμπτοντο: cf. *Il.* 13. 134, ἔγχεα δὲ πτύσσοντο θρασιείων ἀπὸ χειρῶν: Cat. 64. 183, lentos incurvans gurgite remos.

592. ἥύτε τόξα: cf. Eur. *Bacch.* 1066, κυκλοῦτο δ' ὥστε τόξον.

593. κατηρεφὲς . . . κύμα: from *Od.* 5. 367. The passage is well rendered by Way, "On-rushing, up-towering, a breaker came, overarched like a cave; But suddenly light as a roller she rode the furious wave. Forward through yawning gulfs she plunged; but caught was her prow By a whirlpool sea-rush betwixt the Clashers."

595. προπροκαταίγδην: ἄπ. λεγ. See

on 95 supr. Another new compound with προπρο- is προπροβιαζόμενοι (1. 386) on the analogy of προπροκυλινδόμενος in Hom.

596. Πληγάσι: Ap. alone uses Πληγάδες for Συμπληγάδες, cf. 645.

597. σειόμεναι βρόμεον: 'swayed and thundered.' πεπέδητο: 'were held fast,' i.e. the Argo could make no way on account of the current (ῥόος, 571).

598. ἀντέσπασε: τῆς πέτρας ἀντελάβετο καὶ κατέσχε. Schol. "Then did Athene backward thrust one massy rock With her left hand, touching their bark with her right to speed her through" (Way). For ἀντισπᾶω 'to pull in an opposite direction' cf. Aesch. *Pr.* 337, ὀρμώμενον δὲ μηδαμῶς ἀντισπάσης. Only here c. gen. Most edd. supply νῆια δοῦρα as obj., 'snatched the vessel away from the rock which was holding it fast.' Such a constr. is also unique, and the use of the sing. πέτρης is a strong objection to this view. Val. Fl. makes both Hera and Pallas hold the rocks apart while the vessel passed through. For the agency of Hera cf. 4. 786; *Od.* 12. 71, καὶ νύ κε τὴν ἐνθ' ὤκα βάλεν μεγάλας ποτὶ πέτρας Ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

599. ὥσε: we have ἔωσαν, 4. 104; so ἔαξε, 2. 1109, but ἄξεν, 1. 1168.

600. οἰστῶ: imitated in *Aen.* 5. 214,

ἔμπης δ' ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα
 νωλεμές ἐμπλήξασαι ἐναντία. αὐτὰρ Ἀθήνη
 Οὐλυμπόνδ' ἀνόρουσεν, ὅτ' ἀσκηθεῖς ὑπάλυξαν.
 πέτραι δ' εἰς ἓνα χῶρον ἐπισχεδὸν ἀλλήλησιν
 νωλεμές ἐρρίζωθεν. ὃ δὴ καὶ μόρσιμον ἦεν
 ἐκ μακάρων, εὖτ' ἂν τις ἰδὼν διὰ νηὶ περήσῃ.
 οἱ δέ που ὀκρύνεντος ἀνέπνεον ἄρτι φόβοιο
 ἡέρα παπταίνοντες ὁμοῦ πέλαγός τε θαλάσσης
 τῇλ' ἀναπεπτάμενον. δὴ γὰρ φάσαν ἐξ Ἀΐδαο
 σώεσθαι. Τῖφυσ δὲ παροίτατος ἤρχετο μύθων.

605

“Ἐλπομαι αὐτῇ νηὶ τόγ' ἔμπεδον ἐξαλέασθαι
 ἡμέας· οὐδέ τις ἄλλος ἐπαίτιος, ὅσσον Ἀθήνη,
 ἢ οἱ ἐνέπνευσεν θεῖον μένος, εὖτε μιν Ἄργος
 γόμφοισιν συνάρασσε· θέμις δ' οὐκ ἔστιν ἀλῶναι.
 Αἰσονίδη, τύνη δὲ τεοῦ βασιλῆος ἐφετμήν,
 εὖτε διέκ πέτρας φυγέειν θεὸς ἡμιν ὅπασσεν,
 μηκέτι δείδιθι τοῖων· ἐπεὶ μετόπισθεν ἀέθλους
 εὐπαλέας τελέεσθαι Ἀγηνορίδης φάτο Φινεύς.”

610

615

Ἡ ρ' ἅμα, καὶ προτέρωσε παρὰ Βιθυνίδα γαῖαν
 νῆα διέκ πέλαγος σεῦεν μέσον. αὐτὰρ ὁ τόνγε
 μειλίχιοις ἐπέεσσι παραβλήδην προσέειπεν·
 “Τῖφν, τίη μοι ταῦτα παρηγορέεις ἀχέοντι;
 ἡμβροτον ἀσάμην τε κακὴν καὶ ἀμήχανον ἄτην.

620

605. νωλεμενές Vind., unde ἐμμενές Brunn : νωχελές con. Merkel.

606. ἰὼν Vat. unus, et con. Wakefield. περήσῃ Hermann : περάσῃ vel περάσση codd.

622. τίη μοι L 16 : τί μοι L : τί ἤ μοι G : τί μοί τοι vulg.

Et pater ipse manu magna Portunus euntem Impulit. Illa noto citius volucrique sagitta Ad terram fugit; also in *Aen.* 10. 246 sqq.

601. Cf. Val. Fl. 4. 691, Saxa sed extremis tamen increpuere corymbis, Parsus (nefas) deprensa iugis. For ἀφλάστοιο κόρυμβα v. n. 1. 1089.

παρέθρισαν: 'cut off as the vessel passed,' ἄπ. λεγ. We find the syncopated ἔθρισεν (θερίζω) in Aesch. *Ag.* 541.

604. ἐπισχεδόν: v. n. 490. γέσῃ

605. νωλεμές: 'immovably,' v. n. 554. The use of the word here after its occurrence in 602 has roused suspicions. From νωλεμενές (a corruption in Vind.) Brunn read ἐμμενές, and Merkel suggested νωχελές, but no change seems necessary.

606. ἰδὼν: "*Nemo ante Iasonem Cyaneas interiorius vidit; et ipsae 'nondum ullas videre rates' (Val. Fl. 4. 563) Hoelzlin. It cannot mean 'living,' as some have taken it, for this would require a present participle.*

611. αὐτῇ νηί: 'as well as the ship,' v. n. 1. 502. de M. translates "grâce au navire."

613. Ἄργος: cf. 1. 226.

614. ἀλῶναι: 'to be caught' by the rocks.

618. εὐπαλέας: 'easy to contend with (πάλη).' The word is used only by Ap.; cf. εὐπαλέως, 4. 193. δυσπαλής is much more common.

622. Similarly Agamemnon in *Il.* 2. 110 sqq. pretends to repent of the

- χρῆν γὰρ ἐφιεμένοιο καταντικρὺ Πελίαο
 αὐτίκ' ἀνήνασθαι τόνδε στόλον, εἰ καὶ ἔμελλον
 νηλειῶς μελεῖστί κεδαιόμενος θανέεσθαι
 νῦν δὲ περισσὸν δεῖμα καὶ ἀτλήτους μελεδῶνας
 ἄγκειμαι, στυγέων μὲν ἀλὸς κρυόοντα κέλευθα
 νηὶ διαπλῶειν, στυγέων δ' ὅτ' ἐπ' ἠπείροιο
 βαίνωμεν. πάντη γὰρ ἀνάρσιοι ἄνδρες ἔασιν.
 αἰεὶ δὲ στονόεσσιν ἐπ' ἥματι νύκτα φυλάσσω,
 ἐξότε τὸ πρῶτιστον ἐμὴν χάριν ἠγερέεσθε,
 φραζόμενος τὰ ἕκαστα· σὺ δ' εὐμαρέως ἀγορεύεις
 οἶον ἐῆς ψυχῆς ἀλέγων ὑπερ' αὐτὰρ ἔγωγε
 εἶο μὲν οὐδ' ἡβαιὸν ἀτύζομαι· ἀμφὶ δὲ τοῖο
 καὶ τοῦ ὁμῶς, καὶ σείο, καὶ ἄλλων δείδι' ἐταίρων
 εἰ μὴ ἐς Ἑλλάδα γαῖαν ἀπήμονας ὕμμε κομίσσω.”
 Ὡς φάτ' ἀριστῆων πειρώμενος· οἱ δ' ὁμάδησαν
 θαρσαλέοις ἐπέεσσιν. ὁ δὲ φρένας ἔνδον ἰάνθη
 κεκλομένων, καὶ ῥ' αὖτις ἐπιρρήδην μετέειπεν·
 “ὦ φίλοι, ὑμετέρῃ ἀρετῇ ἐνὶ θάρσος ἀέξω.
 τούνεκα νῦν οὐδ' εἰ κε διέξ' Αἶδαο βερέθρων
 στελλοίμην, ἔτι τάρβος ἀνάψομαι, εὔτε πέλεσθε
 ἔμπεδοι ἀργαλέοις ἐνὶ δείμασιν. ἀλλ' ὅτε πέτρας
 Πληγάδας ἐξέπλωμεν, οἶομαι οὐκ ἔτ' ὀπίσσω

628. ἄγχημαι coni. Wellauer: ἔγκειμαι vulg.: ἔσκεμαι Köchly.

637. ὕμμε G, et coni. Brunk: ἄμμε vulg.

642. βέρεθρον O. Schneider.

expedition, and advises the Greeks to return home.

624. **καταντικρὺ**: ‘in defiance of’ ‘in sheer opposition to.’ In Hom. this prep. means ‘sheer down from,’ e.g. *Od.* 10. 559, *καταντικρὺ τέγεος πέσεν*.

626. **νηλειῶς . . . θανέεσθαι**: ἀντὶ τοῦ ἀνηλεῶς καὶ κατὰ μέλος κατακοπτόμενος καὶ κατατεμνόμενος (*Et. Mag.* 603, 28). *κεδαῖω* = *κεδάννυμι*, a late Gr. form; *Ap.* also uses *κεδώνται* (*κεδᾶσθαι*), 4. 500.

628. **ἄγκειμαι**: ‘I have laid on me as a burden.’ *ἀνατίθηναι* is used of heaping a thing on a person, e.g. *Il.* 22. 100, *Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει*, and so *ἄγκειμαι* is here used as the passive. For the acc. cf. *Eur. Supr.* 717, *ἐπικείμενον κἀρα κυνέας*: *Ar. Pax* 542, *κυνάβους προσκείμεναι*.

631. ‘as each day endeth, I watch in

anguish through the night’; cf. *Od.* 22. 195, *νύκτα φυλάξεις*.

634. **ἐῆς**: ‘thine own,’ v.n. I. 1113.

635. **εἶο**: ἀντὶ ἑμαυτοῦ. Schol. We find *εἶο* in its ordinary sense as 3 sing. refl. in 4. 460; v.n. I. 362. **ἀμφὶ τοῖο καὶ τοῦ**: ‘for this man and for that’; cf. *Hdt.* 4. 68, *ἐπιώρηκε δὲ καὶ ὅς*: *Dem.* 21. 141, *τὰ καὶ τὰ πεπονθῶς*.

640. **ἐπιρρήδην**: φανερώτερον, παρησιαστικώτερον, οἶονεὶ ἀναφανδόν. Schol.

642. **βερέθρων**: *Ion.* for *βαράθρων* ‘chasms,’ cf. *Il.* 8. 14, *τῇλε μάλ' ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον*: *Plat. Phaed.* 112.

643. **τάρβος ἀνάψομαι**: ‘shall I let fear get hold of me,’ *lit.* ‘attach to myself fear.’

645. **Πληγάδας**: v.n. 596.

ἔσσεσθαι τοιόνδ' ἕτερον φόβον, εἰ ἑτεόν γε
φραδμοσύνη Φινῆος ἐπισπόμενοι νεόμεσθαι."

ᾧς φάτο, καὶ τοίων μὲν ἐλώφεον αὐτίκα μύθων,

εἰρεσίῃ δ' ἀλίσστον ἔχον ἰόνον· αἶψα δὲ τοίγε

Ῥήβαν ὠκυρόην ποταμὸν σκόπελόν τε Κολώνης,

650

ἄκρην δ' οὐ μετὰ δηθὰ παρεξενέοντο Μέλαιναν,

τῇ δ' ἄρ' ἐπὶ προχοᾷς Φυλληίδας, ἔνθα πάροιθεν

Διψακὸς νῆ' Ἀθάμαντος ἐοῖς ὑπέδεκτο δόμοισιν,

ὀππὸθ' ἅμα κριῶ φεύγεν πόλιν Ὀρχομενοῖο·

τίκτε δέ μιν νύμφη λειμωνιάς· οὐδέ οἱ ὕβρις

655

ἦνδανέν, ἀλλ' ἐβελημὸς ἐφ' ὕδασι πατρὸς ἐοῖο

μητέρι συνναίεσκεν ἐπάκτια πῶεα φέρβων.

τοῦ μὲν θ' ἱερὸν αἶψα, καὶ εὐρείας ποταμοῖο

ἡϊόνας πεδίον τε, βαθυρρεϊόντά τε Κάλπην

δερκόμενοι παράμβειβον, ὁμῶς δ' ἐπὶ ἡματι νύκτα

660

νῆνεμον ἀκαμάτησιν ἐπερρώοντ' ἐλάτησιν.

οἶον δὲ πλαδῶσαν ἐπισχίζοντες ἄρουραν

ἐργατῖναι μογέουσι βόες, περὶ δ' ἄσπετος ἰδρὼς

652. Ψιλληίδας coni. Brunn.

654. φεύγε πόλιν L: φεύγε πτόλιν Pariss. duo.

659. Κάλπην Vind., Vrat.: Κάλπιν L, G, vulg.

647. ἐπισπόμενοι: cf. 327.

650. Ῥήβαν: v.n. 349. Κολώνης: ἄκρα οὗτω καλουμένη περὶ τὸν Λύκον ποταμόν· μένηται αὐτῆς Νύμφης ὃ Ἡρακλεώτης ἐν τῷ περὶ Ἡρακλείας. Schol.

651. παρεξενέοντο: the comp. παρεκνέομαι is peculiar to Ap., cf. 941, 1243. Μέλαιναν: v.n. 349.

652. τῇ . . . ἐπὶ: 'after passing this,' cf. 357.

Φυλληίδας: Φύλλης ποταμὸς Βιθυνίας. Schol.

653. νῆ' Ἀθάμαντος: i.e. Phrixus. According to the legend, Athamas married Nephele by the command of Hera, and she bore him Phrixus and Helle. He was, however, really enamoured of the mortal Ino, by whom he begat Melicertes. Nephele, in her jealousy, returned to the gods and tried to compass the ruin of Athamas. When famine broke out in the land, Ino bribed the messengers to Delphi to bring back an oracle that Phrixus must be sacrificed. Nephele rescued Phrixus and Helle, and sent them to Colchis on the ram with the golden fleece.

654. Ὀρχομενοῖο: cf. Müller, *Orcho-menos* p. 161.

655. νύμφη λειμωνιάς: 'meadow-nymph,' cf. Soph. *Ph.* 1454, νύμφαι τ' ἐννδροὶ λειμωνιάδες: *Il.* 20. 8, νυμφῶν, αἶ . . . νέμονται . . . πίσεια ποιήεντα.

656. πατρός: the river Phyllis.

659. Κάλπην: the Calpe (or Calpas, Strab. 465, 20) was a river of Bithynia. There was also a port of Calpe, midway between Byzantium and Heraclea, which Xenophon mentions on the retreat (*Anab.* 6. 4).

660. ὁμῶς κ.τ.λ.: cf. *Oid.* 10. 28, ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ.

661. ἐπερρώοντ' ἐλάτησιν: 'worked hard at the oars'; cf. *Od.* 20. 107, μύλαις δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες. We have this verb also in 677, and in 1. 385, and the simple ῥώομαι (cf. *ruo*) in 4. 942.

662. πλαδῶσαν: ἐννυγον ἔτι οὖσαν. Schol. πεπλαδῆκός· σεσηπώς, ὑγρανθείς. Hesych. The word is prosaic, and is often used by Hippocrates of flaccid or flabby flesh. Cf. *πλαδαρός*, 3. 1398.

εἴβεται ἐκ λαγόνων τε καὶ αὐχένος· ὄμματα δέ σφιν
 λοξὰ παραστρωφῶνται ὑπὸ ζυγοῦ· αὐτὰρ αὐτμῇ 665
 αὐαλέη στομάτων ἄμοτον βρέμει· οἱ δ' ἐνὶ γαίῃ
 χηλὰς σκηρίπτοντε πανημέριοι πονέονται.
 τοῖς ἔκελοι ἥρωες ὑπέξ ἀλὸς εἶλκον ἐρετμά.
 Ἥμος δ' οὐτ' ἄρ πω φάος ἄμβροτον, οὐτ' ἔτι λήν 670
 ὀρφναίῃ πέλεται, λεπτὸν δ' ἐπιδέδρομε νυκτὶ
 φέγγος, ὅτ' ἀμφιλύκην μιν ἀνεγρόμενοι καλέουσιν,
 τῆμος ἐρημαίης νήσου λιμέν' εἰσελάσαντες
 Θυνιάδος, καμάτῳ πολυπήμονι βαῖνον ἔραζε.
 τοῖσι δὲ Λητοῦς υἱός, ἀνερχόμενος Λυκίῃθεν 675
 τῇλ' ἐπ' ἀπείρονα δῆμον Ὑπερβορέων ἀνθρώπων,
 ἐξεφάνη· χρύσειοι δὲ παρειάων ἐκάτερθεν
 πλοχμοὶ βοτρυνέοντες ἐπερρώοντο κιόντι·
 λαιῇ δ' ἀργύρεον νόμα βιόν, ἀμφὶ δὲ νότοις
 ἰοδόκη τετάνυστο κατωμαδόν· ἡ δ' ὑπὸ ποσσὶν
 σείετο νῆσος ὅλη, κλύζεν δ' ἐπὶ κύματα χέρσῳ. 680
 τοὺς δ' ἔλε θάμβος ἰδόντας ἀμήχανον· οὐδέ τις ἔτλη
 ἀντίον ἀνγάσσασθαι ἐς ὄμματα καλὰ θεοῖο.

674. Λιβύθην Pariss., Brunck.

682. ἀνγάσσασθαι Pariss. duo : ἀγάσσασθαι L : ἀνγάσσασθαι vulg.

665. παραστρωφῶνται : this verb is
 ἄπ. λεγ. ; cf. Nic. *Th.* 758, παρέστραπται
 δὲ καὶ ὅσσε.

666. αὐτμῇ . . . βρέμει : 'the dry
 breath comes in loud gasps from their
 mouths.' For ἄμοτον v.n. I. 513.

668. ὑπέξ : 'under and out' of the
 water.

670. ὀρφναίῃ : this absolute use for
 ὀρφναίῃ νύξ is only found here. ἐπιδέ-
 δρομε : 'overspreads,' cf. I. 645.

671. ἀμφιλύκην : cf. *Il.* 7. 433, ἦμος
 δ' οὐτ' ἄρ πω ἥως, ἔτι δ' ἀμφιλύκη νύξ,
 with Leaf's note. ἀμφι- denotes 'half'
 light, cf. twilight, Zwielight. For the
 vague μιν v.n. I. 941.

672. νήσου . . . Θυνιάδος : v.n. 350.

674. Λυκίῃθεν : cf. I. 309. Jebb, on
Soph. Phil. 1461, suggests that the name
 of the country Lycia was derived from
 the cult of Apollo Λύκιος 'the god of
 light'; so too the epithet λυκηγενής
 applied to Apollo in *Il.* 4. 101 may mean
 'born of, or in, light.'

675. Ὑπερβορέων : not mentioned in
 Hom., but in the poems of the Epigoni

and Hesiod (*Hdt.* 4. 32). They dwell
 beyond the northern blast, favoured by
 the Sun-god, in blissful serenity in a
 fruitful land ; cf. Pind. *P.* 10. 56 sqq.
 The worship of Apollo was by some
 derived from them. The oracle of Delphi
 was founded by them (*Paus.* 10. 5. 4),
 and Leto came from the Hyperboreans to
 Delos (*Hdt.* 4. 33, *Paus.* 1. 18. 4) : so too
 Diodorus (2. 47) says that they wor-
 shipped Apollo more zealously than any
 other people, being all, as it were, priests
 of Apollo.

677. βοτρυνέοντες : properly used of
 clustering grapes, cf. *Anth.* *P.* 5. 287,
 βότρυν χαίτης : Milton, *P. L.* IV. 301,
 'hyacinthine locks Round from his
 parted forelock manly hung Clustering.'
 ἐπερρώοντο : 'floated,' v.n. 661. Cf. *Il.*
 1. 529, ἀμβρόσιαι δ' ἄρα χαίται ἐπερρώ-
 σαντο ἄνακτος Κροτῆος ἀπ' ἀθανάτοιο.

679. κατωμαδόν : 'hanging from his
 shoulder.'

680. σείετο : cf. *Il.* 13. 18, τρέμε δ'
 οὖρεα μακρὰ καὶ ὕλη Ποσσὶν ὑπ' ἀθανάτοισι
 Ποσειδάωνος ἰόντος. See also on 3. 1218.

- στὰν δὲ κάτω νεύσαντες ἐπὶ χθονός· αὐτὰρ ὁ τηλοῦ
βῆ ῥ' ἵμεναι πόντονδε δι' ἡέρος· ὅψ' δὲ τοῖον
'Ορφεὺς ἔκφατο μῦθον ἀριστήεσσι πιφάυσκων·
“Εἰ δ' ἄγε δὴ νῆσον μὲν Ἑώιον Ἀπόλλωνος
τῇνδ' ἱερὴν κλείωμεν, ἐπεὶ πάντεσσι φαάνθη
ἡῶς μετιών· τὰ δὲ ῥέξομεν οἷα πάρεστιν,
βωμὸν ἀναστήσαντες ἐπάκτιον· εἰ δ' ἂν ὀπίσσω
γαῖαν ἐς Αἰμονίην ἀσκηθέα νόστον ὀπάσση,
δὴ τότε οἱ κεραῶν ἐπὶ μηρία θήσομεν αἰγῶν.
νῦν δ' αὖτως κνίσῃ λειβῆσί τε μειλίξασθαι
κέκλωμαι. ἀλλ' ἴληθι ἄναξ, ἴληθι φαανθείς.”
“Ὡς ἄρ' ἔφη· καὶ τοὶ μὲν ἄφαρ βωμὸν τετύκοντο
χερμάσιν· οἱ δ' ἀνὰ νῆσον ἐδίνεον, ἐξερέοντες
εἰ κέ τιν' ἦ κεμάδων, ἣ ἀγροτέρων ἐσίδοιεν
αἰγῶν, οἷά τε πολλὰ βαθείῃ βόσκεται ὕλη.
τοῖσι δὲ Λητοΐδης ἄγρην πόρεν· ἐκ δέ νυ πάντων
εὐαγέως ἱερῷ ἀνὰ διπλόα μηρία βωμῷ
καῖον, ἐπικλείοντες Ἑώιον Ἀπόλλωνα.
ἀμφὶ δὲ δαιομένοις εὐρὺν χορὸν ἐστήσαντο,
καλὸν Ἰηπαιήον· Ἰηπαιήονα Φοῖβον

683. *νεύοντες* conl. Brunck.

686. Ἑώιου Wellauer: Ἐφου vulg.

691. *θύσομεν* G, vulg.

686. Ἑώιου: Ἡρόδωρος οὖν φησιν Ἑφὼν Ἀπόλλωνα προσαγορεύεσθαι καὶ βωμὸν αὐτοῦ εἶναι ἐν τῇ νήσῳ, οὐ καθὼς ὕρθρου ἐφάνη αὐτοῖς, ἀλλὰ καθὼς οἱ Ἀργοναῦται ὕρθρου εἰς αὐτὴν κατέπλευσαν. Schol. Ἑώιος for ἔφως is only found in Ap., cf. 700. The Homeric form is *ἡοῖος*; v. n. 4. 841.

690. Αἰμονίην: v. n. 504.

692. αὖτως: *sic* (*ut possumus*).

693. κέκλωμαι: v. n. 1. 716. ἴληθι: ‘be gracious,’ cf. *Od.* 3. 380. Ap. also uses ἴλαθι (4. 1014), and ἴλατε (4. 984), which represent the regular formation from the stem ἴλα, and are found in Callimachus (e.g. *Cer.* 139). We also find ἱλάεσθαι (2. 847), ἱλάσκονται (1. 1139), ἱλήκους (2. 708).

695. χερμάσιν: λίθοις μικροῖς. Schol. L. and S. wrongly explain ‘large blocks of stone,’ as *χερμάς*, like the Homeric *χερμάδιον*, means strictly a stone that can be grasped by the hand, cf. *Il.* 16. 735,

πέτρος . . . τὸν οἱ περὶ χεῖρ ἐκάλυψεν. For a similar altar v. 1170 *infr.* ἐδίνεον: *versabantur*; cf. *Od.* 9. 153, ἐδινέμεσθα κατ’ αὐτὴν (νῆσον).

696. κεμάδων: *κεμάς* ἡ νέα ἔλαφος. Schol.: cf. *Il.* 10. 361: *El. Mag.* 503, 7, διαφορὰν δὲ φασιν εἶναι κεμάδος καὶ νεβροῦ. κεμάδα γὰρ εἶναι τὴν ἐπικοιμωμένην τῷ σπηλαίῳ· νεβρὸν δὲ τὸν μείζονα καὶ ἐπὶ βορὰν νεμόμενον. Ap. uses the word again in 3. 879, 4. 12.

698. ἄγρην πόρεν: *Od.* 9. 158, αἶψα δ’ ἔδωκε θεὸς μενοεικέα θήρην.

699. διπλόα μηρία: i.e. thigh-bones wrapped in a double layer of fat, *δίπλαξ δημὸς* (*Il.* 23. 243); cf. 1. 434. The Schol. suggests another explanation, ὅτι δύο εἰσίν. For the difference between the forms *μηροί*, *μῆρα*, and *μηρία*, see M. and R. on *Od.* 3. 456.

702. Ἰηπαιήονα: cf. h. Hom. *Ap.* 272, ἀλλ’ ἀέκων προσάγοιεν Ἰηπαίηονι δῶρα. Apollo was invoked with the cry

μελπόμενοι· σὺν δέ σφιν ἐὺς πάις Οἰάγροιο
 Βιστονίη φόρμιγγι λιγείης ἤρχεν ἀοιδῆς·
 ὥς ποτε πετραίη ὑπὸ δειράδι Παρνησσοῖο 705
 Δελφύνην τόξοισι πελώριον ἐξενάριξεν,
 κούρος ἐὼν ἔτι γυμνός, ἔτι πλοκάμοισι γεγηθώς.
 ἰλῆκοις· αἰεὶ τοι, ἄναξ, ἄτμητοι ἔθειραι,
 αἰὲν ἀδήλητοι· τὼς γὰρ θέμις. οἰόθι δ' αὐτὴν
 Λητῶ Κοιογένεια φίλαις ἐν χερσὶν ἀφάσσει. 710
 πολλὰ δὲ Κωρύκiai νύμφαι, Πλείστοιο θύγατραι,
 θαρσύνεσκον ἔπεσσιν, Ἱήιε κεκληγγυῖαι·
 ἔνθεν δὴ τότε καλὸν ἐφύμνιον ἔπλετο Φοῖβῳ.
 Αὐτὰρ ἐπειδὴ τόνγε χορείη μέλψαν ἀοιδῆν,
 λοιβαῖς εὐαγέεσσιν ἐπώμοσαν, ἥ μὲν ἀρήξειν 715
 ἀλλήλοισι εἰσαιὲν ὁμοφροσύνῃσι νόοιο,
 ἀπτόμενοι θυέων· καὶ τ' εἰσέτι νῦν γε τέτυκται
 κέϊσ' Ὀμονόιης ἱρὸν ἐύφρονος, ὃ ῥ' ἐκάμοντο
 αὐτοὶ κυδίστην τότε δαίμονα πορσαίνοντες.

704. καλῆς ἐξῆρχεν (ἐξῆρδεν) ἀοιδῆς Tzetz. ad Lycophr. 417.

706. Δελφίνην G, Pariss., Vatt. tres.

707. ἔτι τυννός O. Schneider.

718. ἱρὸν Brunck: ἱερὸν codd. ἔμφρονος G.

ἰὴ·παιών or ἰὼ παιάν, 'Praise to the Healer'; cf. Call. *Ap.* 21, Soph. *Tr.* 221, *O. T.* 154 (*iēios*). Aristoph. has ἰηπαιωνίζω, *Eg.* 408. καλόν is probably an adv. as in *Il.* I. 473, καλὸν αἰδόντες παῖσιονα.

703. πάις Οἰάγροιο: Orpheus, cf. I. 25.

704. Βιστονίη: v.n. I. 34.

706. Δελφύνην: the dragon guarding the shrine at Delphi, slain by Apollo. It is doubtful whether the nom. is Δελφύνης or Δελφύνη. Callimachus makes it fem. (*fr.* 364), and also Dion. P. (442). If it is feminine in our passage, πελώριος must be of two terminations as in Hes. *Th.* 179. The dragon was usually called Python.

707. γυμνός: probably 'beardless,' a meaning only found here; cf. Hesych. γυμνή· ἄνησος, Lat. *investis*. Others explain it literally as 'naked.' Schneider suggested τυννός, *infans*.

708. ἄτμητοι: cf. Φοῖβος ἀκερσεκόμης *Il.* 20. 39. Ennius has 'crinitus Apollo' (*Fab.* 247, Mueller).

710. Κοιογένεια: Leto was the daughter of the Titan Coeus, cf. Hes. *Th.* 404. ἀφάσσει: 'strokes,' 'fondles.'

711. Κωρύκiai: Κωρύκιον ἄντρον ἐν Παρνασσῷ. Schol.; cf. Sandys on Eur. *Bacch.* 559. Πλείστοιο: ποταμός Δελφίδος. Schol.

712. θαρσύνεσκον: cheered him on in his struggle with the dragon; cf. Varro *Atac. fr.* 5, Te nunc Coryciae tendentem spicula nymphae Hortantes 'O Phoebe' et 'ieie' conclamarunt.

713. 'and thence this fair refrain in honour of Phoebus had its birth'; cf. Call. *Ap.* 96, ἰὴ, ἰὴ Παιῶν; ἀκούομεν, οὐνεκα τοῦτο Δελφός τοι πρῶτιστον ἐφύμνιον εὖρετο λαός.

714. μέλψαν: μέλω included both song and dance, e.g. *Il.* I. 471.

715. λοιβαῖς εὐαγέεσσιν: 'with holy libations'; dat. of attendant circumstances.

717. ἀπτόμενοι θυέων: cf. Aesch. *Th.* 44, θιγγάνοντες χερσὶ ταυρείου φόνου; *Aen.* 12. 201, Tango aras, medios ignes et numina testor.

718. κέϊσε: = ἐκεῖ. Ὀμονόιης ἱρόν: Dio Cass. (49. 18) uses Ὀμονοεῖον = *templum Concordiae*.

719. πορσαίνοντες: τιμῶντες. Schol., cf. 3. 1124, 4. 897.

Ἦμος δὲ τρίτατον φάος ἤλυθε, δὴ τότε ἔπειτα 720
 ἀκραεὶ ζεφύρῳ νῆσον λίπον αἰπήεσαν.
 ἔνθεν δ' ἀντιπέρην ποταμοῦ στόμα Σαγγαρίοιο
 καὶ Μαρνανδυνῶν ἀνδρῶν ἐριθηλέα γαίαν
 ἥδ' Ἀύκοιο ῥέεθρα καὶ Ἀνθεμοεισίδα λίμνην
 δερκόμενοι παράμειβον· ὑπὸ πνοιῇ δὲ κάλῳες 725
 ὅπλα τε νῆια πάντα τινάσσετο νισσομένοισιν.
 ἦ ὦθεν δ' ἀνέμοιο διὰ κνέφας εὐνηθέντος
 ἀσπασίως ἄκρης Ἀχερουσίδος ὄρμον ἵκοντο.
 ἦ μὲν τε κρημνοῖσιν ἀνίσχεται ἡλιβάτοισιν,
 εἰς ἄλα δερκομένη Βιθυνίδα· τῇ δ' ὑπὸ πέτραι 730
 λισσάδες ἐρρίζωνται ἀλίβροχοι· ἀμφὶ δὲ τῇσιν
 κῦμα κυλινδόμενον μεγάλα βρέμει· αὐτὰρ ὕπερθεν
 ἀμφιλαφεῖς πλατάνιστοι ἐπ' ἀκροτάτῃ πεφύασιν.
 ἐκ δ' αὐτῆς εἴσω κατακέκλιται ἡπειρόνδε
 κοίλῃ ὕπαιθα νάπη, ἵνα τε σπέος ἔστ' Ἀΐδαο 735
 ὕλῃ καὶ πέτρῃσιν ἐπηρεφές, ἔνθεν αὐτμῇ
 πηγυλὶς, ὀκρυόεντος ἀναπνείουσα μυχοῖο
 συνεχές, ἀργινόεσσαν ἀεὶ περιτέτροφε πάχυνν,

721. ἀκραεὶ G.

725. κάλῳες vulg.: κάλῳας L, G.

730. κεκλιμένη Pariss. duo, Brunck.

721. ἀκραεὶ ζεφύρῳ: cf. *Od.* 2. 421, ἀκραῖ Ζέφυρον, where M. and R. explain ἀκραῖ 'a wind that sets exactly in the right quarter'; Hesych. ἀκραῖ· ἄκρως πνέοντα, οὕτε σφοδρῶς, οὕτε ἑλλειπόντως.

722. ἀντιπέρην: v.n. 177. Σαγγαρίοιο: a larger river flowing from Phrygia through Bithynia into the Euxine; cf. *Il.* 3. 187, *On. P.* 4. 10. 47 (where it is called Sagaris).

723. Μαρνανδυνῶν: v.n. 352. ἐριθηλέα: *Il.* 5. 90, ἁλώων ἐριθηλέων, (θάλλω).

724. Ἀύκοιο: a river in Bithynia bearing the same name as the king of the Mariandyni (v. 752); cf. Xen. *An.* 6. 2. 3.

Ἀνθεμοεισίδα: the Schol. says that the name of this marsh was derived from the daughter of king Lycus.

725. κάλῳες: the ropes of the sail (v.n. I. 1276); ὅπλα is a general term for the tackle.

728. ἄκρης Ἀχερουσίδος: through this headland the Acheron discharged itself into the sea; v. 355.

729. ἡλιβάτοισιν: v.n. I. 739.

731. λισσάδες: v.n. 382. ἀλίβροχοι: = ἀλίκλυστοι, ἄπ. λεγ.

733. ἀμφιλαφεῖς: 'wide-spreading.' This epithet is applied to the plane-tree in Plat. *Phaedr.* 230 B, πλατάνος . . . ἀμφιλαφὴς τε καὶ ὕψηλῃ. For other uses v. 4. 983, 1366. πεφύασιν: cf. *Od.* 7. 128, παντοῖαι πεφύασιν ἐπηετανὸν γανῶσαι.

734. 'and from this headland, and away from the base of it, a hollow glen runs sloping inward towards the coast.' ὕπαιθα is difficult: I take it in the Homeric sense 'from under.' One of the explanations given by the Schol. is ἐκ πλαγίου, and, apparently on the strength of this, Lehrs translates 'cava ex obliquo convallis'; de M., 'à l'intérieur, tournée vers le continent, se creuse obliquement une vallée où est l'autre d'Adès.'

735. σπέος Ἀΐδαο: Virg. imitates this passage in describing the cave of Avernus, *Aen.* 6. 237.

736. ἐπηρεφές: v.n. I. 1121.

738. περιτέτροφε: 'maketh the hoar-

ἢ τε μεσημβριόωντος ἰαίνεται ἡέλιιο.

σιγῇ δ' οὐποτε τήνγε κατὰ βλοσυρὴν ἔχει ἄκρην, 740

ἀλλ' ἄμυδις πόντοιό θ' ὑπὸ στένει ἡχήεντος,
φύλλων τε πνοιῇσι τινασσομένων μυχίῃσιν.

ἔνθα δὲ καὶ προχοαὶ ποταμοῦ Ἀχέροντος ἔασιν,
ὅς τε διῆξ ἄκρης ἀνερεύχεται εἰς ἄλλα βάλλων
ἡῶν· κοίλῃ δὲ φάραγξ κατὰγει μιν ἄνωθεν. 745

τὸν μὲν ἐν ὀψιγόνοισι Σωωναύτην ὀνόμηναν
Νισαῖοι Μεγαρήες, ὅτε νάσσεσθαι ἔμελλον
γῆν Μαριανδυνῶν. δὴ γάρ σφεας ἐξεσάωσεν
αὐτῇσιν νήεσσι, κακῇ χρίψαντας ἀέλλῃ.

τῇ ῥ' οἷγ' αὐτίκα νηὶ διῆξ Ἀχερουσίδος ἄκρης 750
εἰσωποὶ ἀνέμοιο νέον λήγοντος ἔκελσαν.

Οὐδ' ἄρα δηθὰ Λύκον, κείνης πρόμον ἡπίριοιο,
καὶ Μαριανδυνοὺς λάθον ἀνέρας ὀρμισθέντες
αὐθένται Ἀμύκοιο κατὰ κλέος, ὃ πρὶν ἄκουν·

745. ἡῶν Vatt. duo, Pariss.: ἡοίην vulg.: Ἰοίην Merkel.

747. ὅτ' ἐννάσσεσθαι . . . γῇ Spitzner.

753. ὀρμισθέντες Segaar: ὀρμηθέντες codd.

frost congeal about it.' In Hom. the passive is used, e.g. *Od.* 14. 477, *σακέεσσι περιτρέφετο κρύσταλλος*. For the quantity of *συνεχές* v.n. 1. 1271.

740. *βλοσυρὴν*: 'bluff.' In Hom. only used of the 'grim' appearance of human beings. Curtius connects it with *βλάστη*, *βλωθρός*, so that the primary meaning would be 'big,' 'burly.'

742. *πνοιῇσι μυχίῃσιν*: the breezes from the recesses of the chasm of Hades.

744. *διῆξ*: 'through and out of.'

745. *ἡῶν*: 'the eastern sea,' i.e. the Pontus. Though this reading is defended by the schol., *εἰς τὴν πρὸς ἀνατολὰς θάλασσαν*, Merkel would read either *Ἡοίην*, as the name of the gulf into which the Acheron discharges, or *Ἰοίην* (v. 4. 289).

746. *Σωωναύτην*: 'Saviour of sailors,' ἄπ. λεγ. Pliny, *N.H.* 6. 1, also calls the Acheron 'Sonautes.'

747. *Νισαῖοι Μεγαρήες*: Nisaea was the port of Megara; cf. Theocr. 12. 27, *Νισαῖοι Μεγαρήες ἀριστεύοντες ἑρετμοῖς*. The epithet is added to distinguish the Megarians from their colonists in Hyblæan Megara in Sicily (Thuc. 6. 4). The Megarians, along with the Tanagraeans from Boeotia, founded

Heraclea Pontica on the coasts of the Mariandyni (Paus. 5. 26. 6). Sailing thither the colonists were caught in a storm and took refuge in the Acheron.

749. *αὐτῇσιν*: v.n. 1. 502.

750. 'thither the sailors ran straight in with their vessel through the Acherusian promontory.' The meaning and derivation of *εἰσωποὶ* in *Il.* 15. 653, *εἰσωποὶ δ' ἐγένοντο νεῶν*, are quite uncertain (v. Leaf). In our passage the meaning seems to be 'straight forward.' The Schol. explains: *ἐναντίοι, ἐσώτεροι γενόμενοι*. If the meaning in *Il.* 1.c. is that they had the ships before their faces, i.e. got behind them, the meaning here may be that they ran in behind the promontory. Way translates, "Through the gorge of the cape Acherusian ran the heroes their prow, And seaward-facing abode."

753. *ὀρμισθέντες*: this correction is necessary as *ὀρμηθέντες* cannot mean *advecti*. The corruption was due to 537 sup.

754. *αὐθένται*: οἱ φονευταί. Schol.; cf. Hdt. 1. 117. Soph. uses the form *αὐτοέντης*, *O.T.* 107. For the termination *-εντης* cf. Hesych. *συνέντης* *συνεργός*.

- ἀλλὰ καὶ ἄρθμὸν ἔθεντο μετὰ σφίσι τοῖο ἔκητι. 755
 αὐτὸν δ' ὥστε θεὸν Πολυδεύκεα δεξιόωντο
 πάντοθεν ἀγρόμενοι· ἐπεὶ ἦ μάλα τοίγ' ἐπὶ δηρὸν
 ἀντιβίην Βέβρυξιν ὑπερφιάλοις πολέμιζον.
 καὶ δὴ πασσυδὴν μεγάρων ἔντοσθε Λύκοιο 760
 κεῖν' ἡμαρ φιλότητι, μετὰ πτολίεθρον ἰόντες,
 δαίτην ἀμφίεπον, τέρποντό τε θυμὸν ἔπessιν.
 Αἰσονίδης μὲν οἱ γενεὴν καὶ οὖνομ' ἐκάστου
 σφωιτέρων μυθεῖθ' ἐτάρων, Πελίαό τ' ἐφετμάς,
 ἡδ' ὥς Λημνιάδεσσιν ἐπεξεῖνουντο γυναιξίν, 765
 ὅσσα τε Κύζικον ἀμφὶ Δολιονίην ἐτελεσσαν·
 Μυσίδα δ' ὥς ἀφίκοντο Κίον θ', ὅθι κάλλιπον ἥρω
 Ἑρακλέην ἀέκοντι νόω, Γλαύκοιο τε βάξιν
 πέφραδε, καὶ Βέβρυκας ὅπως Ἀμυκόν τ' ἐδάϊξαν,
 καὶ Φινῆος ἔειπε θεοπροπίας τε δύνῃν τε, 770
 ἡδ' ὥς Κυανέας πέτρας φύγον, ὥς τ' ἀβόλησαν
 Λητοῖδῃ κατὰ νῆσον. ὁ δ' ἐξείης ἐνέποντος
 θέλγετ' ἀκουῇ θυμόν· ἄχος δ' ἔλεν Ἑρακλῆι
 λειπομένω, καὶ τοῖον ἔπος πάντεσσι μετηύδα·
 “ὦ φίλοι, οἷον φωτὸς ἀποπλαγχθέντες ἀρωγῆς
 πείρετ' ἐς Αἰήτην τόσσον πλόον. εὐ γὰρ ἐγὼ μιν 775
 Δασκύλου ἐν μεγάροισι καταυτόθι πατρὸς ἐμοῖο
 οἶδ' ἐσιδών, ὅτε δεῦρο δι' Ἀσίδος ἡπείριοιο
 πεζὸς ἔβη ζωστήρα φιλοπτολέμοιο κομίζων
 Ἱπολύτης· ἐμὲ δ' εὖρε νέον χροάοντα ἰούλους.

766. Μυσίδα τ' L.

776. ἐμοῖο Pariss. quatt.: εὐοῖο (μ al. man. supr. scr.) L: ἐμεῖο G, vulg.: ἐοῖο Brugmann.

779. χροάοντα ἰούλους Vatt. duo, Pariss. duo: χροάοντας ἰούλους vulg.: χροάοντος ἰούλου Hermann: χροάοντα παρειάς Et. Mag. 813, 11.

755. ἄρθμὸν ἔθεντο: 'they established friendship'; cf. Call. fr. 199, ἄρθμὸν δ' ἀμφοτέροις καὶ φιλήν ἔταμον: h. Hom. *Merc.* 524.

758. ὑπερφιάλοις: v.n. i. 1334.

763. σφωιτέρων: v.n. i. 643.

765. Κύζικον: the city. The Schol. wrongly says, τὸν βασιλέα φησὶν, οὐ τὴν πόλιν. Κίον: v.n. i. 1177.

767. Γλαύκοιο βάξιν: v. i. 1315.

770. ἀβόλησαν: for ἀβολέω = ἀντι-βολέω 'meet' cf. 3. 1145, Call. fr. 455, ἀβάλε (= utinam) μηδ' ἀβόλησαν.

772. Ἑρακλῆι: for the unusual causal

dative cf. i. 449. Hom. has the gen., e.g. *Il.* 8. 124, Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο.

775. πείρετε: v.n. 326.

778. ζωστήρα . . . Ἱπολύτης: the queen of the Amazons had received the girdle from Ares, and when the daughter of Eurystheus coveted it, Heracles was sent in quest of it. In 966 sqq. we are told how he won it; cf. also Eur. *H. F.* 407, Diod. 4. 16, Hdt. 4. 9, 10.

779. χροάοντα: cf. 43 supr., i. 672 n.; *Aen.* 8. 160, tum mihi prima genas vestibat flore iuventa. This use of χροάω

- ἔνθα δ' ἐπὶ Πριόλαο κασιγνήτοιο θανόντος 780
 ἡμετέρου Μυσοῖσιν ὑπ' ἀνδράσιν, ὄντινα λαὸς
 οἰκτίστοις ἐλέγοισιν ὁδύρεται ἐξέτι κείνου,
 ἀθλεύων Τιτὴν ἀπεκαίνυντο πυγμαχέοντα
 καρτερόν, ὃς πάντεσσι μετέπρεπεν ἡιθέοισιν
 εἰδός τ' ἡδὲ βίην· χαμάδις δέ οἱ ἦλασ' ὁδόντας. 785
 αὐτὰρ ὁμοῦ Μυσοῖσιν ἐμῶ ὑπὸ πατρὶ δάμασσαν
 καὶ Φρύγας, οἱ ναίουσιν ὁμῶλακας ἡμιν ἀρούρας,
 φῦλά τε Βιθυνῶν αὐτῇ κτεατίσσατο γαίῃ,
 ἔστ' ἐπὶ Ῥηβαίου προχοὰς σκόπελόν τε Κολώνης·
 Παφλαγόνες τ' ἐπὶ τοῖς Πελοπήιοι εἵκαθον αὐτως, 790
 ὅσσους Βιλλαίοιο μέλαν περιάγνυται ὕδωρ.
 ἀλλὰ με νῦν Βέβρυκες ὑπερβασίῃ τ' Ἀμύκοιο
 τηλόθι ναιετάοντος, ἐνόσφισαν, Ἡρακλῆος,
 δὴν ἀποτεμνόμενοι γαίης ἄλιν, ὄφρ' ἐβάλοντο
 οὔρα βαθυρρείοντος ὑφ' εἵαμεναῖς Ὑπίοιο. 795
 ἔμπης δ' ἐξ ὑμέων ἔδοσαν τίσιν· οὐδὲ ἔφημι
 ἡματι τῶδ' ἀέκητι θεῶν ἐπελάσσαι ἄρῃα,
 Τυνδαρίδην Βέβρυξιν, ὅτ' ἀνέρα κείνον ἔπεφνεν.
 τῷ νῦν ἦντιν' ἐγὼ τίσαι χάριν ἄρκιός εἰμι,

787. Μύδονας v. l. pro καὶ Φρύγας in schol.

795. ἐφ' O. Schneider.

796. οὐδὲ σε φημι et v. 798 Τυνδαρίδην . . . ἔπεφνες vulg.

798. ἔπεφνες L.

is imitated in Opp. *Cyn.* 4. 347, παῖδες
 ἔτι χνοάοντες ἰούλους.

780. ἐπὶ . . . θανόντος: 'at the time
 of the death of.'

782. ἐλέγοισιν: θρήνοις· τὰ γὰρ ἐλεγ-
 εῖα ἐπὶ ἐπιτυμβίοις ἐχρῶντο οἱ παλαιοί.
 Schol. The word was not used earlier
 than the fifth century, and was generally
 derived from ἐλελέγειν 'to cry woe!
 woe!' Eur. *I.T.* 146.

783. ἀθλεύων: i.e. at the funeral games,
 cf. *I.* 1304.

Τιτὴν: οἱ μὲν φασὶ Διὸς παῖδα, ἓνα τῶν
 Ἰδαίων Δαιτύλων (*I.* 1126), οἱ δὲ τὸν πρεσ-
 βύτατον τῶν Μαρνανδυνῶν παίδων. ὁ δὲ
 Μαρνανδυνὸς Φινέως ἢ Φρίξου ἢ Κιμμερίου
 λέγεται παῖς εἶναι. Schol.

787. ὁμῶλακας: v.n. 396.

788. αὐτῇ: v.n. 1. 502.

789. Ῥηβαίου . . . Κολώνης: v. 650.

790. ἐπὶ τοῖς: 'after them.' Πελοπήιοι:
 v.n. 358. αὐτως: 'in like fashion':
 others explain 'without resistance,' *ultro*.

791. Βιλλαίοιο: a river of Bithynia,
 mod. Filyás.

περιάγνυται: 'encompasses in its
 winding course.'

793. 'have despoiled me, while H.
 was far off, gradually cutting away large
 slices of my kingdom.'

795. οὔρα: 'boundary-stones' (= ὅροι).
 In Hom. οὐρον is a measure of distance,
 e.g. *Il.* 10. 351, οὔρα . . . ἡμιόνων (v.
 Leaf), 23. 431, δίσκου οὔρα. Ap. was
 thinking of *Il.* 22. 489, ἀπουρίσσουσιν
 ἀρούρας. εἵαμεναῖς: 'low-lying marshy
 meadows,' καθύγρασις τόποις. Schol.; cf.
Il. 4. 483, Theocr. 25. 16. From Theocr.
 13. 40, ἡμένω ἐν χώρῳ, the word has been
 usually connected with *sedere*. Butt-
 m. connects it with *ἡιών*, Classen with *ἐννευμι*
 (i.e. well-watered meadows clad with
 verdure). Ὑπίοιο: Scylax mentions this
 river as the boundary between the ter-
 ritory of the Bithyni and Mariandyni.

797. ἀέκητι θεῶν: cf. *Aen.* 2. 777,

- τίσω προφρονέως. ἡ γὰρ θέμις ἡπέδανοῖσιν 800
 ἀνδράσιν, εὖτ' ἄρξωσιν ἀρείονες ἄλλοι ὀφέλλειν.
 ξυνῆ μὲν πάντεσσιν ὁμόστολον ὕμιν ἔπεσθαι
 Δάσκυλον ὀτρυνέω, ἔμὸν νιέα· τοῖο δ' ἰόντος,
 ἦ τ' ἂν ἐνξείνοισι διέξ' ἀλὸς ἀντιάοιτε
 ἀνδράσιν, ὅφρ' αὐτοῖο ποτὶ στόμα Θερμώδοντος. 805
 νόσφι δὲ Τυνδαρίδαις Ἀχερουσίδος ὑπόθεν ἄκρης
 εἶσομαι ἱερὸν αἰπὺ· τὸ μὲν μάλα τηλόθι πάντες
 ναυτίλοι ἅμ' πέλαγος θηεύμενοι ἰλάσσονται·
 καὶ κέ σφιν μετέπειτα πρὸ ἄστεος, οἷα θεοῖσιν,
 πίονας εὐαρότοιο γύας πεδίοιο ταμοίμην." 810
 ὣς τότε μὲν δαῖτ' ἀμφὶ πανήμεροι ἐψιόωντο.
 ἦρί γε μὴν ἐπὶ νῆα κατήϊσαν ἐγκονέοντες·
 καὶ δ' αὐτὸς σὺν τοῖσι Λύκος κίε, μυρὶ' ὀπάσσας
 δῶρα φέρειν· ἅμα δ' νῆα δόμων ἔκπεμπε νέεσθαι.
 Ἔνθα δ' Ἀβαντιάδην πεπρωμένη ἤλασε μοῖρα 815
 Ἰδμονα, μαντοσύνησι κεκασμένον. ἀλλὰ μιν οὔτι
 μαντοσύναι ἐσάωσαν, ἐπεὶ χρεὼ ἦγε δαμῆναι·
 κεῖτο γὰρ εἰαμενῇ δονακώδεος ἐν ποταμοῖο
 ψυχόμενος λαγόνας τε καὶ ἄσπετον ἰλὺν νηδὺν
 κάπριος ἀργιόδων, ὀλοὸν τέρας, ὃν ῥα καὶ αὐταὶ 820
 νύμφαι ἐλειονόμοι ὑπεδείδισαν· οὐδέ τις ἀνδρῶν
 ἡεῖδει· οἷος δὲ κατὰ πλατὺ βόσκετο τίφος.
 αὐτὰρ ὅγ' ἰλυνέοντος ἀνὰ θρωσμούςς ποταμοῖο

804. δι' ἐξ ἀλὸς *supr. scr. man. sec. γρ. διαμπερὲς* L: *διαμπερὲς* in marg. Paris.
 unius, Bruckn.

806. ἄκρης ex schol. reponendum vidit Pierson: ἀκτῆς codd.

807. om. L.: εἶσομαι G: εἶσομαι Stephanus.

823. πεδίοιο Stephanus, Bruckn.

non haec sine numine divum Eveniunt.
 ἐπελάσσαι ἄρῃα: *bellum intulisse*.

800. ἡπέδανοῖσιν: 'weak'; (1) from ἀ-
 πέδον 'not standing firm,' (2) a lengthen-
 ing of ἡπιος, cf. οὐτιδανός.

802. ὁμόστολον ὕμιν: 'as one of your
 company'; cf. Soph. O.T. 212, Βάκχων
 . . . Μαινάδων ὁμόστολον. The constr.
 c. dat. is peculiar to Ap., cf. 3. 558.

805. ὅφρα ποτὶ: = *usque ad*; a unique
 use of ὅφρα. Θερμώδοντος: v.n. 370.

806 νόσφι: 'apart,' 'separately,'
seorsum.

807. εἶσομαι: a fut. mid. from ἴζω only
 found here.

808. ἰλάσσονται: a rare Dor. fut. for
 ἰλάσσονται ὅτ' ἰλάσσονται, v.n. 693.

810. ταμοίμην: i.e. as a τέμενος.

811. ἐψιόωντο: v.n. 1. 458.

816. Ἰδμονα: cf. 1. 140.

817. χρεὼ ἦγε δαμῆναι: cf. II. 13. 602,
 τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε.

818. εἰαμενῇ: v.n. 795.

820. ἀργιόδων: 'white-tusked'; ἀρ-
 γιόδους is the Hom. form.

821. ἐλειονόμοι: haunting the marshes
 or meadows (λειμωνιάδες), v.n. 655.

822. ἡεῖδει: 'knew its lair.' τίφος:
 ὁ ἐλώδης τόπος. Schol., cf. 1. 127.

823. θρωσμούςς: the 'risings' either

νίσσεται Ἀβαντιάδης· ὁ δ' ἄρ' ἔκποθεν ἀφράστοιο
 ὕψι μάλ' ἐκ δονάκων ἀνεπάλμενος ἤλασε μηρὸν 825
 αἶγδην, μέσσας δὲ σὺν ὀστέῳ ἵνας ἔκερσεν.
 ὁξὺ δ' ὄγε κλάγξας οὔδαι πέσεν· οἱ δὲ τυπέντος
 ἀθρόοι ἀντιάχυσαν. ὀρέξατο δ' αἰψ' ὀλοοῖο
 Πηλεὺς αἰγανέη φύγαδ' εἰς ἔλος ὀρμηθέντος
 καπρίου· ἔσσντο δ' αὖτις ἐναντίος· ἀλλὰ μιν Ἰδας 830
 οὔτασε, βεβρυχὼς δὲ θοῶ περικάππεσε δουρί.
 καὶ τὸν μὲν χαμάδις λίπον αὐτόθι πεπτηῶτα·
 τὸν δ' ἔταροι ἐπὶ νῆα φέρον ψυχορραγέοντα,
 ἀχνύμενοι, χεῖρεσσι δ' ἑὼν ἐνικάτθαν' ἑταίρων.
 Ἔνθα δὲ ναυτιλίας μὲν ἐρητύοντο μέλεσθαι, 835
 ἀμφὶ δὲ κηδείῃ νέκνους μένον ἀσχαλόωντες.
 ἤματα δὲ τρία πάντα γόων· ἐτέρῳ δὲ μιν ἦδη
 τάρχυνον μεγαλωστί· συνεκτερείζει δὲ λαὸς
 αὐτῷ ὁμοῦ βασιλῇ Λύκῳ· παρὰ δ' ἄσπετα μῆλα,
 ἣ θέμις οἰχομένοισι, ταφήια λαιμοτόμησαν. 840
 καὶ δὴ τοι κέχνται τοῦδ' ἀνέρος ἐν χθονὶ κείνῃ
 τύμβος· σῆμα δ' ἔπεισι καὶ ὀψιγόνοισιν ἰδέσθαι,

829. αἰγανέη Merkel: αἰγανέην codd. φύγαδ' G: φυγάδ' vulg.

841. καὶ δ' ἦτοι Hermann.

in the uneven bed of the river or along its banks. It means rising ground also in *Il.* 10. 160, ἐπὶ θρωσμῷ πεδίοιο.

824. ἔκποθεν ἀφράστοιο: v.n. 224.

825. ἀνεπάλμενος: this form is interesting as showing that Ap. regarded the Homeric ἀνέπαλτο (ἀνεπάλτο), *Il.* 8. 85, 20. 424, etc., as coming, not from ἀναπάλλομαι, as is generally assumed from *Il.* 23. 692, but from ἀνεφάλλομαι.

826. Cf. *Il.* 13. 546, οὔτασ' ἐπαίξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν.

828. ὀρέξατο: as this verb in Hom. takes the dat. of the weapon with which the thrust is made, Merkel restored αἰγανέη; cf. *Il.* 4. 307, ἔγχει ὀρεξάσθω.

829. φύγαδε: adv. 'in flight,' cf. *Il.* 11. 446, φύγαδ' . . . ὑποστρέψας. The adj. *φυγᾶς* is not epic.

831. περικάππεσε δουρί: cf. 3. 543, ἀφλάστω περικάππεσεν: Soph. *Aj.* 828, πεπτῶτα περὶ ἕϊφει.

833. ψυχορραγέοντα: cf. Eur. *Alc.* 19, ἣ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται Ψυχορραγοῦσα.

834. χεῖρεσσι . . . ἐνικάτθανε: cf. Eur.

Heracl. 560, σῆ γὰρ ἐνθανεῖν χερὶ θέλω. Ap. forms several new compounds with ἔγκατα viz. ἐγκαταβάλλω, -θνήσκω, -λέγω, -ναίω, -πίπτω.

835. ἐρητύοντο μέλεσθαι: this constr. is only found here, and is on the analogy of κωλύεσθαι c. inf.

836. ἀμφὶ κηδείῃ: *prae dolore*, v.n. 96; so the Schol. κηδείῃ: τῷ πένθει τῷ περὶ τοῦ νεκροῦ. L. and S., with most editors, translate it 'funeral' here. Homer uses *κῆδος* for grief for a dead comrade, e.g. *Il.* 22. 272, κῆδε' ἐμῶν ἐτάρων (mourning for them).

838. τάρχυνον: v.n. I. 83. μεγαλωστί: = μεγαλοπρεπῶς. For this usage, foreign to Homer, cf. Hdt. 6. 70, ὁ δὲ ὑπεδέξατο αὐτὸν μεγαλωστί. συνεκτερείζει: this comp. is ἀπ. λεγ.

840. ταφήια: offerings at his tomb. In *Od.* 2. 99 ταφήιον φᾶρος is a winding-sheet. λαιμοτόμησαν: cf. 4. 1601.

841. κέχνται . . . τύμβος: 'a barrow was raised'; cf. *Il.* 7. 336, τύμβον . . . χεύομεν.

842. σῆμα κ.τ.λ.: cf. *Il.* 7. 86, σῆμά

νηίου ἐκ κοτίνοιο φάλαγξ· θαλέθει δέ τε φύλλοις
 ἄκρης τυτθὸν ἔνερθ' Ἀχερουσίδος. εἰ δέ με καὶ τὸ
 845
 χρεῖω ἀπηλεγέως Μουσέων ὑπο γηρύσασθαι,
 τόνδε πολισοῦχον διεπέφραδε Βοιωτοῖσιν
 Νισαίοισι τε Φοῖβος ἐπιρρήδην ἰλάεσθαι,
 ἀμφὶ δὲ τήνγε φάλαγγα παλαιγενέος κοτίνοιο
 ἄστυ βαλεῖν· οἱ δ' ἀντὶ θεουδέος Αἰολίδας
 850
 Ἰδμονος εἰσέτι νῦν Ἀγαμήστορα κυδαίνουσιν.
 Τίς γὰρ δὴ θάνεν ἄλλος; ἐπεὶ καὶ ἔτ' αὖτις ἔχουαν
 ἥρωες τότε τύμβον ἀποφθιμένου ἐτάριοι.
 δοιὰ γὰρ οὖν κείνων ἔτι σήματα φαίνεται ἀνδρῶν.
 Ἀγνιάδην Τίφυν θανέειν φάτις· οὐδέ οἱ ἦεν
 855
 μοῖρ' ἔτι ναυτίλλεσθαι ἐκαστέρω. ἀλλὰ νυ καὶ τὸν
 αὖθι μινυνθαδίη πάτρης ἐκὰς εὐνασε νοῦσος,
 εἰσότ' Ἀβαντιάδαο νέκυν κτερείξεν ὅμιλος.
 ἄτλητον δ' ὀλοῶ ἐπὶ πῆματι κῆδος ἔλοντο.
 δὴ γὰρ ἐπεὶ καὶ τόνδε παρασχεδὸν ἐκτερείξαν

843. νήιος Merkel. φάλαγγι θαλέει G.

851. ἐσαῦτις Bruck.

τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ·
 Καὶ ποτέ τις εἶπῃσι καὶ ὀψιγόνων ἀνθρώπων
 Νηὶ πολυκλήιδι πλέων ἐπὶ οἶνοπα πόντον.
 See also 4. 252.

843. νηίου ἐκ κοτίνοιο φάλαγξ: 'a ship's roller of wild olive wood.' For κοτίνοιο v.n. 34. For φάλαγξ v.n. 1. 375. We have ἐκ denoting material again in 3. 1325 and in *Il.* 22. 152, ἐξ ὕδατος κρυστάλλῳ. The Schol. says that it was one of the rollers used at the launching of the Argo which was now set up as a σῆμα. Merkel needlessly reads νήιος, as the hypallage is quite justifiable, cf. 4. 4, etc. de M. thinks that it was the trunk of a wild olive cut into the shape of a φάλαγξ, arguing that it was improbable that the Argonauts would carry these rollers with them, as they had not even a spare oar to replace that broken by Heracles (1. 1170); v. Seaton, *Cl. Rev.* x. 169. The general notion of the σῆμα is derived from *Od.* 12. 14, where an oar is set up over the barrow of Elpenor.

844. Ἀχερουσίδος: v.n. 728. εἰ . . . γηρύσασθαι: 'if this too I must declare unswervingly as the minister of the Muses.' See on 1. 22.

846. Βοιωτοῖσιν Νισαίοισι τε: v.n. 747.

847. ἐπιρρήδην: 'directly' (with διεπέφραδε), v.n. 640.

849. ἄστυ: Heraclea Pontica. βαλεῖν: here used like βαλέσθαι, 'to lay the foundations.' Αἰολίδαο: v. 1. 143.

850. The inhabitants of Heraclea were bidden by an oracle of Apollo to make offerings to their πολισοῦχος (guardian of the city) who was buried there. They, not knowing that the tomb was the tomb of Idmon, and believing that it was the tomb of Agamestor, a local hero, made offerings to him.

851. For this form of question addressed to the Muses who prompt his song cf. 1090.

854. Ἀγνιάδην: v. 1. 105.

855. καί: i.e. as well as Idmon.

856. μινυνθαδίη: 'brief'; in Hom. usually an epithet of men 'shortlived.' Cf. 3. 690. εὐνασε: here, and in 4. 1060, Ap. uses εὐνάζω, elsewhere εὐνᾶω.

857. εἰσότε: ἐν ὅσῳ ἔθαψαν τὸν Ἰδμονα, ἐν τασούτῳ καὶ ὁ Τίφυν νοσήσας ἐτελεύτησεν. Schol. This use of εἰσότε is very strained; in 4. 800, 1212 it has its normal meaning 'until.' In *Od.* 2. 99 εἰς ὅτε means 'against the time when.'

859. δὴ γάρ: 'in very truth'; cf. *Il.*

αὐτοῦ, ἀμηχανίησιν ἄλως προπάροιθε πεσόντες, 860
 ἐντυπὰς εὐκῆλως εἰλυμένοι οὔτε τι σίτου
 μνώνοντ' οὔτε ποτοῖο· κατήμυσαν δ' ἀχέεσσιν
 θυμόν, ἐπεὶ μάλα πολλὸν ἀπ' ἐλπίδος ἔπλετο νόστος.
 καὶ νύ κ' ἔτι προτέρω τετιημένοι ἰσχανόωντο,
 εἰ μὴ ἄρ' Ἀγκαίῳ περιώσιον ἔμβαλεν Ἥρη 865
 θάρσος, ὃν Ἰμβρασίοισι παρ' ὕδασι νῆας Ἀστυπάλαια
 τίκτε Ποσειδάωνι· περιπρὸ γὰρ εὖ ἐκέκαστο
 ἰθύνειν, Πηλῆα δ' ἐπεσσύμενος προσέειπεν·

“ Αἰακίδη, πῶς καλὸν ἀφειδήσαντας ἀέθλων 870
 γαίῃ ἐν ἀλλοδαπῇ δὴν ἔμμεναι; οὐ μὲν ἄρῃος
 ἰδριν εἶόντά με τόσσον ἄγει μετὰ κῶας Ἰήσων
 Παρθενίης ἀπάνευθεν, ὅσον τ' ἐπίστορα νηῶν.
 τῷ μὴ μοι τυτθὸν γε δέος περὶ νηὶ πελέσθω.
 ὧς δὲ καὶ ὦλλοι δεῦρο δαήμονες ἄνδρες ἔασιν,
 τῶν ὅτινα πρύμνης ἐπιβήσομεν, οὔτις ἰάψει 875
 ναυτιλίν. ἀλλ' ὦκα, παραιφάμενος τάδε πάντα,
 θαρσαλέως ὀρόθυνον ἐπιμνήσασθαι ἀέθλου.”

ὣς φάτο· τοῖο δὲ θυμὸς ὀρέξατο γηθοσύνησιν.
 αὐτίκα δ' οὐ μετὰ δηρὸν ἐνὶ μέσσοις ἀγόρευσεν· 880
 “ Δαιμόνιοι, τί νυ πένθος ἐτώσιον ἴσχομεν αὐτῶς;
 οἱ μὲν γὰρ ποθι τοῦτον, ὃν ἔλλαχον, οἶτον ὄλοντο·

873. μοι G: τοι supr. scr. μοι L: τοι vulg.

878. ὀρέξετο G: ἀέξατο Pierson: ὀρίνετο conl. Merkel.

881. unciis inclusit Wellauer.

15. 488, δὴ γὰρ ἴδον ὀφθαλμοῖσι. παρα-
 σχέδον: v.n. I. 354.

861. ἐντυπὰς: v.n. I. 264. εὐκῆλως:
 ‘in silence.’ The adv. is ἄπ. λεγ., for
 the adj. v.n. 935.

862. κατήμυσαν . . . θυμόν: ‘were
 downcast in spirit.’ L. and S. unneces-
 sarily assume that the verb is trans. here.
 The compound is peculiar to Ap., and is
 intrans. in 3. 1400.

863. ἀπ' ἐλπίδος: for ἀπό ‘away from’
 cf. ἀπὸ θυμοῦ, 253.

864. ‘still further would they have
 been stayed in their anguish.’

865. περιώσιον: v.n. I. 466.

866. Ἰμβρασίοισι: v.n. I. 187.

867. περιπρὸ: ἀντὶ τοῦ διαφερόντως.
 Schol.; cf. *Il.* 16. 699, περιπρὸ γὰρ ἔγχεϊ
 ᾗθεν. For the accentuation of such forms
 as περιπρὸ, ἀποπρὸ, διαπρὸ, ἐπιπρὸ, v. La
 Roche, *Textkr.* p. 200.

869. ἀφειδήσαντες ἀέθλων: ‘heedless
 of our emprise’; v.n. 98.

872. Παρθενίης: v.n. I. 187. ἐπίστορα:
 ἐπίιστωρ has three meanings in Ap.:
 (1) *peritus*, here and in 4. 1558, (2) *con-*
sciens, 4. 16, cf. *Od.* 21. 26, (3) *testis*, 4. 89.

875. ἰάψει: the Alexandrian use of
 ἰάπτειν *iacere* in the sense of βλάπτειν is
 never found in Homer.

876. παραιφάμενος τάδε πάντα: ‘using
 all these words of exhortation’; cf. παραι-
 φασίησι, 324.

878. θυμὸς ὀρέξατο: ‘his heart bounded
 with joy,’ or ‘went out to him in his joy’;
 cf. ὀρέχθαι, 49.

880. Δαιμόνιοι: v.n. I. 476.

381. οἶτον ὄλοντο: for the constr. cf.
 326, 4. 1261, *Il.* 3. 417. We find the
 dat. in 4. 401, ὀλοίμεθα πάντες ὀλέθρῳ.
 Gerhard and Wellauer regard this line as
 a survival from the first recension.

ἡμῖν δ' ἐν γὰρ ἔασι κυβερνητῆρες ὁμίλῳ,
καὶ πολέες. τῷ μὴ τι διατριβώμεθα πείρης·
ἀλλ' ἔγρεσθ' εἰς ἔργον, ἀπορρήψαντες ἀνίας.”

Τὸν δ' αὖτ' Αἴσονος υἱὸς ἀμχανέων προσέειπεν· 885

“ Αἰακίδη, πῇ δ' οἶδε κυβερνητῆρες ἔασι;
οὓς μὲν γὰρ τὸ πάροιθε δαήμονας εὐχόμεθ' εἶναι,
οἱ δὲ κατηφήσαντες ἐμεῦ πλέον ἀσχαλώωσιν.

τῷ καὶ ὁμοῦ φθιμένοισι κακὴν προτιόσσομαι ἄτην,
εἰ δὴ μῆτ' ὁλοοῖο μετὰ πτόλιν Αἰήταο 890

ἔσsetαι, ἥ ἐ καὶ αὐτὶς ἐς Ἑλλάδα γαῖαν ἰκέσθαι
πετράων ἔκτοσθε, κατ' αὐτόθι δ' ἄμμε καλύψει
ἀκλειῶς κακὸς οἶτος, ἐτώσια γηράσκοντας.”

ᾧς ἔφατ'· Ἀγκαῖος δὲ μάλ' ἐσσυμένως ὑπέδεκτο
νῆα θοὴν ἄξιον· δὴ γὰρ θεοῦ ἐτράπεθ' ὁρμῇ. 895

τὸν δὲ μετ' Ἑργίνος καὶ Ναύπλιος Εὐφήμος τε
ᾠρνυντ', ἰθύνειν λελιγμένοι. ἀλλ' ἄρα τούσγε
ἔσχεθον· Ἀγκαίῳ δὲ πολεῖς ἤνησαν ἐταίρων.

Ἡῶι δὴ πειτα δυωδεκάτῳ ἐπέβαινον
ἡματι· δὴ γάρ σφιν ζεφύρου μέγας οὖρος ἄητο. 900

καρπαλίμως δ' Ἀχέροντα διεξεπέρησαν ἐρετμοῖς,
ἐκ δ' ἔχσαν πίσυνοι ἀνέμῳ λῖνα, πουλὺ δ' ἐπιπρὸ
λαιφῶν πεπταμένων τέμνον πλόον εὐδιώωντες.

ᾧκα δὲ Καλλιχόροιο παρὰ προχοᾷς ποταμοῖο

882. δ' ἐν Merkel: μὲν codd.: δ' ἄλλοι ἔασι Brunck: δ' αὐτὸν παρέασι Kōchly.

888. οἱ δὲ Vrat., Wellauer: οἶδε vulg. πλόον G.

892. καταυτόθι L.

900. Ζέφυρος Pariss. tres, Brunck.

882. Cf. *Il.* 7. 73, ὑμῖν μὲν γὰρ ἔασι ἀριστῆες Παναχαιῶν· Τῶν νῦν ὅν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει, κ.τ.λ. If we retain μὲν of the MSS., which is supported by the Homeric parallel, we must eject line 881, but ἐν seems to be required by the constr.

883. διατριβώμεθα πείρης: for the gen. cf. *Od.* 2. 404, μὴ θηθᾷ διατρίβωμεν ὁδοῖο.

884. ἀπορρήψαντες: cf. *Il.* 9. 517, μῆλιν ἀπορρήψαντα: *Aen.* 1. 202, revoke animos, maestumque timorem Mittite.

888. οἱ δέ: for this use of δέ in the apodosis cf. 1. 681. ἐμεῦ . . . ἀσχαλώωσιν: 'are more afflicted even than I.'

889. 'wherefore I forebode for us a doom as dire as that of the dead.' For προτιόσσομαι v.n. 1. 895.

891. ἔσsetαι: *licebit*.

895. θεοῦ: i.e. Hera, v. 865.

896. Ἑργίνος: according to Herodorus it was Erginus who took the helm after the death of Tiphys; so too Val. Fl. (5. 65) says that the oaken beam of the Argo demanded that he should succeed.

898. Ἀγκαίῳ . . . ἤνησαν: Ap. here uses the dat. with αἰνέω on the analogy of ἐπαινέω 'to approve of,' e.g. *Il.* 18. 312, "Ἐκτορι μὲν γὰρ ἐπήνησαν. When it means 'to praise' it takes the acc., 4. 503, 748.

903. εὐδιώωντες: 'with fair weather.' See on 1. 424.

904. Καλλιχόροιο: a river in Paphlagonia; cf. Val. Fl. 5. 73, Inde, premente noto, tristes Acherusidos oras Praeterit et festa vulgatum nocte Lyaei Callichoron.

ἤλυθον, ἔνθ' ἐνέπουσι Διὸς Νυσήιον νῖα, 905
 Ἰνδῶν ἡνίκα φῦλα λιπὼν κατενάσσατο Θήβας,
 ὀργιάσαι, στήσαι τε χοροὺς ἄντροιο πάροιθεν,
 ᾧ ἐν ἀμειδῆτους ἀγίας ἡυλίζετο νύκτας,
 ἐξ οὗ Καλλίχορον ποταμὸν περιναϊετάντες
 ἡδὲ καὶ Αὐλίων ἄντρον ἐπωνυμίην καλέουσιν. 910
 Ἔνθεν δὲ Σθενέλου τάφον ἔδρακον Ἀκτορίδαο,
 ὃς ῥά τ' Ἀμαζονίδων πολυθαρσέος ἐκ πολέμοιο
 ἅψ' ἀνίων—δὴ γὰρ συνανήλυθεν Ἡρακλῆι—
 βλήμενος ἰῶ κείμεν ἐπ' ἀγχιάλου θάνεν ἀκτῆς.
 οὐ μὲν θην προτέρω ἔτ' ἐμέτρεον. ἦκε γὰρ αὐτῇ 915
 Φερσεφόνη ψυχὴν πολυδάκρυνον Ἀκτορίδαο
 λισσομένην τυτθὸν περ ὁμήθεας ἄνδρας ιδέσθαι.
 τύμβου δὲ στεφάνης ἐπιβὰς σκοπιάζετο νῆα
 τοίος ἑών, οἷος πόλεμόνδ' ἔεν· ἀμφὶ δὲ καλῇ
 τετράφαλος φοίνικι λόφῳ ἐπελάμπετο πῆληξ. 920
 καὶ ῥ' ὁ μὲν αὖτις ἔδυνε μέγαν ζόφον· οἱ δ' ἐσιδόντες

908. ἡυλίζετο *Et. Mag.* 82, 28: εὐνάζετο *codd.*

915. προτέρω ἀνεμέτρεον *schol. utr.*

921. μέγαν *Vat. unus:* μέλαν *vulg.:* ἔδυνε μέλανα *Bywater:* μελάνζοφον *Samuelsson.*

905. Νυσήιον: the mountain Nysa, from which Dionysus was supposed to have derived his name, was variously placed in Thrace, Libya, India, etc., wherever the worship of the god prevailed; v. Sandys on *Eur. Bacch.* 556.

906. Ἰνδῶν: cf. Arrian, *Indica* 5, καὶ πρὸ Ἀλεξάνδρου Διονύσου μὲν περὶ πολλὰς λόγος κατέχει ὡς καὶ τούτου στρατεύσαντος ἐς Ἰνδοὺς καὶ καταστρεψαμένου Ἰνδοῦς, κ.τ.λ.: Diod. 2. 38: Prop. 3. 17. 22, *Indica* Nysaeis arma fugata choris. Θήβας: for the worship of Dionysus at Thebes v. *Eur. Bacchae*; Verrall, *The Bacchantes of Euripides*; Norwood, *The Riddle of the Bacchae*.

908. ἀμειδῆτους: ἡτοι φοβεράς διὰ τὰ μυστήρια τοῦ θεοῦ, ἢ ὅτι φοβεραὶ εἰσιν αἱ νύκτες. *Εὐριπίδης (Bacch. 486), Νύκτες* τὰ πολλὰ σεμνότητ' ἐχει· σκότος. *Schol.*

910. Αὐλίων: 'the Resting Place'; cf. *Amm. Marc.* 22. 8. 22, *Aulion antrum est, et fluenta Callichori ex facto cognominati quod superatis post triennium Indicis nationibus, ad eos tractus Liber reversus, circa huius ripas virides et opacas orgia pristina reparavit et choros.*

911. Of this account of Sthenelus the

Schol. says: τὴν δὲ περὶ τοῦ Σθενέλου τάφου ἱστορίαν ἔλαβε παρὰ Προμαθίδα, τὰ δὲ περὶ τοῦ εἰδώλου αὐτὸς ἐπλασεν. See *Introd.*, p. 22.

912. Cf. *Val. Fl.* 5. 89, Sthenelus, qualem Mavortia vidit Amazon Cumque suis comitem Alcides ut condidit armis, Talis ab aequorei consurgens agger busti Emicuit. For Heracles' encounter with the Amazons v. 778, 966.

916. Φερσεφόνη: the Homeric form is *Περσεφόνη*. Pindar first uses *Φερσεφόνα*. For the various forms v. Jebb on *Soph. Ant.* 894, where the name is explained as "she who brings (vegetation) to the light (φάν)."

918. στεφάνης: in *Il.* 13. 138 used of the brow of a hill.

920. τετράφαλος: the meaning of this word in *Hom.* is quite uncertain. Autenrieth explains it "with the crest fashioned in four ridges or bands"; Leaf (*Il.* Vol. I, App. B) says that the *φάλοι* were metallic projections, survivals of the horns which formed an ornament on the helmet of the primitive peoples on the coasts of the Mediterranean. Cf. *τροφαλείας*, 1060.

921. μέγαν: Merkel defends this against

θάμβησαν· τοὺς δ' ὥρσε θεοπροπέων ἐπικέλσαι

Ἀμπυκίδης Μόψος λοιβῆσί τε μειλίξασθαι.

οἱ δ' ἀνὰ μὲν κραιπνῶς λαΐφος σπάσαν, ἐκ δὲ βαλόντες

πέισματ' ἐν αἰγιαλῷ Σθενέλου τάφον ἀμφεπένοντο, 925

χύτλα τέ οἱ χεύοντο, καὶ ἤγνισαν ἔντομα μῆλων.

ἄνδιχα δ' αὖ χύτλων νηοσσόω Ἀπόλλωνι

βωμὸν δειμάμενοι μῆρ' ἔφλεγον· ἂν δὲ καὶ Ὀρφεὺς

θῆκε λύρην· ἐκ τοῦ δὲ Λύρη πέλει οὖνομα χῶρῳ.

Αὐτίκα δ' οὔγ' ἀνέμοιο κατασπέρχοντος ἔβησαν 930

νῆ' ἐπι· καδ δ' ἄρα λαΐφος ἐρυσσάμενοι τανύοντο

ἐς πόδας ἀμφοτέρους· ἥ δ' ἐς πέλαγος πεφόρητο

ἐντενές, ἥύτε τίς τε δι' ἡέρος ὑπόθι κίρκος

ταρσὸν ἐφείς πνοιῇ φέρεται ταχύς, οὐδὲ τινάσσει

ρίπῃν, εὐκῆλοισιν ἐνευδιῶν πτερύγεσσιν. 935

καὶ δὴ Παρθενίοιο ροὰς ἀλιμυρήεντος,

926. ἤγισαν Rutgers.

928. μῆρ' Vat. unus, et conl. Brunck: μῆλ' vulg.

μέλαν by comparing μέγας αἰθήρ, 2. 567, μέγας βυθός, 4. 1618.

924. ἀνὰ . . . σπάσαν: 'furled'; the opposite verb is κατερύω, 931.

926. χύτλα: cf. 1. 1075, 4. 708. ἤγνισαν: ἀγνίζειν meant to purify the corpse by the rites which religion required (v. Jebb, Soph. *Ant.* 545); then from giving the corpse the rite of fire it came to mean 'to burn' as here; cf. Eur. *Suppl.* 1211, ἵν' αὐτῶν σώμαθ' ἤγνισθη πυρί. ἔντομα: v.n. 1. 587.

927. ἄνδιχα: 'apart from,' cf. 1. 908. νηοσσόω: v.n. 1. 570.

928. μῆρ' ἔφλεγον: cf. 1. 433; 2. 691, 699. ἂν . . . θῆκε: 'dedicated.'

929. Λύρη: cf. Val. Fl. 5. 100, Odrsius dux (i.e. Orpheus) . . . Percutit . . . lyram nomenque relinquit harenis.

932. πόδας: the sheet-lines, v.n. 1. 566-7, 1276-7. Cf. *Aen.* 5. 830, Una omnes fecere pedem, pariterque sinistros, Nunc dextros solvere sinus.

933. ἐντενές: συντόνωος. Schol., ἀπ. λεγ.

934. 'setting its wings to the blast it is borne swiftly on, and there is no tremor in its flight, as it floats serenely on its motionless pinions.' ταρσόν: the flat surface of the outspread wings, cf. *Anth.* P. 12. 144, διφυῇ ταρσὸν ἀνέλις πτερύγων.

ἐφείς: used also of setting sails, *Anth.* P. 10. 1, πᾶσαν ἐφείς ὀθόνην.

οὐδὲ τινάσσει: cf. *Aen.* 5. 216, mox aere lapsa quieto Radit iter liquidum, celeres neque commovet alas; Aesch. *Pr.* 394, λευρὸν οἶμον αἰθέρος ψαίρει πτεροῖς; Arat. *Phaen.* 278, αὐτὰρ ὄγ' εὐδιῶντι ποτὴν ὀρνιθι ἐοικώς (which Ap. is imitating).

935. ῥιπήν: τὴν ὀρμήν. Schol. In Aesch. *Pr.* 126, ῥιπαὶ πτερύγων means the rustling of wings. L. and S. assume a special meaning for ῥιπή in our passage, 'the wing as an instrument of swift motion.' εὐκῆλοισιν: the Alex. poets used this adj. of things, whereas earlier it was always confined to persons. In Hom. it implies mental tranquillity, never mere silence as in 861 *supr.*, 3. 219 (v. Butt. *Lexil.*). ἐνευδιῶν: the comp. ἐνευδιῶν 'to float in the clear sky' is ἀπ. λεγ.

936. Παρθενίοιο: this Paphlagonian river derived its name (1) from Artemis having bathed there, (2) from the virgin freshness of the country through which it flowed, διὰ χαρίων ἀνθηρῶν φερόμενος καὶ διὰ τοῦτο τοῦ ὀνόματος τετυχηκώς, Strab. 465, 40. There was a river of the same name in Samos, v.n. 1. 187. ἀλιμυρήεντος: 'flowing into the sea,' cf. *Od.* 5. 460. Elsewhere Ap. always uses ἀλιμυρῆς (= ἄλιος), v.n. 1. 913.

- πρηυτάτου ποταμοῦ, παρεμέτρεον, ᾧ ἔνι κούρη
 Λητωίς, ἄγρηθεν ὅτ' οὐρανὸν εἰσαναβαίνη,
 ὃν δέμας ἱμερτοῖσιν ἀναψύχει ὑδάτεσσιν.
 νυκτί δ' ἔπειτ' ἄλληκτον ἐπιπροτέρωσε θεόντες 940
 Σήσαμον αἰπεινούς τε παρεξενέοντ' Ἐρυθίνους,
 Κρωβιάλον, Κρώμναν τε καὶ ὑλήεντα Κύτωρον.
 ἔνθεν δ' αὖτε Κάραμβιν ἅμ' ἡελίοιο βολῆσιν
 γνάμψαντες παρὰ πουλὺν ἔπειτ' ἤλαυνον ἑρετμοῖς
 Αἰγιαλὸν πρόπαν ἡμαρ ὁμῶς καὶ ἐπ' ἡματι νύκτα. 945
 Αὐτίκα δ' Ἀσσυρίης ἐπέβαν χθονός, ἔνθα Σινώπην,
 θυγατέρ' Ἀσωποῖο, καθίσσατο, καὶ οἱ ὅπασσεν
 παρθενίην Ζεὺς αὐτός, ὑποσχεσίησι δολωθείς.
 δὴ γὰρ ὁ μὲν φιλότῆτος ἐέλδετο· νεῦσε δ' ὄγ' αὐτῇ
 δωσέμεναι, ὃ κεν ἦσι μετὰ φρεσὶν ἰθύσειεν. 950
 ἣ δέ ἐ παρθενίην ἡτήσατο κερδοσύνησιν.
 ὥς δέ καὶ Ἀπόλλωνα παρήπαφεν εὐνηθῆναι
 ἰέμενον, ποταμόν τ' ἐπὶ τοῖς Ἄλυν· οὐδὲ μὲν ἀνδρῶν
 τήνγε τις ἱμερτῆσιν ἐν ἀγκοίνῃσι δάμασσεν.
 ἔνθα δὲ Τρικκαίοιο ἀγανοῦ Δηιμάχοιο 955

940. δ' O. Schneider: τ' codd.

945. Αἰγιαλὸν littera maiuscula scripsit O. Schneider. ὁμῶς ἐπ' ἡματι L: ὁμῶς ἐπὶ ἡματι Pariss., unde Brunck ὁμῶς τ' ἐπὶ ἡματι: ὁμῶς ἐπὶ τ' ἡματι νύκτα conl. Wellauer.

938. παρεμέτρεον: v.n. 1. 595.

937. ἄγρηθεν: 'from the chase,' ἄπ. λεγ.

939. ἀναψύχει: v.n. 525.

941. Σήσαμον: a town of Paphlagonia mentioned in *Il.* 2. 853. Sesamus was afterwards called Amastris (Strab. 466, 42). Ἐρυθίνους: Strabo (467, 6) says that the town was situated on two rocks called from their colour Ἐρυθρῖνοι. The five towns mentioned in these two lines are all found in the list of the Paphlagonians in *Il.* 2. 851 sqq.

942. ὑλήεντα Κύτωρον: the box-trees of Cytorus were famous; cf. Virg. *G.* 2. 437, undantem buxo . . . Cytorum: Cat. 4. 13, buxifer Cytorus. πύξον εἰς Κύτωρον ἄγειν = 'to carry coals to Newcastle.'

943. Κάραμβιν: v.n. 361.

945. Αἰγιαλόν: v.n. 365.

946. Ἀσσυρίης: Dion. P. (975) also uses the term Assyrian of the Leuco-

Syrians of Pontus and Cappadocia, amongst whose towns Sinope was included. The Cappadocians were called Λευκόσυροι to distinguish them from the darker southern Syrians.

947. According to the general legend it was Apollo who carried off Sinope (daughter of the river-god Asopus) from Boeotia to the place which afterwards bore her name.

948. ὑποσχεσίησι δολωθείς: 'outwitted by the promise she had secured.'

949. φιλότῆτος: cf. the Homeric ἐν φιλότῃ μιγῆναι.

950. ὁ . . . ἰθύσειεν: only here have we the acc. with ἰθύω, which elsewhere (e.g. 3. 1060) takes the gen. of the object directly aimed at or sought.

953. ἐπὶ τοῖς: after Zeus and Apollo.

954. ἀγκοίνῃσι: cf. *Il.* 14. 213, Ζηνὸς . . . ἐν ἀγκοίνῃσιν ἱαυεῖς.

955. Τρικκαίοιο: Tricca was a city in Thessaly on the Peneius; cf. *Il.* 2. 729.

υῖες, Δηιλέων τε καὶ Αὐτόλυκος Φλογίος τε
 τῆμος ἔθ', Ἡρακλῆος ἀποπλαγχθέντες, ἔναιον
 οἳ ῥα τόθ', ὥς ἐνόησαν ἀριστήων στόλον ἀνδρῶν,
 σφᾶς αὐτοὺς νημερτὲς ἐπέφραδον ἀντιάσαντες·
 οὐδ' ἔτι μιμνάζειν θέλον ἔμπεδον, ἀλλ' ἐνὶ νηί, 960
 Ἀργέσταιο παρᾶσσον ἐπιπνέοντος, ἔβησαν.
 τοῖσι δ' ὁμοῦ μετέπειτα θοῇ πεφορημένοι αὔρη
 λείπον Ἄλυν ποταμόν, λείπον δ' ἀγχίρροον Ἴριν,
 ἥδὲ καὶ Ἀσσυρίης πρόχυσιν χθονός· ἡματι δ' αὐτῷ
 γνάμψαν Ἀμαζονίδων ἕκαθεν λιμενήχορον ἄκρην. 965
 Ἔνθα ποτὲ προμολοῦσαν Ἀρητιάδα Μελανίππην
 ἥρως Ἡρακλῆς ἐλοχήσατο, καὶ οἱ ἄποινα
 ἱπολύτῃ ζωστήρᾳ παναίολον ἐγγυάλιξεν
 ἀμφὶ κασιγνήτης· ὁ δ' ἀπήμονα πέμψεν ὀπίσσω.
 τῆς οἴγ' ἐν κόλπῳ, προχοαῖς ἐπὶ Θερμῶδοντος, 970
 κέλσαν, ἐπεὶ καὶ πόντος ὀρίνετο νισσομένοισιν.
 τῷ δ' οὔτις ποταμῶν ἐναλίγκιος, οὐδὲ ῥέεθρα
 τόσσ' ἐπὶ γαίαν ἴησι παρέξ ἔθεν ἀνδιχα βάλλων.
 τετράκις εἰς ἑκατὸν δεύοιτό κεν, εἴ τις ἕκαστα

957. ἔθ' Merkel : ἔθ' codd. : τῆμόσδ' Gerhard.

961. παρᾶσσον Pariss. tres : παρ' ἄσσον vulg., *Et. Mag.* 136, 26.

974. τετράδος Merkel.

957. Having been separated from Heracles in his expedition against the Amazons they had settled at Sinope. For ἀποπλαγχθέντες cf. 1. 316.

959. 'going forth to meet them they showed them truly who they themselves were.' σφᾶς αὐτούς: cf. Hes. *Th.* 34, σφᾶς δ' αὐτὰς πρῶτόν τε καὶ ὕστατον αἰὲν αἰδεῖν. In Hom. σφας only occurs once (*Il.* 5. 567), and is enclitic with short vowel, elsewhere σφεας.

960. Val. Fl. (5. 115) also mentions that the sons of Deimachus left Sinope and joined the Argonauts. θέλον: Ap. did not follow Aristarchus' canon by which these shorter forms were banished from Hom. Gerhard shows that the majority of the later epic poets adhered to this canon.

961. Ἀργέσταιο: Ζεφύρου. Schol., cf. Hes. *Th.* 379, Ἀργέστην Ζεφύρον; strictly the N. W. wind, Pliny *N. H.* 18. 34, Corus, Graecis dictus Argestes. In Hom. ἀργέστης is an epithet of Νότος, so too in Ap. 4. 1628; cf. Hor. *C.* 1. 7. 15, Albus ut obscuro deterget nubila

caelo Saepe Notus. παρᾶσσον: v.n. 1. 383.

963. For these rivers v.n. 366-7.

964. πρόχυσιν: the alluvial deposit at the mouths of these rivers forming Leucosyria (946 n.).

965. λιμενήχορον: 'enclosing a harbour,' ἄπ. λεγ. The headland is Themiscyra, cf. 371.

966. ποτέ: 'once on a time.' Μελανίππην: Diodorus (4. 16) also tells how Melanippe, daughter of Ares and queen of the Amazons, was ransomed from Heracles by her sister. Cf. 778.

968. παναίολον: a constant epithet of ζωστήρ in Hom.

970. τῆς ἐν κόλπῳ: τῆς προειρημένης ἄκρας (965). Schol. Θερμῶδοντος: v.n. 370.

971. ὀρίνετο νισσομένοισιν: 'was stirred up against their going further.' νισσ. is dat. *incomm.*

972. οὐδὲ ῥέεθρα κ.τ.λ.: 'and no river sends forth over the earth so many diverse streams all issuing from itself.'

974. 'it would lack four of a hundred.

- πεμπάζου· μία δ' οἷη ἐτήτυμος ἔπλετο πηγῇ. 975
 ἢ μὲν τ' ἐξ ὀρέων κατανίσσεται ἡπειρόνδε
 ὑψηλῶν, ἃ τέ φασιν Ἀμαζόνια κλείεσθαι.
 ἔνθεν δ' αἰπυτέρην ἐπικίδναται ἔνδοθι γαῖαν
 ἀντικρὺ τῷ καὶ οἱ ἐπίστροφοί εἰσι κέλευθοι·
 αἰεὶ δ' ἄλλυδις ἄλλη, ὅπη κύρσειε μάλιστα 980
 ἡπείρου χθαμαλῆς, εἰλίσσεται· ἢ μὲν ἄπωθεν,
 ἢ δὲ πέλας· πολέες δὲ πόροι νώνυμοι ἔασιν,
 ὅπη ὑπεξαφύονται· ὁ δ' ἀμφαδὸν ἄμμιγα παύροις
 Πόντον ἐς Ἀξείνον κυρτὴν ὑπερεύγεται ἄκρην.
 καὶ νῦ κε δηθύνοντες Ἀμαζονίδεςσιν ἔμιξαν 985
 ὑσμίνην, καὶ δ' οὗ κεν ἀναιμωτὶ γ' ἐρίδηναν—
 οὐ γὰρ Ἀμαζονίδες μάλ' ἐπήτιδες, οὐδὲ θέμιστας
 τίονσαι πεδίον Δοιάντιον ἀμφενέμοντο·
 ἀλλ' ὕβρις στονόεσσα καὶ Ἄρεος ἔργα μεμήλει·
 δὴ γὰρ καὶ γενεὴν ἔσαν Ἄρεος Ἀρμονίης τε 990

984. ἔχνην Ruhnken, Wakefield.

987. ἐπήτιδες Lobeck: ἐπητέες vel ἐπήτιες codd.

989. μεμήλει Brunck: μέμηλε codd.

were one to reckon each.' τετράκις: *lit.* 'four times,' i.e. the unit would require to be repeated four times more before reaching a hundred. Merkel reads τετράδος, but the use of τετράς would be as irregular as τετράκις. τετράκις for τέσσαρες is defended by ἐπτά for ἐπτάκις in 3. 860.

975. πεμπάζου: *lit.* 'reckon on the five fingers'; cf. *Od.* 4. 412, ἐπὴν πάσας πεμπάσεται: Aesch. *Eum.* 751, πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων.

977. Cf. Plin. *N.H.* 6. 4, Thermodon . . . praeterque radices Amazonii montis lapsus: *Aen.* 11. 659, cum flumina Thermodontis Pulsant et pictis bellantur Amazones armis, etc.

978 sqq. 'Thence it spreads over the rising country which lieth opposite extending inland. Wherefore its channels are tortuous, and it winds unceasingly, now this way, and now that, wherever it can find low-lying land, one stream afar off, and another near. Many of its branches have no name; we know not where they are drained off. But the river itself, uniting with a few of its streams, discharges its waters openly into the inhospitable Pontus beneath the arching headland.'

979. ἐπίστροφοι: 'tortuous,' cf. Dion. P. 75, ἐπίστροφον ὕμνον ἔχουσα. Elsewhere this adj. means 'conversant with,' e.g. *Od.* 1. 177, ἐπίστροφος ἦν ἀνθρώπων.

983. ὑπεξαφύονται: ἄπ. λεγ. The streams are swallowed up by the sands. ἄμμιγα: v.n. 1. 573.

984. Ἀξείνον: Strabo (248, 21) mentions how this name, which was given to the Pontus owing to the rigour of the climate and the fierceness of the Scythians, was afterwards changed to Εὐξείνως when the Ionians founded cities on its shores. κυρτὴν ἄκρην: λιμενῆοχον ἄκρην, 965. ὑπερεύγεται: ἄπ. λεγ.

986. ἀναιμωτὶ γ' ἐμάχοντο.

987. ἐπήτιδες: 'gentle,' *lit.* 'affable'; cf. *Od.* 18. 128, ἐπητὴ ἀνδρὶ εὐοικας: *Aen.* 3. 621, nec dictu affabilis ulli. In *Od.* 21. 306 we have ἐπητύς 'courtesy.' οὐδὲ θέμιστας τίονσαι: cf. *Od.* 9. 112, τοῖσιν . . . οὔτε θέμιστες (of the Cyclopes).

988. πεδίον Δοιάντιον: a plain near the Thermodon mentioned by Pherecydes. Doias and Acmon (992) are said by the Schol. to have been brothers.

990. Ἀρμονίης: usually said to be the daughter, not the wife, of Ares. Ap.

νύμφης, ἥ τ' Ἀρηϊ φιλοπολέμους τέκε κούρας,
 ἄλσεος Ἀκμονίοιο κατὰ πτύχας εὐνηθεῖσα—
 εἰ μὴ ἄρ' ἐκ Διόθεν πνοιαί πάλιν Ἀργέσταιο
 ἤλυθον· οἱ δ' ἀνέμῳ περιηγέα κάλλιπον ἀκτὴν,
 ἔνθα Θεμισκύρειαι Ἀμαζόνες ὠπλίζοντο.
 οὐ γὰρ ὁμηγερέες μίαν ἄμ πόλιν, ἀλλ' ἀνὰ γαῖαν
 κεκριμέναι κατὰ φῦλα διάτριχα ναιετάασκον·
 νόσφι μὲν αἶδ' αὐταί, τῇσιν τότε κοιρανέεσκεν
 Ἴππολύτη, νόσφιν δὲ Λυκάστιαι ἀμφενέμοντο,
 νόσφι δ' ἀκοντοβόλοι Χαθήσιαι. ἤματι δ' ἄλλῳ
 νυκτὶ τ' ἐπιπλομένη Χαλύβων παρὰ γαῖαν ἴκοντο.

995

1000

1005

Τοῖσι μὲν οὔτε βοῶν ἄροτος μέλει, οὔτε τις ἄλλη
 φυταλὴ καρποῖο μελίφρονος· οὐδὲ μὲν οἶγε
 ποίμνας ἐρσήεντι νομῶ ἔνι ποιμαίνουσιν.
 ἀλλὰ σιδηροφόρον στυφελὴν χθόνα γατομέοντες
 ὦνον ἀμείβονται βιοτήσιον, οὐδέ ποτέ σφιν
 ἧὼς ἀντέλλει καμάτων ἄτερ, ἀλλὰ κελαινῇ
 λιγνύϊ καὶ καπνῶ κάματον βαρὺν ὀτλεύουσιν.

993. ἄρ' ἐκ om. L, G: ἄρ' om. omnes codd. praeter Vat. unum.

994. ἥ δ' . . . κάλλιπον L, unde Merkel ἥ δ' . . . κάλλιπεν.
 Brunck: ἄκρην codd.

997. διὰ τρίχα Brunck.

1005. λατομέοντες O. Schneider.

ἀκτὴν

follows Pherecydes in deriving the Amazons from Ares and Harmonia.

993. Ἀργέσταιο: v.n. 961.

994. περιηγέα: 'curving,' cf. I. 559.

997. διάτριχα: Brunck reads διὰ τρίχα, i.e. διακεκριμέναι τρίχα, but the MSS. are against him, and also the fact that κεκρ. κατὰ φῦλα is modelled on *Il.* 2. 362, κρῖν' ἄνδρας κατὰ φῦλα. Since Wolt's day διὰ τρίχα has always been read in Hom., v. Spitzner and La Roche on *Il.* 2. 655, διὰ τρίχα κοσμηθέντες (= τρίχα διακοσμηθέντες).

999. Λυκάστιαι: Pherecydes, according to the Schol., mentioned a town Lycastis, inhabited by Amazons, between Themiscyra and Chalybia. Hecataeus mentioned Chadesia as a city of the Leucosyri, i.e. Cappadocians (v.n. 946).

1000. ἀκοντοβόλοι: ἄπ. λεγ.

1001. Χαλύβων: cf. 375.

1003. φυταλίη: only here of the act of planting. In Hom. it is used for a

plantation, orchard, etc., as opposed to ἄρουρα.

1005. σιδηροφόρον: v.n. 141. στυφελὴν χθόνα: cf. ἀτειρέα γαῖαν, 375; στυφλὸς γῆ, Soph. *Ant.* 250. γατομέοντες: 'cleaving the earth,' a verb first used by Alex. writers.

1006. ὦνον ἀμείβονται βιοτήσιον: 'receive in exchange a price by which they live.' ὦνος is explained by the Schol. as τὸ τῆς τροφῆς τίμημα. L. and S. wrongly, 'articles of traffic.' βιοτήσιος is ἄπ. λεγ.

1008. ὀτλεύουσιν: elsewhere (e.g. 3. 769) Ἀρ. always uses ὀτλέω, which is found also in Call. and Lyc. ὕτλος is used in Tragedy, e.g. Aesch. *Il.* 18, παιδείας ὕτλον. Curtius derives these words from the rt. τελ, ταλ (τλάω) with prothetic ο. Shaw suggests that the spondaic ending of the line emphasizes the weary hardships of their lives; cf. I. 272, where we have the same effect.

- Τοὺς δὲ μετ' αὐτίκ' ἔπειτα Γενηταίου Διὸς ἄκρην
 γνάμψαντες σῶοντο παρὲκ Τιβαρηνίδα γαίαν. 1010
 ἔνθ' ἐπεὶ ἄρ κε τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες,
 αὐτοὶ μὲν στενάχουσιν ἐνὶ λεχέεσσι πεσόντες,
 κράατα δησάμενοι· ταὶ δ' εὖ κομέουσιν ἐδωδῇ
 ἀνέρας, ἡδὲ λοετρὰ λεχώια τοῖσι πένονται.
 Ἴρὸν δ' αὖτ' ἐπὶ τοῖσιν ὄρος καὶ γαίαν ἄμβειβον, 1015
 ἧ ἔνι Μοσσύνοικοι ἀν' οὔρεα ναιετάουσιν
 μόσσυνας, καὶ δ' αὐτοὶ ἐπώνυμοι ἔνθεν ἔασιν.
 ἀλλοίη δὲ δίκη καὶ θέσμια τοῖσι τέτυκται.
 ὅσσα μὲν ἀμφαδίην ῥέζειν θέμις, ἧ ἐνὶ δῆμῳ,
 ἧ ἀγορῇ, τάδε πάντα δόμοις ἐνὶ μηχανόωνται· 1020
 ὅσσα δ' ἐνὶ μεγάροις πεπονήμεθα, κεῖνα θύραζε
 ἀψεγέως μέσσησιν ἐνὶ ῥέζουσιν ἀγυιαῖς.
 οὐδ' εὐνῆς αἰδῶς ἐπιδήμιος, ἀλλά, σύες ὥς
 φορβάδες, οὐδ' ἡβαιὸν ἀτυζόμενοι παρεόντας,
 μίσγονται χαμάδις ξυνῇ φιλότῃτι γυναικῶν. 1025
 αὐτὰρ ἐν ὑψίστῳ βασιλεὺς μόσσυνι θαάσσων
 ἰθείας πολέεσσι δίκας λαοῖσι δικάζει,

1010. σέοντο Rzach. παρὲκ Seaton: παρὲς codd.

1015. Ἴρὸν O. Schneider: Ἴερὸν δ' αὖτ' vulg.: Ἴερὸν αὖτ' Paris. unus.

1016. Post h.v. Brunck inseruit eum, quem post v. 381 expulerat, κάλλινα καὶ in δορυατέους mutatis.

1019. ἀμφαδίη L.

1020. ἧ ὕ ἀγορῇ Naber.

1009. Γενηταίου: v.n. 378.

1010. σῶοντο: 'sped their course'; v.n. 296.

1011. This curious custom of the *couvade* or 'man-childbed,' by which the father of a new-born child pretends to endure the pains of maternity, was observed amongst the Corsicans (Diod. 5. 14), and Strabo (137, 4) mentions it as prevailing amongst the Celtiberi. In modern times travellers, from Marco Polo downwards, tell of it in China, Assam, Borneo, Guiana, etc.; v. Tylor, *Early History of Mankind* p. 293.

1013. κράατα δησάμενοι: 'swathing their heads.'

1014. λεχώια: 'after child-birth'; cf. Ter. *Andr.* 3. 2. 3, *Eun.* 3. 5. 47.

1015. Ἴρὸν: a mountain near Trapezus; Arrian *Periopl.* 12, Ἴερὸν, ἐν ᾧ ναὸς ἐστὶ Διὸς Οὐρίου.

1016. Μοσσύνοικοι: v.n. 379.

1017. μόσσυνας: this subst. is an *ν*-stem in Ap.; Xen., who is the first to use it, has it as an *ν*-stem in sing. and an *ο*-stem in pl., *An.* 5. 4. 26, μόσσυνι . . . μοσσύνουσι.

1018. ἀλλοίη: different from other tribes. δίκη: 'usage,' 'custom,' *lit.* 'a way pointed out (δείκνυμι).' In the sense of 'justice' it was 'the course which usage prescribed,' v. Jebb, *Introd. Hom.* p. 48.

1019. So Xen. (*l.c.*) says of them: ἐν ὅχλῳ ὄντες ἐποιοῦν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσαιαν, μόνοι τε ὄντες ἐπραττον ἅπερ ἂν μετ' ἄλλων ὄντες.

1023. Xen.: ἐζήτουν δὲ καὶ ταῖς ἐταῖραις αἷς ἡγόν οἱ Ἕλληνες ἐμφανῶς ξυγγίνεσθαι, νόμος γὰρ ἦν οὗτός σφισι.

1025. χαμάδις: cf. *Od.* 10. 243, χαμαιευνάδες σύες.

1027. ἰθείας δίκας: cf. Hes. *Op.* 36,

σχέτλιος. ἦν γάρ πού τί θεμιστεύων ἀλίτῃται,
 λιμῶ μιν κεῖν' ἡμαρ ἐνικλείσαντες ἔχουσιν.

Τοὺς παρανισσόμενοι καὶ δὴ σχεδὸν ἀντιπέρηθεν 1030
 νήσου Ἀρητιάδος τέμνον πλόον εἰρεσίῃσιν

ἡμάτιοι· λιαρὴ γὰρ ὑπὸ κνέφας ἔλλιπεν αὔρη.

ἦδη καὶ τιν' ὑπερθεν Ἀρήιον αἰσσουντα

ἐνναέτην νήσοιο δι' ἡέρος ὄρνιν ἴδοντο,

ὅς ῥα τιναζάμενος πτέρυγας κατὰ νῆα θέουσιν 1035

ἦκ' ἐπὶ οἱ πτερὸν ὀξύ· τὸ δ' ἐν λαιῷ πέσεν ὦμω

δίου Ὀιλῆος· μεθέθηκε δὲ χερσὶν ἐρετμὸν

βλήμενος· οἱ δὲ τάφον πτερόεν βέλος εἰσορόωντες.

καὶ τὸ μὲν ἐξείρυσσε παρεδριόων Ἐρυνβώτης,

ἔλκος δὲ ξυνέδησεν, ἀπὸ σφετέρου κολεοῖο 1040

λυσάμενος τελαμῶνα κατήγορον· ἐκ δ' ἐφάανθη

ἄλλος ἐπὶ προτέρῳ πεποτημένος· ἀλλὰ μιν ἦρως

Εὐρυτίδης Κλυτίος—πρὸ γὰρ ἀγκύλα τείνατο τόξα,

ἦκε δ' ἐπ' οἰωνὸν ταχινὸν βέλος—αὐτὰρ ἔπειτα

πλήξεν· δινηθεῖς δὲ θοῆς πέσεν ἀγχόθι νηός. 1045

1030. παρανισσόμενοι Vatt. tres, Pariss.: παραμισόμενοι (-μειβο. supr. scr. man. sec.) L: παραμειβόμενοι vulg.

1032. διερῆ Vatt. tres, Vrat., Vind.

1042. ἀλλὰ μὲν Brunck: ἀλλ' ὁ μὲν Gerhard.

1043. πρόπαρ Gerhard.

1044. ἦκεν ἐπ' Pariss. quatt., Brunck. αὐτίκ' ἔπειτα Matthiae: εἴθαρ ἔπειτα O. Schneider: εὐτ' ἂρ ἐπέπτη Merkel: versum eiciendum censet Herwerden.

1045. ἐγγύθι Pariss., Brunck.

διακρινώμεθα νεῖκος Ἰθέρσι δίκαις (opp. to σκολιαὶ δίκαι, 219): *Il.* 23. 580.

1028. σχέτλιος: 'wretched man!' There is no sure instance of this meaning in Hom., the meaning there being 'hard,' either in the physical sense 'full of endurance' (καρτερικός), or 'hard-hearted'; v. Leaf on *Il.* 10. 164.

1029. Cf. Mela 1. 19, reges suffragio deligunt, vinculisque et artissima custodia tenent, atque ubi culpam prave quid imperando meruere, inedia totius diei afficiunt.

1030. καὶ δὴ: v.n. 1. 1161.

ἀντιπέρηθεν: 'opposite to.' For another meaning v. 1. 977.

1031. Ἀρητιάδος: v.n. 384.

1032. ὑπὸ κνέφας: 'near dawn,' *sub diluculum*. For κνέφας in this sense, cf. Ar. *Eccl.* 291, πρὶ πάντων τοῦ κνέφους, so ἅμα κνέφα = ἅμ' ἡμέρα, Xen. *Hell.* 7. 1. 15. ἔλλιπεν: Ap. was the first to form

this aorist on the analogy of ἔλλαβε, ἔλλαχε.

1035. See on 384.

1039. Cf. *Il.* 13. 598, καὶ τὸ μὲν (ἔγχος) ἐκ χειρὸς ἔρυσεν μεγάλθυμος Ἀγήνωρ, Αὐτὴν δὲ ξυνέδησεν εὐστρέφει οἶδς Ἀώτῃ, Σφενδόνη.

1041. τελαμῶνα: 'baldrick,' 'sword-belt.' Used for a bandage also in Eur. *Phoen.* 1669, ἀμφὶ τραύματα . . . τελαμῶνας βαλεῖν.

1043. πρό: i.e. before the bird could discharge its shaft.

1044. αὐτὰρ ἔπειτα: these words have been generally suspected and variously emended. The whole line could well be done without. If the text is sound, αὐτὰρ must be used taking up the previous ἀλλὰ, in the same way as δέ is used after parentheses, and ἔπειτα must mean 'forthwith' (Hesych. ἔπειτα τάχιστα). This meaning may be found in 558 supr., and in *Il.*

τοῖσιν δ' Ἀμφιδάμας μυθήσατο, παῖς Ἀλεοῖο·

“Νῆσος μὲν πέλας ἦμιν Ἀρητιάς· ἵστε καὶ αὐτοὶ
τούσδ' ὄρνιθας ἰδόντες. ἐγὼ δ' οὐκ ἔλπομαι ἰοὺς
τόσσον ἐπαρκέσσειν εἰς ἔκβασιν. ἀλλὰ τιν' ἄλλην
μῆτιν πορσύνωμεν ἐπίρροθον, εἴ γ' ἐπικέλσαι
μέλλετε, Φινῆος μεμνημένοι, ὡς ἐπέτελλεν.

1050

οὐδὲ γὰρ Ἡρακλῆς, ὁπότε ἤλυθεν Ἀρκαδίηνδε,
πλωίδας ὄρνιθας Στυμφαλίδας ἔσθνε λίμνης
ᾧσασθαι τόξοισι, τὸ μὲν τ' ἐγὼ αὐτὸς ὅπωπα.

ἀλλ' ὅγε χαλκείην πλατάγην ἐνὶ χερσὶ τινάσσω
δούπει ἐπὶ σκοπιῆς περιμήκεος· αἱ δ' ἐφέβοντο
τηλοῦ, ἀτυξηλῶ ὑπὸ δείματι κεκληγυῖαι.

1055

τῷ καὶ νῦν τοίην τιν' ἐπιφραζώμεθα μῆτιν·
αὐτὸς δ' ἂν τὸ πάροιθεν ἐπιφρασθεὶς ἐνέποιμι.

ἀνθέμενοι κεφαλῇσιν ἀερσιλόφους τρυφαλείας,
ἡμίσεες μὲν ἐρέσσει· ἀμοιβαδὶς, ἡμίσεες δὲ
δούρασί τε ξυστοῖσι καὶ ἀσπίσιν ἄρσετε νῆα.

1060

αὐτὰρ πασσυδίῃ περιώσιον ὄρνυντ' αὐτὴν
ἄθροοι, ὄφρα κολῶν ἀηθείῃ φοβέωνται

1050. γ' Brunck: κ' codd.

1053. πλωάδας *Et. Mag.* 731, 40.

1055. πλαταγὴν vulg., *Et. Mag.* 674, 37.

18. 357 Schol. A.B. explain *ἔπειτα* by
παραντίκα, νῦν.

1050. μῆτιν . . . ἐπίρροθον: cf. 225.

1051. ὡς ἐπέτελλεν: v. 388.

1053. πλωίδας ὄρνιθας: the birds float-
ing on the Stymphean mere; cf. *Lucr.*
5. 131, *uncisque timendae Unguibus*
Arcadiae volucres Stympheala colentes.
For this labour of Heracles v. *Apollod.*
2. 5. 6.

1055. πλατάγην: this bronze rattle,
fashioned by Hephaestus, was given for
the purpose to Heracles by Athene.
According to others H. devised it for
himself, cf. *Diod.* 4. 13, *κατασκευάσας*
χαλκῇν πλαταγὴν . . . ἐξεφόβει τὰ ζῷα,
καὶ πέρας τῇ συνεχείᾳ τοῦ κρότου βραδίως
ἐκπολεμήσας καθαρὰν ἐποίησε τὴν λίμνην.
Our MSS. strongly favour the paroxytone
accent, and the Schol. Par. says Ἡρω-
διανὸς τὴν πλαταγὴν ὀξύνεσθαι φησὶν ἐν τῇ
καθόλῳ· βέλτιον δὲ ἴσως τὴν μὲν πλα-
ταγὴν, τὸν ἤχον, ὀξύνειν, τὴν δὲ πλατάγην,
τὸ κρόταλον, παροξύνειν.

1057. ἀτυξηλῶ: ἐκπληκτικῶ. Schol.,
ἀπ. λεγ.

1060. ἀερσιλόφους: a compound formed
by *Ap.* on the analogy of *ἀερσίποδες*, *Il.*
18. 532. τρυφαλείας: 'helmets.' Fick
explains the word as *τετρυφάλεια* 'having
four φάλοι', cf. *τετράφαλος* 920 *supr.* The
old view was that it stood for *τριφάλεια*,
'having three φάλοι.' Buttm. derived it
from *τρύω*, a helmet having its φάλος
pierced to receive the λόφος.

1062. ἄρσετε: Rzach rightly explains
this as the pl. of the aor. imper. ἄρσον,
which we find in *Od.* 2. 353. For the
sigmatic aor. with thematic vowel ε
(cf. ἄξετε, *Il.* 3. 105) v. Monro, *H.G.* 41,
Curt. G.V. ii 282 sqq. Wellauer takes
ἄρσετε as *futurum pro imperativo*, but
there is no epic fut. ἄρσω, and the
imperatives in 1061, 1063 preclude this
possibility. Similarly ὕρσετε in 1067 is
an aor. imper.

1063. περιώσιον: v.n. I. 466.

1064. κολῶν: v.n. I. 1284.

νεύοντάς τε λόφους καὶ ἐπήορα δούραθ' ὑπερθεν. 1065
εἰ δέ κεν αὐτὴν νῆσον ἰκώμεθα, δὴ τότε ἔπειτα
σὺν κελάδῳ σακέεσσι πελώριον ὄρσετε δοῦπον.”

Ὡς ἄρ' ἔφη· πάντεσσι δ' ἐπίρροθος ἦνδανε μῆτις.
ἀμφὶ δὲ χαλκείας κόρυθας κεφαλῇσιν ἔθεντο 1070
δεινὸν λαμπομένας, ἐπὶ δὲ λόφοι ἐσσεύοντο
φοινίκεοι. καὶ τοὶ μὲν ἀμοιβήδην ἐλάασκον·
τοὶ δ' αὖτ' ἐγχείησι καὶ ἀσπίσι νῆ' ἐκάλυψαν.
ὥς δ' ὅτε τις κεράμῳ κατερέψεται ἐρκίον ἀνῆρ,
δώματος ἀγλαῖην τε καὶ ὑετοῦ ἔμμεναι ἄλκαρ,
ἄλλῳ δ' ἔμπεδον ἄλλος ὁμῶς ἐπαμοιβὸς ἄρηρεν· 1075
ὥς οἶγ' ἀσπίσι νῆα συναρτύναντες ἔρεψαν.
οἷη δὲ κλαγγὴ δῆλον πέλει ἐξ ὁμάδοιο
ἀνδρῶν κινυμένων, ὁπότε ξυνίωσι φάλαγγες,
τοίη ἄρ' ὑπόθι νηὸς ἐς ἡέρα κίδνατ' αὐτή.
οὐδέ τιν' οἰωνῶν ἔτ' ἐσέδρακον, ἀλλ' ὅτε νήσῳ 1080
χρίμψαντες σακέεσσιν ἐπέκτυπον, αὐτίκ' ἄρ' οἶγε
μυριοὶ ἔνθα καὶ ἔνθα πεφυζότες ἠερέθοντο.
ὥς δ' ὁπότε Κρονίδης πυκινὴν ἐφέηκε χάλαζαν
ἐκ νεφέων ἀνά τ' ἄστρῳ καὶ οἰκία, τοὶ δ' ὑπὸ τοῖσιν
ἐνναέται κόναβον τεγέων ὑπερ εἰσαῖοντες 1085
ἦνται ἀκὴν, ἐπεὶ οὐ σφε κατέλλαβε χείματος ὥρη
ἀπροφάτως, ἀλλὰ πρὶν ἐκαρτύναντο μέλαθρον·

1067. ὄρσατε L man. sec., G, vulg.

1086. σφε Pariss. quatt.: σφι vulg.

1065. ἐπήορα: contrast κατήορον, 1041.

1070. λαμπομένας: cf. *Il.* 16. 71, λαμ-
πομένης κόρυθος.

1071. φοινίκεοι: scanned as a tri-
syllable. ἀμοιβήδην: Ap. uses three
other forms of this adv., ἀμοιβαδῖς, ἀμοι-
βαδόν, ἀμοιβηδῖς.

1073. This simile is from *Il.* 16. 212,
ὥς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκινοῖσι
λίθοισι Δάματος ὑψηλοῖο, βίας ἀνέμων
ἀλεείνων, Ὡς ἄραρον κόρυθες τε καὶ
ἀσπίδες ὁμφαλόεσσαι. κατερέψεται: =
κατερέψαθε; cf. *Ar. Vespr.* 1294, ὥς εὖ
κατερέψασθε καὶ νομβυστικῶς Κεράμῳ τὸ
νώτον ὥστε τὰς πληγὰς στέγειν. ἐρκίον:
'dwelling'; in Hom. a fence or enclosure,
ἐρκίον αὐλῆς, *Il.* 9. 476.

1075. 'one tile succeeds another con-
tinuously and is joined thereto.'

1081. χρίμψαντες: 'drawing near to,'
de M., "après avoir échoué (i.e. beached)
le navire," adopting from Vars a distinc-
tion between κέλλω *aborder* and χρίμπτω
échouer, for which there seems no sufficient
justification. Vars says (*op. cit.* 151),
"à côté de l'expression νῆα κέλσαι ou
ἐπικέλσαι (Homère), on peut considérer
le mot χρίμψασθαι commune expression
technique signifiant *échouer* sur le sable,"
h. Hom. *Ap.* 439, ἥ δ' ἀμάθοισιν ἐχρίμ-
ψατο ποντοπόρος νηὺς." κέλσαι, however,
is used of this landing, 1090 *infr.*

1084. τοῖσιν: sc. οἰκίοις.

1086. ἀκὴν: 'peacefully,' v.n. 3.521;
cf. *Soph. fr.* 563, ὑπὸ στέγῃ Πυκνῆς
ἀκούειν ψακάδος εὐδούσῃ φρενί.

1087. ἀπροφάτως: v.n. 1.1201. Cf.

ὥς πυκινὰ πτερὰ τοῖσιν ἐφίεσαν αἰσσοῦντες
ὑψι μάλ' ἄμ πέλαγος περάτης εἰς οὐρεα γαίης.

Τίς γὰρ δὴ Φινῆος ἔην νόος, ἐνθάδε κέλσαι 1090
ἀνδρῶν ἡρώων θεῖον στόλον ; ἥ καὶ ἔπειτα
ποῖον ὄνειαρ ἔμελλεν ἐλδομένοισιν ἰκέσθαι ;

Τίηες Φρίξιο μετὰ πτόλιν Ὀρχομενοῖο
ἐξ Αἴης ἐνέοντο παρ' Αἰήταο Κυταίου,
Κολχίδα νῆ' ἐπιβάντες, ἵν' ἄσπετον ὄλβον ἄρωνται 1095
πατρός· ὁ γὰρ θνήσκων ἐπετείλατο τήνδε κέλευθον.
καὶ δὴ ἔσαν νήσοιο μάλα σχεδὸν ἡματι κείνῳ.

Ζεὺς δ' ἀνέμου βορέας μένος κίνησεν ἀῆναι,
ὔδατι σημαίνων διερὴν ὁδὸν Ἀρκτούροιο·
αὐτὰρ ὄγ' ἡμάτιος μὲν ἐν οὐρεσι φύλλ' ἐτίνασεν 1100
τυτθὸν ἐπ' ἀκροτάτοισιν ἀήσυρος ἀκρεμόνεσσιν·
νυκτὶ δ' ἔβη πόντονδε πελώριος, ὦρσε δὲ κῆμα
κεκληγὼς πνοιῇσι· κελαινὴ δ' οὐρανὸν ἀχλὺς
ἄμπεχεν, οὐδέ πη ἄστρα διαυγέα φαίνεται ἰδέσθαι
ἐκ νεφέων, σκοτόεις δὲ περὶ ζόφος ἡρήρειστο. 1105

οἱ δ' ἄρα μυδαλέοι, στυγερὸν τρομέοντες ὄλεθρον,

1094. ἐνέοντο Pariss. : ἐνέποντο L, Vatt., Vrat., Vind. : ἐνέμοντο G.

1095. ἄρωντο Brunck.

Virg. *G.* 1.373, nunquam imprudentibus imber Obfuit.

1088. 'so the birds discharged shaft after shaft upon the Argonauts, flying high up over the sea towards the mountains of the land beyond the waves.' They flew to Scythia whence they had come.

1089. περάτης: cf. 1.1281.

1090. Τίς γὰρ: cf. 851. For the counsel of Phineus v. 388 sqq.

1093. Υἱήες: like υἱῆας, 1119, this is a new formation from a stem *υἱεν*—. Ap. also uses forms from three other stems: (a) stem *υἱ*: υἱός, υἱά, υἱέ, υἱές, υἱάσιν, υἱάς, (b) stem *υἱό*: υἱός, υἱόν, υἱέ (voc.) (c) stem *υἱν*: υἱέος, υἱέα, υἱέε, υἱέες, υἱέας, υἱεῖς (voc.); v. Rzach. Φρίξιο: v.n. 653.

1094. Αἴης: v.n. 417. Κυταίου: v.n. 399. These lines closely resemble Call. *fr.* 113, 'Ἀρχόμεν', ὡς ἥρωες ἀπ' Αἰήταο Κυταίου Αἰθῆς ἐς ἀρχαίαν ἔπλεον Αἰμονίην.

1096. ἐπετείλατο: 'laid as a charge upon them'; cf. *Od.* 1.327, νόστον . . . δν . . . ἐπετείλατο Παλλᾶς.

1097. ἡματι κείνῳ: i.e. the day on which the heroes landed.

1099. 'marking the watery path of Arcturus by the rain.' For διερὴν v.n. 1.184. The storms attending the rising of Arcturus are referred to in the Prol. to Plaut. *Rudens* spoken by Arcturus; cf. Virg. *G.* 1.204.

1100. 'now throughout the day Boreas made the leaves to rustle softly on the mountains, breathing lightly through the ends of the branches.'

1101. ἀήσυρος: ὁ ἐλαφρῶς πνέων, ἀπὸ τοῦ ἄω τὸ πνέω. Schol. L. and S. wrongly 'aloft.' The word occurs in Aesch. *Pr.* 452, ἀήσυροι μύρμηκες where it is explained (1) 'light as air,' 'tiny,' (2) 'moved by the wind,' 'agile.' Curtius finds the same termination in βλοσυρός.

1102. πελώριος: 'in giant might.' To this passage belongs Varro *Atac. fr.* 6, frigidus et silvis Aquilo decussit honorem.

1103. κεκληγὼς πνοιῇσι: 'with roaring blasts'; cf. *Od.* 12.408, κεκληγὼς Ζέφυρος.

1105. σκοτόεις . . . ἡρήρειστο: 'and the murky blackness was fixed like a wall about them.'

1106. μυδαλέοι: κάθυγροι. Schol., cf. 191.

νίηες Φρίξιοιο φέρονθ' ὑπὸ κύμασιν αὐτως.
 ἰστία δ' ἐξήρπαξ' ἀνέμου μένος, ἡδὲ καὶ αὐτὴν
 νῆα διάνδιχ' ἔαξε τινασσομένην ῥοθίοισιν.
 ἔνθα δ' ὑπ' ἐννεσίησι θεῶν πίσυρές περ ἔοντες 1110
 δούρατος ὠρέξαντο πελωρίου, οἷά τε πολλὰ
 ῥαισθειῖσης κεκέδαστο θόοις συνναρηρότα γόμοις.
 καὶ τοὺς μὲν νῆσόνδε, παρέξ ὀλίγον θανάτοιο,
 κύματα καὶ ῥιπαὶ ἀνέμου φέρον ἀσχαλόωντας.
 αὐτίκα δ' ἐρράγη ὄμβρος ἀθέσφατος, ἦε δὲ πόντον 1115
 καὶ νῆσον καὶ πᾶσαν ὄσσην κατεναντία νήσου
 χώρην Μοσσύνοικοι ὑπέρβιοι ἀμφενέμοντο.
 τοὺς δ' ἄμυδις κρατερῶ σὺν δούρατι κύματος ὀρμῇ
 νίηας Φρίξιοιο μετ' ἡϊόνας βάλε νήσου
 νύχθ' ὑπο λυγαίην· τὸ δὲ μυρίον ἐκ Διὸς ὕδωρ 1120
 λῆξεν ἄμ' ἡελίῳ· τάχα δ' ἐγγύθεν ἀντεβόλησαν
 ἀλλήλοισ, Ἄργος δὲ παροίτατος ἔκφατο μῦθον·
 “Ἀντόμεθα πρὸς Ζηνὸς Ἐποψίου, οἵτινές ἐστε
 ἀνδρῶν, εὐμενέειν τε καὶ ἀρκέσσαι χατέουσιν.
 πόντῳ γὰρ τρηχεῖαι ἐπιβρίσασαι ἄελλαι 1125
 νηὸς ἀεικελῆς διὰ δούρατα πάντ' ἐκέδασσαν,
 ἧ ἔνι πείρομεν οἶμον ἐπὶ χρέος ἐμβεβαῶτες.

1107. ἐπὶ O. Schneider.

1108. αὐτὴν Brunnck: αὐτως vulg.

1113-14. eliminandos aut loco 1118-19 ponendos censet Bernhardy.

1116. Post h. v. vulgo legitur νῆσόν τ' ἡπειρόν τε περαιῆς ἀγχόθι νήσου e Vat. uno et marg. L, G, quem versum expulit Brunnck.

1127. πείρομεν οἶμον ἐπὶ Merkel: τειρόμενοι ἄμ' ἐπὶ codd.: πείρομεν οἶδμα κατὰ Köchly: πείρομεν ἄμμιγ' ἐπὶ Ziegler: versum om. Brunnck.

1107. ὑπὸ κύμασιν: v. n. i. 794. αὐτως: 'helplessly.'

1110. πίσυρες: v. n. i. 671.

1112. ῥαισθειῖσης: sc. νηός.

1113. παρέξ ὀλίγον: 'within a little of death;' παρ' ὀλίγον ἐκ τοῦ θανάτου. Schol. παρέξ is not used elsewhere in this sense; παρὰ μικρόν, παρ' ὀλίγον, παρὰ βραχύ are common.

1114. ἀσχαλόωντας: 'in dire distress.'

1115. ἦε δὲ πόντον: for the acc. cf. Hd. 4. 151, ἐπὶ τὰ ἐτέων οὐκ ἦε τὴν Θήρην: Od. 6. 131, λέων ὄμενος. For ἀθέσφατος cf. Il. 3. 4, χειμῶνα φύγον καὶ ἀθέσφατον ὕβρον. Hesych. ἀθέσφατον ὕσον οὐδ' ἂν θεὸς φατίσειεν δι' ὑπερβολὴν πλήθους (v. the discussion in Buttm. Lexil.).

1121. ἡελίῳ: i. e. the rising sun.

1122. ἀλλήλοισ: the shipwrecked men and the Argonauts. Ἄργος: one of the sons of Phrixus and Chalciope, daughter of Aeetes. παροίτατος: v. n. i. 910.

1123. Ἐποψίου: cf. Call. Ἰον. 81. ἔξεο δ' αὐτός, Ἀκρὴς ἐν πολίεσσιν, ἐπόψιος οἷ τε δίκησιν Λαὸν ὑπὸ σκολιῆς οἷ τ' ἔμπαλιν ἰθύνουσιν.

1125. ἐπιβρίσασαι: cf. Il. 5. 91, ὅτ' ἐπιβρίση Διὸς ὕμβρος. See i. 678, 3. 344.

1126. νηὸς ἀεικελῆς: 'our sorry craft'; Aeetes, apparently, had given them a crazy vessel for their voyage, wishing to compass their death, as an oracle had warned him of dangers to himself from his own family.

1127. πείρομεν οἶμον: this conjecture

τούνεκα νῦν ὑμέας γονναζόμεθ', αἶ κε πίθησθε,
δοῦναι ὅσον τ' εἴλυμα περὶ χροός, ἥδ' ἐκομίσσαι
ἀνέρας οἰκτεῖραντας ὁμήλικας ἐν κακότητι. I 130
ἀλλ' ἰκέτας ξείνους Διὸς εἵνεκεν αἰδέσσασθε
Ξεινίου Ἰκεσίου τε· Διὸς δ' ἄμφω ἰκέται τε
καὶ ξεῖνοι· ὁ δέ που καὶ ἐπόψιος ἄμμι τέτυκται."

Τὸν δ' αὖτ' Αἴσονος υἱὸς ἐπιφραδέως ἐρέεινεν,
μαντοσύνας Φινῆος οἰσσύμενος τελέεσθαι· I 135
"Ταῦτα μὲν αὐτίκα πάντα παρέξομεν εὐμενέοντες.
ἀλλ' ἄγε μοι κατάλεξον ἐτήτυμον, ὅπποθι γαίης
ναίετε, καὶ χρέος οἶον ὑπὲρ ἄλα νεῖσθαι ἀνώγει,
αὐτῶν θ' ὑμείων ὄνομα κλυτόν, ἥδ' ἐγενέθλην."

Τὸν δ' Ἄργος προσέειπεν ἀμηχανέων κακότητι· I 140
"Αἰολίδην Φρίξον τιν' ἀφ' Ἑλλάδος Αἴαν ἰκέσθαι
ἀτρεκέως δοκέω που ἀκούετε καὶ πάρος αὐτοί,
Φρίξον, ὅτις πτολίεθρον ἀνήλυθεν Αἰήταο,
κριοῦ ἐπεμβεβαώς, τόν ῥα χρύσειον ἔθηκεν
Ἑρμείας· κῶας δὲ καὶ εἰσέτι νῦν κεν ἴδοισθε. I 145
τὸν μὲν ἔπειτ' ἔρρεξεν ἑῆς ὑποθημοσύνησιν
Φυξίῳ ἐκ πάντων Κρονίδῃ Δίι. καί μιν ἔδεκτο

1137. ὅπποθι Brunck: ὥπποθι L: ὡς πόθι G, vulg.

1145. ἴδοισθε Pariss., et reposuerat Stephanus: ἴδησθε L, G. Post hunc versum irrepsit in codd. is qui legitur infra 1270; hoc loco alienum vidit Brunck.

of Merkel is, on the whole, the most satisfactory; v.n. 326. *χρέος*: for the object of their voyage v. 1095.

1129. *εἴλυμα*: this appeal closely resembles that of Odysseus to Nausicaa, *Od.* 6. 178, *ὃς δὲ ῥάκος ἀμφιβαλέσθαι, Εἰ τί που εἴλυμα σπείρων* (i.e. wrapper of the linen) *ἔχες ἐνθάδ' ἰούσα. κομίσσαι*: 'to take us with you.'

1131. Cf. *Od.* 9. 269, 'Ἄλλ' αἰδεῖο, φέριστε, θεούς· ἰκέται δὲ τοί εἰμεν, Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, Ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ: *Aen.* 1. 731, Iuppiter, hospitibus nam te dare iura loquuntur.

1134. *ἐπιφραδέως*: v.n. 1. 1336.

1135. *μαντοσύνας*: v. 388.

1139. *ὄνομα κλυτόν*: cf. *Od.* 9. 364, *εἰρωτᾷς μ' ὄνομα κλυτόν*, where some of the old commentators explain "the name by which I am called," but more probably *κλυτόν* means 'illustrious.' This is the

only place where Ap. uses *ὄνομα* not *οὔνομα*.

1141. *Φρίξον*: v.n. 653.

1142. Cf. *Ov. Met.* 15. 497, Fando aliquem Hippolytum vestras, puto, contigit aures, etc.; *Aen.* 2. 81, Fando aliquod si forte tuas pervenit ad aures Belidae nomen Palamedis.

1146. *ἑῆς ὑποθημοσύνησιν*: as in 4. 120 the poet says that the ram was slain by command of Hermes, while here it asks itself to be slain, de M. assumes that these contradictory traditions represent different recensions. Seaton (*Cl. Rev.* vi 396) points out that this is not a necessary assumption, any more than when we are told (2. 602) that it was Athene, and again (4. 786) that it was Hera who helped the Argo through the Symplegades.

1147. *Φυξίῳ*: 'the god of flight'; *Φύξις Ζεὺς παρὰ Θεσσαλοῖς, ἥτοι ἐπειδὴ*

Αιήτης μεγάρω, κούρην τέ οἱ ἐγγυάλιξεν
 Χαλκίοπην ἀνάεδνον ἐνφροσύνῃσι νόοιο.
 τῶν ἐξ ἀμφοτέρων εἰμὲν γένος. ἀλλ' ὁ μὲν ἤδη 1150
 γηραιὸς θάνε Φρίξος ἐν Αἰήταο δόμοισιν·
 ἡμεῖς δ' αὐτίκα πατρὸς ἐφετμάων ἀλέγοντες
 νεύμεθ' ἐς Ὀρχομενὸν κτεάνων Ἀθάμαντος ἔκητι.
 εἰ δὲ καὶ οὖνομα δῆθεν ἐπιθύεις δεδαῆσθαι,
 τῷδε Κυτίσσωρος πέλει οὖνομα, τῷ δέ τε Φρόντις, 1155
 τῷ δὲ Μέλας· ἐμὲ δ' αὐτὸν ἐπικλείοιτέ κεν Ἄργον."
 ὣς φάτ'· ἀριστῆες δὲ συνηβολὴ κεχάροντο,
 καὶ σφεας ἀμφίεπον περιθαμβέες. αὐτὰρ Ἰήσων
 ἐξαυτὶς κατὰ μοῖραν ἀμείψατο τοῖσδ' ἐπέεσσιν·
 "Ἡ ἄρα δὴ γνωτοὶ πατρώιοι ἄμμιν ἔοντες 1160
 λίσσεσθ' εὐμενέοντας ἐπαρκέσσαι κακότητα.
 Κρηθεὺς γάρ ῥ' Ἀθάμας τε κασίγνητοι γεγάασιν.
 Κρηθῆος δ' υἱὸνὸς ἐγὼ σὺν τοισίδ' ἐταίροις
 Ἑλλάδος ἐξ αὐτῆς νέομ' ἐς πόλιν Αἰήταο.
 ἀλλὰ τὰ μὲν καὶ ἑσαυτὶς ἐνίψομεν ἀλλήλοισιν. 1165
 νῦν δ' ἔσασσθε πάροιθεν· ὑπ' ἐννεσίῃσι δ' οἶω
 ἀθανάτων ἐς χεῖρας ἐμὰς χατέοντας ἰκέσθαι."
 Ἡ ῥα, καὶ ἐκ νηὸς δῶκέ σφισιν εἴματα δῦναι.
 πασσυδίῃ δῆπναιτα κίον μετὰ νηὸν Ἄρης,

1153. κτεάτων Pariss. quatt., Brunck.

1160. ἔοντες Vat. unus, Pariss. tres: ἴοντες L, G.

1166. ἐννεσίῃσιν οἶω L.

τὸν ἐπὶ Δευκαλίωνος κατέφυγον κατακλυσμόν, ἢ διὰ τὸ φυγεῖν τὸν Φρίξον αὐτόν. Schol. Cf. Lyc. 288, καλῶν ἐπ' εὐχαῖς πλείστα Φύξιον Δία. ἐκ πάντων: 'above all other gods'; cf. *Od.* 2. 432, λείβον . . . Ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.

1149. ἀνάεδνον: without asking the usual ἔδνα (v.n. I. 977); cf. *Il.* 9. 146, τῶν ἦν κ' ἐθέλῃσι, φίλῃν ἀνάεδνον ἀγέσθω. Bentley altered the form in Hom. to ἀνέεδνος, i.e. ἀν-έφεδνος, and was followed by Bekker. See Curtius, *Et.* 579.

1153. ἔκητι: in Hom. always used of the gods.

1154. δῆθεν: 'as thou sayest.' ἐπιθύεις: cf. *Il.* 18. 175, ἐρύσασθαι . . . Τρῶες ἐπιθύουσι. On the disputed point whether the compound is to be resolved into ἐπι-θύω (with ι lengthened in arsis) or into

ἐπ-ιθύω (with υ irreg. lengthened) v. L. and S. and Leaf on *Il.* l.c.

1157. συνηβολή: 'meeting,' ἄπ. λεγ.

1158. ἀμφίεπον: 'busied themselves about,' 'ministered unto them' (Way); de M. wrongly 'embrassèrent.' Ap., like Hom., uses this verb of a great variety of activities, e.g. I. 562, 571: 2. 761: 4. 1145 (ἄμφεπει). He also uses it in the post-Homeric sense of 'worshipping,' 'paying homage to,' I. 1102. See on 3. 547.

1159. κατὰ μοῖραν: κατὰ τὸ πρόπον. Schol.

1160. γνωτοί: 'kinsmen,' v.n. I. 53. Cretheus and Athamas were brothers, and Jason was the grandson of Cretheus, Argus of Athamas.

1164. Ἑλλάδος: v.n. I. 904.

1166. ἔσασσθε: 'don raiment.'

- μῆλ' ἱερευσόμενοι· περὶ δ' ἐσχάρῃ ἐστήσαντο 1170
 ἐσσυμένως, ἥ τ' ἐκτὸς ἀνηρεφέος πέλε νηοῦ
 στιάων· εἴσω δὲ μέλας λίθος ἡρήρειστο
 ἱερός, ᾧ ποτε πᾶσαι Ἀμαζόνες εὐχετόωντο.
 οὐδέ σφιν θέμις ἦεν, ὅτ' ἀντιπέρηθεν ἴκοντο,
 μῆλων τ' ἡδὲ βοῶν τῇδ' ἐσχάρῃ ἱερὰ καίειν· 1175
 ἀλλ' ἵππους δαίτρευνον, ἐπητανὸν κομέουσai.
 αὐτὰρ ἐπεὶ ῥέξαντες ἐπαρτέα δαίτ' ἐπάσαντο,
 δῆ τότ' ἄρ' Αἰσονίδης μετεφώνεεν, ἥρχέ τε μύθων·
 “Ζεὺς ἐτεῇ τὰ ἕκαστ' ἐπιδέρεται· οὐδὲ μιν ἄνδρες
 λήθομεν ἔμπεδον, οἳ τε θεουδέες οὐδὲ δίκαιοι. 1180
 ὥς μὲν γὰρ πατέρ' ὑμὸν ὑπεξείρυντο φόνοιο

1170. ἱερευσόμενοι Pariss. quatt.: ἱερευσάμενοι vulg.

1171. ἐπηρεφέος Herwerden.

1172. μέγας Hoelzlin.

1174. ἴκοντο L.

1175. μῆλων ἡδὲ βοῶν Brunck.

1179. ἐτεῇ reponendum videtur: αἰτεῖ L, G: αὐτὸς Vat. unus, Pariss., vulg.: ἐτεῖ Vind.: ἐτι Vatt. tres: αἰεῖ Wellauer: ἐτι που Hermann: ἀτενὲς Merkel: ἐτεδν Meineke.

1180. οἳ τε . . . οἳ τε L 16: οἳ τε . . . ἡδὲ Stephanus: οἳ γε . . . ἡδὲ Struve: οἳ τε . . . οἳ τ' ἀλιτηροὶ Matthiae.

1181. ὑμὸν Vatt., Pariss. quatt., Brunck, Wellauer.

1170. ἐστήσαντο ἐσσυμένως: ‘eagerly they placed themselves round the altar.’

1171. ἀνηρεφέος: ‘roofless,’ ἄπ. λεγ. Roofless temples are often mentioned in Pausanias, e.g. 2. 18. 3, 24. 4.

1172. στιάων: the altar was made of pebbles, cf. 694. For other instances of the *gen. materiae* v. 231, 3. 232, 1285. μέλας: there is no reason to alter this to μέγας, as Brunck and others have done, to produce a contrast between the size of this stone and the small pebbles of which the altar was made. The rude image of the Mother of the Gods at Pessinus was a black stone, cf. Arnob. 7. 49, lapis quidam non magnus . . . coloris furvi atque atri.

1173. Ἀμαζόνες: cf. 995.

1174. ἀντιπέρηθεν: ‘from the mainland opposite’; cf. 1. 977.

1176. ἵππους δαίτρευνον: the Armenians sacrificed horses (Xen. *An.* 4. 5. 35); so too the Massagetae (Hdt. 1. 216). “Horse sacrifices are said to prevail among the modern Parsees” (Rawlinson). ἐπητανὸν κομέουσai: ‘of which they tend unfailing herds’; cf. *Od.* 7. 99,

πίνοντες καὶ ἔδοντες, ἐπητανὸν γὰρ ἔχεσκον. Curtius derives ἐπητανὸν ἀπὸ ἐπὶ καὶ αἰεῖ (Boeot. ἡί), the ending being the same as the Lat. -*tinus*. de M. tr. “elles sacrifiaient des chevaux qu’elles avaient nourri pendant une année,” following the old deriv. from ἐπὶ and ἔτος.

1179. Cf. Call. quoted on 1123.

1180. οἳ τε θεουδέες οὐδὲ δίκαιοι: ‘who are god-fearing and unjust,’ = οἳ τε θεουδέες καὶ οὐ δίκαιοι (Merkel). Wellauer wrongly construes οἳ τε θεουδέες ἐσμὲν οὐ λήθομεν Διᾷ, οὐδὲ δίκαιοι λήθουσι. Our poet had in mind *Od.* 9. 174, πειρήσομαι οἳ τινὲς εἰσιν ἢ ῥ’ οἳ γ’ ὑβρίζονται καὶ ἄγριοι οὐδὲ δίκαιοι (= καὶ ἄδικοι) ἢ φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής. The conjecture ἡδέ for οὐδέ is easy but bad.

1181. ὑπεξείρυντο: ‘he snatched your father from death at the hands of a stepmother (i.e. Ino)’; v.n. 653. Cf. Pind. *P.* 4. 161, κριοῦ . . . τῷ ποτ’ ἐκ πόντου σάωθη ἔκ τε ματρὸς ἀθέων βελέων.

μητρυνῆς, καὶ νόσφιν ἀπειρέσιον πόρεν ὄλβον·
 ὥς δὲ καὶ ὑμέας αὖτις ἀπήμονας ἐξεσάωσεν
 χείματος οὐλομένοιο. πάρεστι δὲ τῇσδ' ἐπὶ νηὶς
 ἔνθα καὶ ἔνθα νέεσθαι, ὅπη φίλον, εἴτε μετ' Αἴαν, 1185
 εἴτε μετ' ἀφνειὴν θείου πόλιν Ὀρχομενοῖο.
 τὴν γὰρ Ἀθηναίη τεχνήσατο, καὶ τάμε χαλκῶ
 δούρατα Πηλιάδος κορυφῆς πέρι· σὺν δέ οἱ Ἄργος
 τεύξεν. ἀτὰρ κείνην γε κακὸν διὰ κῦμ' ἐκέδασσεν,
 πρὶν καὶ πετράων σχεδὸν ἐλθεῖν, αἶ τ' ἐνὶ πόντῳ 1190
 στενωπῶ συνίασι πανήμεροι ἀλλήλησιν.
 ἀλλ' ἄγεθ' ὦδε καὶ αὐτοὶ ἐς Ἑλλάδα μαιομένοισιν
 κῶας ἄγειν χρύσειον ἐπίρροθι ἄμμι πέλεσθε
 καὶ πλόου ἡγεμονῆς, ἐπεὶ Φρίξοιο θυηλὰς
 στέλλομαι ἀμπλήσω, Ζηνὸς χόλον Αἰολίδῃσιν." 1195
 Ἴσκε παρηγορέων· οἱ δ' ἔστυγον εἰσαΐοντες.
 οὐ γὰρ ἔφαν τεύξεσθαι ἐνηέος Αἰήταο
 κῶας ἄγειν κριοῖο μεμαότας, ὦδε δ' ἔειπεν
 Ἄργος, ἀτεμβόμενος τοῖον στόλον ἀμφιπένεσθαι·
 "ὦ φίλοι, ἡμέτερον μὲν ὅσον σθένος, οὐποτ' ἀρωγῆς

1186. μετ' ἀφνειὴν Brunck: μετὰ φθίν vulg.: μεταφθειν L.

1188. πάρα Vat. unus, Pariss., Brunck, Weillauer.

1190. ἐλθέμεν coni. Brunck. πόντου Köchly.

1195. ἀλθήσων Merkel.

1200. ἀρωγῇ L: ἀρωγὴ Par. unus, Brunck.

1182. νόσφιν: i.e. far away from Ino.

1188. Πηλιάδος: cf. I. 386, Eur. Med. 3, Cat. 64. I, Peliaco quondam prognatae vertice pinus Dicuntur liquidas Neptuni nasse per undas Phasidos ad fluctus et fines Aeetaeos.

1189. κείνην: 'that vessel of yours.'

1194. ἐπεὶ κ.τ.λ.: 'for I am sent to fulfil sacrifices of atonement to Phrixus, the cause of the wrath of Zeus against the sons of Aeolus.' Cf. Pind. P. 4. 158, where Pelias says to Jason, δύνασαι δ' ἀφελεῖν | μᾶνιν χθονίων, κέλεται γὰρ ἔαν ψυχὰν κομίξαι (to 'lay') | Φρίξος ἐλθόντας πρὸς Αἰήτα θαλάμους. Brunck says Φρίξοιο depends on ὑπὲρ understood, but it seems to be a possessive gen. 'the sacrifices which belong unto, or, are due to, P.' Way mistranslates "Lo, thus do I sail to atone for their deed Who would sacrifice Phrixus."

1195. ἀμπλήσων: 'to accomplish.'

Merkel reads ἀλθήσων from ἀλθαίνω 'to heal' which is used of expiation in Lyc. 1122, κακὸν μίασμ' ἔμφυλον ἀλθαίνων κακῶ, so de M. "accomplir des sacrifices expiatoires." χόλον is acc. in apposition to the sentence, but it is a very harsh use, as it is the fact that the spirit of P. has *not* been appeased, and that the fleece has *not* been brought back, which is the cause of the wrath of Zeus. Αἰολίδῃσιν: v.n. I. 143.

1196. Ἴσκε: v.n. I. 834. ἔστυγον: 'loathed the thought?' cf. 4. 512.

1197. ἔφαν: 'deemed.' ἐνηέος: v.n. I. 1338.

1199. ἀτεμβόμενος κ.τ.λ.: 'vexed that they should be busied on such a quest'; v.n. 56.

1200. οὐποτ' ἀρωγῆς σχήσεται: 'shall not hold back from aiding you in the hour of need.'

- σχήσεται, οὐδ' ἡβαιόν, ὅτε χρειώ τις ἴκηται. 1201
 ἀλλ' αἰνῶς ὀλοῇσιν ἀπηνείησιν ἄρρηεν
 Αἰήτης· τῷ καὶ περιδείδια ναυτίλλεσθαι.
 στεῦται δ' Ἥελίου γόνος ἔμμεναι· ἀμφὶ δὲ Κόλχων 1205
 ἔθνεα ναιετάουσιν ἀπείρονα· καὶ δέ κεν Ἄρει
 σμερδαλέην ἐνοπὴν μέγα τε σθένος ἰσοφαρίζοι.
 οὐ μὰν οὐδ' ἀπάνευθεν ἐλείν δέρος Αἰήταο
 ῥήιδιον, τοῖός μιν ὄφιν περί τ' ἀμφὶ τ' ἔρυται
 ἀθάνατος καὶ ἄνπνος, ὃν αὐτὴ Γαῖ' ἀνέφυσεν
 Καυκάσου ἐν κνημοῖσι, Τυφονίῃ ὅθι πέτρη, 1210
 ἔνθα Τυφάονά φασι Διὸς Κρονίδαο κεραυνῷ
 βλήμενον, ὁππότε οἱ στιβαρὰς ἐπορέξατο χεῖρας,
 θερμὸν ἀπὸ κρατὸς στάξαι φόνον· ἴκετο δ' αὐτῶς
 οὔρεα καὶ πεδίον Νυσήιον, ἐνθ' ἔτι νῦν περ
 κεῖται ὑποβρύχιος Σερβωνίδος ὕδασι λίμνης." 1215
 ὣς ἄρ' ἔφη· πολέεσσι δ' ἐπὶ χλόος εἶλε παρειὰς
 αὐτίκα, τοῖον ἄεθλον ὅτ' ἔκλυον. αἶψα δὲ Πηλεὺς
 θαρσαλέοις ἐπέεσσιν ἀμείψατο, φώνησέν τε·
 “Μηδ' οὕτως, ἡθείε, λίην δειδίσσεο θυμῷ.

1210. Τυφωνείη Pariss. quatt., Brunck.

1218. θαρσαλέοις Kōchly: θαρσαλέως codd.

1202. 'but Aeetes hath rooted in him a spirit of murderous cruelty.' ἄρρηεν: 'is endued with,' cf. Pind. *I.* 2. 29, χαρίτεσσιν ἀραρώς: Eur. *El.* 948, κάλλει ἀραρώς.

1204. στεῦται . . . ἔμμεναι: 'he maintains that he is,' 'he avows himself to be,' διαβεβαιοῦνται. Schol.; cf. 3. 337, 579. Homer uses στεῦται c. inf. fut. of boasting, e.g. *Il.* 9. 241, στεῦται γάρ νηῶν ἀποκόψειν ἄκρα κόρυμβα. Aristarch. explained it κατὰ διάνοιαν ὀρίζεσθαι, i.e. to have the mind determined. Curtius assigns it to the root *stu* 'to set up' (στῦλος, σταῦρος, instaurare), Meyer to Skt. *stu* 'celebrare' (στόμα, etc.).

1206. ἐνοπὴν: 'battle-cry.' For the awful voice of Ares cf. *Il.* 5. 859, ὁ δ' ἔβραχε χάλκεος Ἄρης Ὅσσον τ' ἐννεάχιλοι ἐπίαχον, κ.τ.λ. σθένος ἰσοφαρίζοι: cf. *Il.* 6. 101, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

1208. περί τ' ἀμφὶ τε: 'around and about,' cf. h. Hom. *Cer.* 277, περί τ' ἀμφὶ τε κάλλος ἤτο. ἀμφὶ properly meant 'on both sides.'

1210. Καυκάσου: περὶ τὸν Καύκασόν, φασιν, ἐν τῇ Τυφονίᾳ πέτρα κεραυνωθείς ὁ Τυφῶς ἰχώρας τινὰς ἀφήκεν, ἐξ ὧν ἐγένετο ὁ τὸ δέρος φυλάσσων ὄφιν. Schol.

1213. φόνον: i.e. the drops of gore from which the serpent sprang. αὐτῶς: '(wounded) in this wise.'

1214. Νυσήιον: v.n. 905.

1215. Σερβωνίδος . . . λίμνης: this lake, on the confines of Syria and Egypt, was in the centre of a huge morass. Diod. (16. 46) tells how the army of Artaxerxes was almost swallowed up there in 350 B.C.; cf. Milton (*P.L.* II 593), "that Serbonian bog Betwixt Damietta and Mount Casius old Where armies whole have sunk." According to the general legend Typhon was buried under Aetna or Pithecusa (*Aen.* 9. 716).

1216. χλόος: properly a greenish-white colour, *luteus pallor*. Cf. 3. 298, *Aen.* 4. 499, pallor simul occupat ora.

1219. ἡθείε: 'my good friend.' In Hom. it is generally used as a term of respect by one who is younger, νεωτέρου πρὸς πρεσβύτερον σεπτική προσφώνησις

- οὔτε γὰρ ᾧδ' ἀλκὴν ἐπιδευόμεθ', ὥστε χερείους 1220
 ἔμμεναι Αἰήταο σὺν ἔντεσι πειρηθῆναι.
 ἀλλὰ καὶ ἡμέας οἷω ἐπισταμένους πολέμοιο
 κεῖσε μολεῖν, μακάρων σχεδὸν αἵματος ἐκγεγαῶτας.
 τῷ εἰ μὴ φιλότῃτι δέρος χρύσειον ὀπάσσει,
 οὐ οἱ χραισμήσειν ἐπιέλπομαι ἔθνεα Κόλχων." 1225
 ὣς οἷγ' ἀλλήλοισιν ἀμοιβαδὸν ἡγορόωντο,
 μέσφ' αὖτις δόρποιο κορεσσάμενοι κατέδαρθεν.
 ἦρι δ' ἀνεγρομένοισιν ἐγκραῆς ἄεν οὔρος
 ἰστία δ' ἤειραν, τὰ δ' ὑπαὶ ῥίπῃς ἀνέμοιο
 τείνετο· ῥίμφα δὲ νῆσον ἀποπροέλειπον Ἄρηος. 1230
 Νυκτὶ δ' ἐπιπλομένη Φιλυρηίδα νῆσον ἄμβειβον·
 ἔνθα μὲν Οὐρανίδης Φιλύρῃ Κρόνος, εὖτ' ἐν Ὀλύμπῳ
 Τιτήνων ἦνασσεν, ὁ δὲ Κρηταῖον ὑπ' ἄντρον
 Ζεὺς ἔτι Κουρήτεσσι μετετρέφετ' Ἰδαίοισιν,
 ῥεῖν ἐξαπαφών παρελέξατο· τοὺς δ' ἐνὶ λέκτροις 1235
 τέτμε θεὰ μεσσηγύς· ὁ δ' ἐξ εὐνῆς ἀνορούσας
 ἔσσυτο χαιτήεντι φυὴν ἐναλίγκιος ἵππῳ·
 ἥ δ' αἰδοῖ χῶρόν τε καὶ ἥθεα κεῖνα λιπούσα
 Ὠκεανὶς Φιλύρῃ εἰς οὔρεα μακρὰ Πελασγῶν
 ἦλθ', ἵνα δὴ Χείρωνα πελώριον, ἄλλα μὲν ἵππῳ, 1240
 ἄλλα θεῷ ἀτάλαντον, ἀμοιβαίῃ τέκεν εὐνῇ.

1229. ὑπὸ Brunck.

1231. ἐπιπλομένη vulg. : ἐπιπλομένης L : ἐπιπλομένοι G.

1235. ἐξαπαφών codd. : accentum correxīt Wellauer.

1240. ἔνθ' ἵνα L, G : ἦλθ' ἵνα Stephanus, Vrat., Vind., Paris, unus.

1241. ἀνοικεῖν Naber.

ἔστι τὸ ἡθεῖε (Ariston. on *Il.* 22. 229). Curtius connects ἡθεῖος 'trusty' with ἦθος (σφεθ).

1220. ἀλκὴν ἐπιδευόμεθα : in Hom. the gen. is used to express that in which one is inferior, e.g. *Il.* 24. 385, οὐ τι μάχης ἐπιδεύετ' Ἀχαιῶν.

1222. ἐπισταμένους πολέμοιο : for the constr. cf. *Od.* 21. 406, φόρμιγγος ἐπιστάμενος καὶ αἰοιδῆς.

1225. 'I have good hope that the tribes of the Colchians will avail him not.' For χραισμήσειν v.n. 218.

1228. ἐγκραῆς : cf. ἀκραῆς, 721 ; in Hom. only as a v.l. for ἀκραῆς.

1230. ἀποπροέλειπον : formed on the analogy of ὑπεκπροέλυσαν, *Od.* 6. 88.

1231. ἄμβειβον : *praetervecti sunt*. Φιλυρηίδα : v.n. 393.

1233. Κρηταῖον ἄντρον : cf. i. 509.

1234. Κουρήτεσσι : v.n. i. 1136.

1237. Cf. Virg. *G.* 3. 92, Talis et ipse iubam cervice effundit equina Coniugis adventu pernix Saturnus, et altum Pelion hinnitu fugiens implevit acuto.

1239. οὔρεα . . . Πελασγῶν : Pelion in Thessaly ; cf. Call. *Del.* 118, Πήλιον ᾧ Φιλύρης νυμφήιον : Ov. *Met.* 7. 352, Pelion umbrosum, Philyreia tecta. For Πελασγῶν v.n. i. 580.

1240. ἦλθ' : it is, perhaps, possible to retain ἔνθ' as Merkel does, supplying the verb of motion. Χείρωνα : cf. Hes. *Th.* 1002, Pind. *P.* 3. 1, Ov. *Fast.* 5. 380, Chiron Semivir, et flavi corpore mixtus equi . . . Philyrides.

1241. ἀμοιβαίῃ . . . εὐνῇ : 'bore as offspring to a changing sire.' Kronos

Κεῖθεν δ' αὖ Μάκρωνας ἀπειρεσίην τε Βεχείρων
 γαῖαν ὑπερφιάλους τε παρεξενέοντο Σάπειρας,
 Βύζηράς τ' ἐπὶ τοῖσιν· ἐπιπρὸ γὰρ αἰὲν ἔτεμνον
 ἔσσυμένως, λιανοῖο φορεύμενοι ἕξ ἀνέμοιο. 1245
 καὶ δὴ νισσομένοισι μυχὸς διεφαίνετο Πόντου.
 καὶ δὴ Καυκασίων ὀρέων ἀνέτελλον ἐρίπναι
 ἡλίβατοι, τόθι γυνῖα περὶ στυφελοῖσι πάγοισιν
 ἰλλόμενος χαλκήσιν ἀλυκτοπέδησι Προμηθεὺς
 αἰετὸν ἥπατι φέρβε παλιμπετὲς αἰσσοῦντα. 1250
 τὸν μὲν ἐπ' ἀκροτάτης ἴδον ἔσπερον ὀξεί ροίζω
 νηὸς ὑπερπτάμενον νεφέων σχεδόν· ἀλλὰ καὶ ἔμπης
 λαίφεια πάντ' ἐτίναξε, παραιθύζας πτερύγεσσιν.
 οὐ γὰρ ὅγ' αἰθερίοιο φυὴν ἔχεν οἰωνοῖο,
 ἴσα δ' ἐνξέστοις ὠκύπτερα πάλλιν ἐρετμοῖς, 1255
 δηρὸν δ' οὐ μετέπειτα πολύστονον αἶον αὐδὴν
 ἦπαρ ἀνελκομένοιο Προμηθέος· ἔκτυπε δ' αἰθὴρ
 οἰμωγῇ, μέσφ' αὖτις ἀπ' οὐρεος αἰσσοῦντα
 αἰετὸν ὠμῆστην αὐτὴν ὁδὸν εἰσενόησαν.
 ἐννύχιοι δ' Ἄργοιο δαημοσύνησιν ἴκοντο 1260
 Φᾶσιν τ' εὐρὺν ρέοντα, καὶ ἔσχατα πείρατα πόντου.
 Αὐτίκα δ' ἰστία μὲν καὶ ἐπίκριον ἔνδοθι κοίλης
 ἰστοδόκης στείλαντες ἐκόσμεον· ἐν δὲ καὶ αὐτὸν

1249. χαλκήσιν Hoelzlin: χαλκείσιν codd.

1260. δαημοσύνησιν D'Arnaud: ἀλημοσύνησιν codd.

changed his form at the moment of generation, and so Chiron was διφυής.

1242-4. For these tribes v.n. 394 sqq.

1244. ἔτεμνον: cf. 4. 771, and see on 326 supr.

1247. ἐρίπναι: cf. 434.

1248. ἡλίβατοι: v.n. 1. 739.

1249. ἰλλόμενος: v.n. 1. 129. ἀλυκτοπέδησι: generally explained 'galling bonds (ἀλύσσω, πέδη),' but there is nothing certain known about it. It occurs in Hes. *Th.* 521, where Hesych. explains it as δεσμοῦ εἶδος ἀναφεύκτου (?), and the Schol. as = ἀλυτοπέδη. Others apparently regarded it as connected with λυγίζομαι 'to writhe, wriggle,' i.e. 'fettlers out of which one could not wriggle.'

1250. Ap. is imitating Hes. *Th.* 521, Δῆσε δ' ἀλυκτοπέδησι Προμηθεῖα ποικιλόβουλον Δεσμοῖς ἀργαλέοισι μέσον διὰ κίων ἐλάσσας. Καὶ οἱ ἐπ' αἰετὸν ὥρσε τανύπ-

τερον, αὐτὰρ ὅγ' ἦπαρ Ἥσθιν ἀθάνατον, τὸ δ' ἀέξετο ἴσον ἀπάντη Νυκτός, ὅσον πρόπαν ἡμαρ ἔδοι τανυσίπτερος ὄρνις. Cf. also Aesch. *Pr.* 1022 sqq.

1251. ἐπ': 'above' the top of the ship. ἔσπερον: 'at even'; cf. κνέφας, 407.

1253. παραιθύζας: 'whizzing past.'

1255. ἐρετμοῖς: cf. Aesch. *Ag.* 52, πτερύγων ἐρετμοῖσιν: *Aen.* 1. 300, volat . . . Remigio alarum.

1259. According to one tradition Heracles when abandoned by the Argonauts (1. 1283) delivered Prometheus from his torments. Val. Fl. (5. 155) represents this deliverance as taking place while the Argonauts, all unconscious of it, were passing by in sight of the Caucasus.

1262. ἐπίκριον: the yard on which the square sail hung; cf. *Od.* 5. 254.

1263. ἰστοδόκης: the receptacle at the stern which received the mast when

- ἰστὸν ἄφαρ χαλάσαντο παρακλιδόν· ὦκα δ' ἔρετμοῖς
 εἰσέλασαν ποταμοῖο μέγαν ῥόον· αὐτὰρ ὁ πάντη 1265
 καχλάζων ὑπόεικεν. ἔχον δ' ἐπ' ἀριστερὰ χειρῶν
 Καυκάσον αἰπήντα Κυταίδα τε πτόλιν Αἴης,
 ἔνθεν δ' αὖ πεδίον τὸ Ἀρήιον ἱερά τ' ἄλση
 τοῖο θεοῦ, τόθι κῶας ὄφιν εἴρυτο δοκεύων
 πεπτάμενον λασίοισιν ἐπὶ δρυὸς ἀκρεμόνεσσιν. 1270
 αὐτὸς δ' Αἰσονίδης χρυσέῳ ποταμόνδε κυπέλλῳ
 οἶνον ἀκηρασίῳ μελισταγέας χέει λοιβὰς
 Γαίῃ τ' ἐνναέταις τε θεοῖς ψυχαῖς τε καμόντων
 ἡρώων· γουνούτο δ' ἀπήμονας εἶναι ἄρωγους
 εὐμενέως, καὶ νηὸς ἐναίσιμα πείσματα δέχθαι. 1275
 αὐτίκα δ' Ἀγκαῖος τοῖον μετὰ μῦθον ἔειπεν·
 “Κολχίδα μὲν δὴ γαῖαν ἰκάνομεν ἡδὲ ῥέεθρα
 Φάσιδος· ὥρῃ δ' ἡμῖν ἐνὶ σφίσι μητιάσθαι,
 εἴτ' οὖν μελιχίῃ πειρησόμεθ' Αἰήταο,
 εἴτε καὶ ἀλλοίη τις ἐπήβολος ἔσσεται ὁρμή.” 1280
 ὣς ἔφατ'· Ἀργου δ' αὖτε παρηγορήσιν Ἰήσων
 ὑπόθι νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι
 δάσκιον εἰσελάσαντας ἔλος· τὸ δ' ἐπισχεδὸν ἦεν
 νισσομένων, ἔνθ' οἴγε διὰ κνέφας ἡυλίζοντο.
 ἥως δ' οὐ μετὰ δηρὸν ἐελδομένοις ἐφαάνθη. 1285

lowered. As its shape is purely conjectural (v. M. and R. *Od.* Appendix), it is impossible to determine how the sails and yard were placed in it, or on it, along with the mast. Vars and Torr identify the μεσόδη and ἰστοδόκη, but see *Class. Rev.* x 169.

1264. παρακλιδόν: lowering it backwards till it lay lengthways. For another use see i. 315.

1266. ἐπ' ἀριστερὰ χειρῶν: cf. *Od.* 5. 277, ἐπ' ἀριστερὰ χειρός.

1267. Κυταίδα: v. n. 399. Αἴης: v. n. 417.

1268. ἔνθεν δέ: 'and on the other side.'

1270. πεπτάμενον: v. n. 405.

1273. ἐνναέταις: = ἐγχαοίαις. As an instance of this custom the Schol. refers to the sacrifices offered by Alexander the Great at Ilium.

1275. ἐναίσιμα . . . δέχθαι: 'to receive

in a good hour the mooring cables of the ship.'

1278. ἡμῖν . . . σφίσι: here, as in 3. 909, σφεῖς is used of the 1 pers., a use parodied by Lucian, *Pseudosophist.* 576. See on 128.

1280. 'or whether there be some other method of approach which shall secure our ends.' For ἐπήβολος, which the Schol. explains by ἀσφαλής, v. n. i. 694.

1282. ὑπόθι: 'afloat,' i.e. the vessel was not drawn up on the shore; cf. *Il.* 14. 77, ὅψι δ' ἐπ' εὐνάων ὀρμίσσομεν. εὐναίῃσιν: v. n. i. 955.

1283. δάσκιον . . . ἔλος: 'a backwater screened by trees.' Preston suggests that this passage may have furnished Virgil with the idea of the description in *Aen.* 7. 30 of the Trojans sailing up the Tiber under the shade of overhanging trees. ἐπισχεδόν: v. n. 490.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΤΤΙΚΩΝ Γ.

SUMMARY.—Invocation of Erato (1-5)—Hera and Athene take counsel to aid Jason (6-35)—They visit Aphrodite to get the help of Eros (36-110)—Aphrodite persuades Eros (111-166)—Jason reveals his plans to his comrades (167-209)—Jason, with the sons of Phrixus, comes to the palace of Aeetes (210-274)—Medea is smitten by the shafts of Eros (275-298)—Aeetes hears impatiently the words of Argus and Jason, and declares the ordeal for winning the fleece, to which Jason consents (299-438)—Medea's heart is heavy with foreboding (439-470)—Council of the heroes: they resolve to send Argus to Chalciopie to win Medea's aid (471-575)—Gathering of the Colchians: Aeetes plots evil against the Argonauts (576-608)—Medea, in her anguish, yields to the entreaties of Chalciopie (609-743)—Conflict of emotions in Medea's heart: at last she resolves to bring her magic drugs to Jason (744-824)—Medea goes to the temple of Hecate to meet Jason (825-911)—Meeting of Jason and Medea: Medea gives him the drugs, and Jason vows never to forsake her (912-1145)—Jason rejoins his comrades, and Medea returns to her home (1146-1162)—Telamon and Aethalides receive from Aeetes the dragon's teeth (1163-1190)—Jason sacrifices to Hecate by night (1191-1224)—Aeetes in his panoply goes forth to view the ordeal (1225-1245)—Jason prepares himself for the struggle (1246-1277)—He yokes the fire-breathing bulls, and vanquishes the earth-born warriors who spring from the dragon's teeth (1278-1407).

Εἰ δ' ἄγε νῦν, Ἑρατώ, παρά θ' ἴστασο, καί μοι ἐνίσπε,
 ἔνθεν ὅπως ἐς Ἴωλκὸν ἀνήγαγε κῶας Ἱήσων
 Μηδείης ὑπ' ἔρωτι. σὺ γὰρ καὶ Κύπριδος αἶσαν
 ἔμμορες, ἀδμήτας δὲ τεοῖς μελεδήμασι θέλγεις
 παρθενικάς· τῷ καὶ τοι ἐπήρατον οὔνομ' ἀνήπται.

5

1. ἐνίσπες Merkel.

4. ἔμμορες cum gl. ἀπέτυχες G.

5. καὶ οἱ Vatt. tres, Paris. unus, Wellauer.

1. Ἑρατώ: this invocation of Erato, the Muse of love and the poetry of love, is imitated by Virgil, *Aen.* 7. 37, Nunc age, qui reges, Erato, quae tempora rerum, etc., but, as Conington points out, the address to Erato there is much less appropriate. παρά θ' ἴστασο: Ap. did not follow Zenod. and Aristarch. who read παρίσταο in *Il.* 10. 291. ἐνίσπε: the same form occurs in 4. 1565; ἐνίσπες in 1. 487, 832. Both are found in Hom., *Od.* 3. 101, νημερτὲς ἐνίσπες, 4. 642, νημερτὲς ἐνίσπε (v. Curt. *G.V.* 1 195).

3. σὺ γὰρ κ.τ.λ.: 'for thou hast thy portion in the destinies of Cypris also'; cf. *Ov. A.A.* 2. 15, nunc mihi, si quando, Puer et Cytherea, favete: Nunc Erato, nam tu nomen amoris habes.

4. ἔμμορες: Ap. mistook the Homeric perfect ἔμμορε for an aorist, and formed ἔμμορες. For ἔμμορε = *μέμορε v. Curt. *G.V.* II 131.

5. τῷ . . . ἀνήπται: 'wherefore there is joined to thee a name whose burden is love (Ἑρατώ, ἔρως)'. τοι: Rzach shows that Wellauer is quite wrong in reading

ὣς οἱ μὲν πυκινόισιν ἀνώϊστως δονάκεσιν
 μίμνον ἀριστῆες λελοχημένοι· αἱ δ' ἐνόησαν
 Ἥρην Ἀθηναίην τε, Διὸς δ' αὐτοῖο καὶ ἄλλων
 ἀθανάτων ἀπονόσφι θεῶν θάλαμόνδε κιοῦσαι
 βούλευον· πείραζε δ' Ἀθηναίην πάρος Ἥρην· 10

“Αὐτὴ νῦν προτέρη, θύγατερ Διός, ἄρχεο βουλῆς.
 τί χρέος; ἥ ἐ δόλον τινὰ μήσεαι, ᾧ κεν ἐλόντες
 χρύσειον Αἰήταο μεθ' Ἑλλάδα κῶας ἄγοιντο,
 ἥ καὶ τόνγ' ἐπέεσσι παραιφάμενοι πεπίθοιεν
 μελιχίοις; ἥ γὰρ ὅγ' ὑπερφίαλος πέλει αἰνῶς. 15
 ἔμπης δ' οὔτινα πείραν ἀποτρωπᾶσθαι ἔοικεν.”

ὣς φάτο· τὴν δὲ παρᾶσσον Ἀθηναίην προσέειπεν·
 “Καὶ δ' αὐτὴν ἐμὲ τοῖα μετὰ φρεσὶν ὀρμαίνουσας,
 Ἥρην, ἀπηλεγέως ἐξείρειαι. ἀλλὰ τοι οὐπω
 φράσσασθαι νοέω τοῦτον δόλον, ὅστις ὀνήσει 20
 θυμὸν ἀριστῶν· πολέας δ' ἐπεδοίασα βουλάς.”

Ἥ, καὶ ἐπ' οὐδεὸς αἶγε ποδῶν πάρος ὄμματ' ἔπηξαν,
 ἀνδιχα πορφύρουσαι ἐνὶ σφίσιν· αὐτίκα δ' Ἥρην
 τοῖον μητιόωσα παροιτέρη ἔκφατο μῦθον·
 “Δεῦρ' ἴομεν μετὰ Κύπριν· ἐπιπλόμεναι δέ μιν ἄμφω 25
 παιδιῇ ἔω εἰπεῖν ὀτρύνομεν, αἷ κε πίθηται

15. γὰρ ὅγ' Paris. unus : γὰρ ὁ μὲν L, G : μὲν γὰρ vulg.

17. παρᾶσσον L, G : παρ' ἄσσον vulg.

21. πολλὰς Pariss., Brunck.

26. ὀτρύνωμεν L. πίθοιτο Brunck.

οἷ on the analogy of I. 893, as the use of οἷ for the first and second person is only possible in a reflexive sense.

6. ἀνώϊστως : ἀνυπονήτως. Schol., v. n. I. 680. δονάκεσιν : i.e. the reeds of the δάσκιον ἔλος, 2. 1283.

10. πείραζε : *tentabat*. It takes the gen. in I. 495, πείραζεν ἀοιδῆς, as always in Hom. From the opening scenes of this book Virgil borrowed the idea of the dialogue between Juno and Venus in *Aen.* 4. 90 sqq.

12. τί χρέος : 'what is to be done?'

14. παραιφάμενοι : cf. 2. 876.

15. ἥ γὰρ ὅγ' : the variations in the MSS. are attempts to mend the metre, which is that of *Il.* I. 342, τοῖς ἄλλοις : ἥ γὰρ ὅγ' ὁλοῖται φρεσὶ θύει. ὑπερφίαλος : v. n. I. 1334.

16. ἀποτρωπᾶσθαι : 'to leave untried,' παρῖναι. Schol.

17. παρᾶσσον : v. n. I. 383.

19. ἀπηλεγέως : 'straightly,' 'bluntly,' cf. I. 430.

21. πολέας : in Hom. πολέες, etc., are always masc., and so Brunck would read πολλὰς, but in Alex. writers these forms are often fem., e.g. Call. *Del.* 28, πολέες . . ἀοιδαί, *Dian.* 42, πολέας . . νύμφας. ἐπεδοίασα : Ap. formed this compound on the false analogy of ἐνδοιάζω, which was from the Homeric ἐνδοιῇ εἶναι 'to be-in doubt.' For δοιάζω see on 770 infra.

22. ὄμματ' ἔπηξαν : cf. *Il.* 3. 217, κατὰ χθονὸς ὄμματα πήξας. See also I. 784.

23. πορφύρουσαι : v. n. I. 461.

25. ἐπιπλόμεναι : παραγενόμεναι καὶ ἐπελθοῦσαι. Schol. ; in earlier epic used only of things, not persons.

26. παιδιῇ ἔω : the notion of a god Eros, the child of Cypris, is not found

κούρην Αἰήτεω πολυφάρμακον οἷσι βέλεσσιν
θέλξαι οἰστεύσας ἐπ' Ἱήσωνι. τὸν δ' ἂν οἶω
κείνης ἐννεσίησιν ἐς Ἑλλάδα κῶας ἀνάξειν."

ᾧς ἄρ' ἔφη· πυκινὴ δὲ συννεύαδε μῆτις Ἀθήνη,
καὶ μιν ἔπειτ' ἐξαυτὶς ἀμείβετο μελιχίοισιν·

30

"Ἥρη, νήϊδα μὲν με πατὴρ τέκε τοῖο βολάων,
οὐδέ τινα χρεῖῳ θελκτῆριον οἶδα πόθοιο.

εἰ δέ σοι αὐτῇ μῦθος ἐφανδάνει, ἧ τ' ἂν ἔγωγε
ἑσποίμην· σὺ δέ κεν φαίης ἔπος ἀντιώσωα."

35

Ἥ, καὶ ἀναΐξασαι ἐπὶ μέγα δῶμα νέοντο
Κύπριδος, ὃ ρά τέ οἱ δεῖμεν πόσις ἀμφιγυῆεις,
ὅππότε μιν τὰ πρῶτα παραὶ Διὸς ἦγεν ἄκοιτιν.

ἔρκεα δ' εἰσελθοῦσαι ὑπ' αἰθούσῃ θαλάμοιο
ἔσταν, ἵν' ἐντύνεσκε θεὰ λέχος Ἥφαίστοιο.

40

ἀλλ' ὁ μὲν ἐς χαλκῶνα καὶ ἄκμονας ἦρι βεβήκει,
νήσοιο πλαγκτῆς εὐρὺν μυχόν, ᾧ ἔνι πάντα
δαίδαλα χάλκευεν ῥιπῇ πυρός· ἧ δ' ἄρα μούνη
ῆστο δόμῳ δινωτὸν ἀνὰ θρόνον, ἅντα θυράων.

42. νήσοιο πλωτῆς schol. Flor.

in Homer. *ὀτρύνομεν*: the only example in Ap. of a subjunctive with short vowel from a non-sigmatic aorist. 'There is one in Hom. also, *ἐπεντώνονται*, *Od.* 24. 89; v. Curt. *G.V.* II 262.

27. *πολυφάρμακον*: epithet of Circe in *Od.* 10. 276.

29. *ἐννεσίησιν*: v.n. I. 7.

32. *νήϊδα*: v.n. I. 255. *τοῖο*: sc. Ἑρως.

33. 'nor know I aught that wakes desire'; cf. Eur. *Hipp.* 478, *φίλτρα θελκτῆρια ἔρως*. *χρεῖῳ*: used generally like *χρέος* or *χρήμα* (L. and S. wrongly 'destiny'). Ap. also uses it in the sense of 'purpose' or 'object,' e.g. 173; 'need,' e.g. I. 649; 'fate,' e.g. I. 440.

35. *ἀντιώσωα*: 'when thou meetest with her'; cf. 880, I. 703.

37. *ἀμφιγυῆεις*: an epithet applied only to Hephaestus and variously explained: (1) *utroque pede claudus*, from *γυῖός*; this violates the rule that adj. in *-εις* are only formed from nouns (v. Ameis-Hentze on *Od.* 8. 300); (2) 'strong-armed' or 'ambidextrous'; so, amongst others, Autenrieth, who says that *γυῖα* primarily meant the

hands, as is shown by *ἐγγυαλίζω* and *ἐγγύη*; (3) 'with a crooked limb on each side,' from a noun **γύη* 'crook'; so Leaf on *Il.* I. 607.

39. *ἔρκεα*: the *ἔρκος* was the wall surrounding the courtyard (*αὐλή*) in the Homeric house, and the word was also used for the *αὐλή* itself. *αἰθούσα* (sc. *στοά*) was the open colonnade in the *αὐλή* which received the sun's rays; hence its name.

40. *ἐντύνεσκε* . . . *λέχος*: see on II 28 infra.

41. Cf. *Od.* 8. 273, *βῆ δ' ἔμεν ἐς χαλκῶνα, κακὰ φρεσὶ βυσσοδομεύων*, 'Ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα.

42. *νήσοιο*: Hiera, or Lipara; cf. *Aen.* 8. 416 sqq. where the forges of the Cyclopes to which Vulcan descends are described. In *Il.* 18. 369 the forge of Hephaestus is in the heavens; in *Od.* 8. 283 it is in Lemnos. *πλαγκτῆς*: 'wandering' (like Delos). For the other interpretation, 'clashing' (*πλήσσω*), v. M. and R. on *Od.* 12. 61.

43. *ῥιπῇ πυρός*: 'blasts of fire,' cf. I. 1027.

44. *δινωτόν*: cf. *Od.* 19. 55, *κλισίην*

λευκοῖσιν δ' ἐκάτερθε κόμας ἐπιειμένη ὤμοις 45
 κόσμει χρυσεῖη διὰ κερκίδι, μέλλε δὲ μακροὺς
 πλέξασθαι πλοκάμους· τὰς δὲ προπάρουθεν ἰδοῦσα
 ἔσχεθεν, εἶσω τέ σφ' ἐκάλει, καὶ ἀπὸ θρόνου ὦρτο,
 εἶσε τ' ἐνὶ κλισμοῖσιν· ἀτὰρ μετέπειτα καὶ αὐτῇ
 ἴζανεν, ἀψήκτους δὲ χεροῖν ἀνεδήσατο χαίτας. 50
 τοῖα δὲ μειδιόωσα προσέννεπεν αἰμυλίοισιν·
 “Ἡθεῖαι, τίς δεῦρο νόος χρεῖά τε κομίζει
 δηναίᾳς αὐτῶς; τί δ' ἱκάνετον, οὔτι πάρος γε
 λίην φοιτίζουσαι, ἐπεὶ περίεστε θεάων;”
 Τὴν δ' Ἥρη τοίοισιν ἀμειβομένη προσέειπεν 55
 “Κερτομέεις· νῶν δὲ κέαρ συνορίνεται ἄτη.
 ἦδη γὰρ ποταμῶ ἐνὶ Φάσιδι νῆα κατίσχει
 Αἰσονίδης, ἡδ' ἄλλοι ὅσοι μετὰ κῶας ἔπονται.
 τῶν ἦτοι πάντων μὲν, ἐπεὶ πέλας ἔργον ὄρωρεν,
 δείδιμεν ἐκπάγλως, περὶ δ' Αἰσονίδαο μάλιστα. 60
 τὸν μὲν ἐγών, εἰ καὶ περ ἐς Ἴδιαν ναυτίλληται
 λυσόμενος χαλκῶν Ἰξίονα νειόθι δεσμῶν,

58. οἱ δ' ἄλλοι Paris. unus: οἱ τ' ἄλλοι Brunck.

61. εἴ κεν Brunck.

... δινωτὴν ἐλέφαντι καὶ ἀργύρῳ where Merry says διν. refers to the legs and rails being 'rounded' of ivory and 'decorated' with silver, while Monro explains 'turned with ivory and silver carried round the wood-work'; cf. Leaf on *Il.* 3. 391, δινωτοῖσι λέχεσσιν 'adorned with circles or spirals' of silver or the like, inlaid. See also on 4. 222.

45. ἐπιειμένη ὤμοις: *lit.* 'covered with hair over her white shoulders,' ὤμοις being the local dat.; cf. 4. 179. λευκοῖσιν: cf. *Od. Am.* 1. 5. 10, candida dividua colla tegente coma.

46. κερκίδι: only used here for a comb for the hair.

48. ἔσχεθεν: *destitit.*

49. κλισμοῖσιν: v.n. 1. 788.

50. ἀψήκτους: 'uncombed,' ἀκτενίστους. Schol. In *Ar. Lys.* 657, where it is used as an epithet of κόθορνος, this adj. means 'untanned.'

51. de M. observes that in the interview which follows we have "un pendant aux Syracusaines du poète alexandrin (Théocrite). Au lieu de deux petites bourgeoises, tracassières et bavardes, Apollonius met en scène de vraies

grandes dames de la cour des Ptolemées, telles que les Bérénice ou les Arsinoé." See *Introd.* p. 34.

52. Ἡθεῖαι: for this as a term of respect v.n. 2. 1219. The Schol. observes that it is strictly applicable only to Hera, not Athene, from the Homeric point of view, while later writers regarded both Hera and Athene as younger than Cypris.

53. δηναίᾳς: *Ap.* is peculiar in using this word to mean 'after a long time,' cf. 4. 645. In 590 *infr.* δηναῖον means 'for a long time.' The Homeric meaning is 'long-lived.' τί δ' ἱκάνετον: cf. *Il.* 18. 385, τίπτε, ὅτετι τανύπεπλε, ἱκάνειν ἡμέτερον δῶ, Αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.

56. Κερτομέεις: *cavillaris*, εἰρωνεύη. Schol. συνορίνεται ἄτη: 'is stirred with fear of a mischance.'

59. ἐπεὶ . . . ὄρωρεν: "for that nigh is the deed and the hour of doom" (*Way*). For ὄρωρεν v.n. 1. 713.

62. Ἰξίονα: Ixion had grievously insulted Hera, and was for ever chained to a revolving wheel in Hades; cf. *Pind. P.* 2. 22 sqq. νειόθι: 'in the realms below.'

ῥύσομαι, ὅσσον ἐμοῖσιν ἐνὶ σθένος ἔπλετο γυίοις,
ὄφρα μὴ ἐγγελάσῃ Πελίδης κακὸν οἶτον ἀλύξας,
ὅς μ' ὑπερηνορέῃ θυέων ἀγέραςτον ἔθηκεν.

65

καὶ δ' ἄλλως ἔτι καὶ πρὶν ἐμοὶ μέγα φίλατ' Ἰήσων
ἐξότ' ἐπὶ προχοῇσιν ἄλις πλήθοντος Ἀναύρου
ἀνδρῶν εὐνομίας πειρωμένη ἀντεβόλησεν

θήρης ἐξανιών· νιφετῷ δ' ἐπαλύνετο πάντα
οὖρεα καὶ σκοπιαὶ περιμήκεες, οἱ δὲ κατ' αὐτῶν
χείμαρροι καναχηδὰ κυλινδόμενοι φορέοντο.

70

γρηὶ δέ μ' εἰσαμένην ὀλοφύρατο, καὶ μ' ἀναείρας
αὐτὸς ἐοῖς ὤμοισι διέκ προαλὲς φέρειν ὕδωρ.

τῷ νύ μοι ἄλληκτον περιτίεται· οὐδέ κε λώβην
τίσειεν Πελίδης, εἰ μὴ σύ γε νόστον ὀπάσσεις.”

75

ᾧς ἡῦδα· Κύπριν δ' ἐνεοστασίῃ λάβε μύθων.

ἄζετο δ' ἀντομένην Ἥρην ἔθεν εἰσορόωσα,

καὶ μιν ἔπειτ' ἀγανοῖσι προσέννεπεν ἥγ' ἐπέεσσιν·

“ Πότνα θεά, μὴ τοί τι κακώτερον ἄλλο πέλοιτο

73. διεκπροαλὲς L, vulg. : διέκ προαλὲς Vrat. : δι' ἐκ προαλὲς Pariss. duo.

75. ὀπάσσεις G : ὀπάσσης vulg. : ὀπάσσοις Paris unus, Brunck.

76. δ' ἐνεοστασίῃ Ruhnken : δὲ νεοστασίῃ vulg. θυμόν Ruhnken.

δεσμῶν : Pindar (*l.c.*) speaks of τὸν τετράκναμον δεσμόν, ‘the four-spoked bond,’ i.e. the wheel to which Ixion was bound.

64. **Πελίδης** : for his neglect of Hera v. i. 14.

65. **ἀγέραςτον** : only here c. gen. ; cf. ἄτιμος ἐκφορᾶς, Aesch. *Th.* 1024. The wrath of the gods when deprived of sacrifices is often mentioned, e.g. *Il.* 9. 534, *Soph. Aj.* 175, *Eur. Hipp.* 147.

66. Cf. *Aen.* 11. 537, neque enim novus iste Dianae Venit amor, subitaque animum dulcedine movit.

67. **Ἀναύρου** : v.n. i. 9.

68. **εὐνομίας πειρωμένη** : ‘as I made trial of the righteousness of men’ ; cf. *Od.* 17. 485, καὶ τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσιν, Παντοῖοι τελέθοντες ἐπιστροφῶσι πόλῃας, Ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες.

69. **νιφετῷ δ' ἐπαλύνετο** : cf. *Il.* 10. 7, χιῶν ἐπάλυνεν ἀρούρας.

71. ‘and down the mountain side tumbled the roaring torrents’ ; cf. *Hes. Th.* 367, ποταμοὶ καναχηδὰ ῥέοντες.

72. **εἰσαμένην** : v.n. i. 718.

73. **διέκ** : ‘through to the other side.’

προαλὲς ὕδωρ : ‘the rapids’ ; cf. *Il.* 21. 262, χάρω ἐνὶ προαλεῖ (of rapidly falling ground). This adj. is usually connected with ἄλλομαι, but Leaf regards its origin as unknown.

74. **περιτίεται** : a compound only found here ; cf. *Orph. Arg.* 64, ἔξοχα γὰρ μερόπων ἡγάζετο (*sc.* Ἥρην) καὶ φιλέεσκε Δεινοβίην ἥρωα περικλυτὸν Αἴσονος υἱά.

75. ‘nor will Pelias atone for his outrage unless thou vouchsafe the return of Jason.’ The vulg. ὀπάσσης is solecistic ; for the regular sequence of moods cf. *Ar. Eccl.* 162, οὐκ ἂν προβαίην . . . εἰ μὴ ταῦτ' ἀκριβωθήσεται.

76. **ἐνεοστασίῃ** : ‘speechless amaze,’ *lit.* ‘standing dumb (ἐνέος),’ *ἀπ. λεγ.* Cf. 2. 409. Ruhnken was led to this correction by a gloss in Hesych. ἀνεοστασίῃ θάμβος, and he himself was inclined to prefer ἀνεοστασίῃ from ἀνεως (v.n. 503). **μύθων** : the same redundancy occurs in *Od.* 4. 704, δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε.

77. **ἀντομένην** : ἰκετεύουσαν. Schol. This meaning, known to Trag., is never found in Hom. ; cf. ἀντιάζω (*l.* 703 n). **ἔθεν** : v.n. i. 362.

79. **μὴ τοι κ.τ.λ.** : ‘mayest thou find

- Κύπριδος, εἰ δὴ σείο λιλαιομένης ἀθερίζω 80
 ἢ ἔπος ἤέ τι ἔργον, ὃ κεν χέρες αἶγε κάμοιεν
 ἡπεδαναί· καὶ μὴ τις ἀμοιβαίῃ χάρις ἔστω.”
 ὣς ἔφαθ’· Ἥρη δ’ αὖτις ἐπιφραδέως ἀγόρευσεν·
 “Οὔτι βίης χατέουσαι ἱκάνομεν, οὐδέ τι χειρῶν.
 ἀλλ’ αὐτως ἀκέουσα τεῶ ἐπικέκλεο παιδὶ 85
 παρθένον Διήτω θέλξαι πόθω Λισονίδαο.
 εἰ γάρ οἱ κείνη συμφράσσεται εὐμενέουσα,
 ῥηιδίως μιν ἐλόντα δέρος χρύσειον ὅω
 νοστήσειν ἐς Ἰωλκόν, ἐπεὶ δολόεσσα τέτυκται.”
 ὣς ἄρ’ ἔφη· Κύπρις δὲ μετ’ ἀμφοτέρησιν ἔειπεν· 90
 “Ἥρη, Ἀθηναίη τε, πίθοιτό κεν ὕμμι μάλιστα,
 ἢ ἐμοί. ὑμείων γὰρ ἀναιδήτω περ ἐόντι
 τυτθὴ γ’ αἰδῶς ἔσσειτ’ ἐν ὄμμασιν· αὐτὰρ ἐμείω
 οὐκ ὅθεται, μάλα δ’ αἰὲν ἐριδμαίνων ἀθερίζει.
 καὶ δὴ οἱ μενέηνα, περισχομένη κακότητι, 95
 αὐτοῖσιν τόξοισι δυσηχέας ἄξαι ὀιστοὺς
 ἀμφαδίην. τοῖον γὰρ ἐπηπείλησε χαλεφθεῖς,
 εἰ μὴ τηλόθι χεῖρας, ἕως ἔτι θυμὸν ἐρύκει,
 ἔξω ἐμάς, μετέπειτά γ’ ἀτεμβοίμην ἐοῖ αὐτῇ.”

97. τοῖον δ’ ἄρ Ο. Schneider.

99. κ’ ἀτεμβοίμην Madvig.

nought more base than Cypris, if I, when thus entreated, should scorn thee in word or in aught that these frail hands can do: nor ask I favour in return.’ Brunck compares Ter. *Heaut.* i, 1, *Malo quidem me dignum quovis deputem, Si id faciam.*

82. ἡπεδαναί: v.n. 2. 800. ἀμοιβαίῃ χάρις: cf. *Anth. P.* 7. 657, εἰσὶν ἀμοιβαῖαι κὰν φθιμένοις χάριτες.

83. ἐπιφραδέως: v.n. i. 1336.

85. αὐτως: ‘without further effort.’ ἀκέουσα: ‘quietly,’ v.n. i. 765.

91. πίθοιτο: sc. Ἔρως. μάλιστα ἢ ἐμοί: the nearest parallel to this curious constr. seems to be Eur. *I. A.* 1594, ταύτην μάλιστα τῆς κόρης ἀσπάζεται, where μάλιστα is treated like μάλλον. Somewhat similar is the use of the gen. after superlative adj., e.g. *Od.* 11. 482, σείο . . . οὔτις ἀνὴρ . . . μακάρτατος. For ἢ after a superl. cf. Hdt. 2. 35, πλείστα θωυμάσια ἔχει [Αἴγυπτος] ἢ ἡ ἄλλη πᾶσα χώρα, if the reading is sound (v. Stein).

92. ἀναιδήτω: Ap. alone uses ἀναιδήτος for ἀναιδής, cf. 4. 360.

93. ἐν ὄμμασιν: i.e. when he sees you face to face.

94. Similarly in Lucian *Deor. Dial.* xi Cypris complains to Selene of the conduct of her son, and tells her how she had chastised him in vain.

95 sqq. ‘and in very truth I was minded in my piteous plight to break his evil-sounding shafts, bow and all, before his face, such grievous threats did he utter in his wrath, that if I kept not my hands far from him while still master of his passion, hereafter I might reproach myself alone.’ περισχομένη κακότητι: the use of κακότης in Ap. is in favour of explaining ‘in my helplessness,’ though we might render ‘plagued with his naughtiness.’

96. αὐτοῖσιν: v.n. i. 502.

98. χεῖρας . . . ἔξω: cf. *Od.* 22. 70, οὐ γὰρ σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους.

99. ἀτεμβοίμην: v.n. 2. 56; cf. Hdt. 5. 46, ὅρα μὴ ἐξ ὑστέρης σεωυτὸν ἐν αἰτίῃ ἔχῃς. ἐοῖ: οὐκ εὖ κεῖται, ἀντὶ τοῦ ἐμοὶ γὰρ λαμβάνεται. Schol.; v.n. i. 893.

- Ἦς φάτο· μείδησαν δὲ θεαί, καὶ ἐσέδρακον ἄντην 100
 ἀλλήλαις. ἥ δ' αὖτις ἀκηχεμένη προσέειπεν·
 “Ἄλλοις ἄλγεα τὰμὰ γέλως πέλει· οὐδέ τί με χρὴ
 μυθεῖσθαι πάντεσσιν· ἅλις εἰδυῖα καὶ αὐτῇ.
 νῦν δ' ἐπεὶ ὕμμι φίλον τόδε δὴ πέλει ἀμφοτέρησιν,
 πειρήσω, καὶ μιν μειλίζομαι, οὐδ' ἀπιθήσει.” 105
 Ἦς φάτο· τὴν δ' Ἥρη ραδινῆς ἐπεμάσσατο χειρός,
 ἦκα δὲ μειδιόωσα παραβλήδην προσέειπεν·
 “Οὐτῷ νῦν, Κυθέρεια, τόδε χρέος, ὥς ἀγορεύεις,
 ἔρξον ἄφαρ· καὶ μὴ τι χαλέπτεο, μηδ' ἐρίδαινε
 χωρομένη σῶ παιδί· μεταλλήξει γὰρ ὀπίσσω.” 110
 Ἡ ρά, καὶ ἔλλιπε θῶκον· ἐφωμάρτησε δ' Ἀθήνη·
 ἐκ δ' ἴσαν ἄμφω ταίγε παλίσσυντοι. ἥ δὲ καὶ αὐτῇ
 βῆ ῥ' ἴμεν Οὐλύμποιο κατὰ πτύχας, εἴ μιν ἐφεύροι.
 εὔρε δὲ τόνγ' ἀπάνευθε Διὸς θαλερῇ ἐν ἀλῶῃ,
 οὐκ οἶον, μετα καὶ Γανυμήδεα, τόν ρά ποτε Ζεὺς 115
 οὐρανῷ ἐγκατένασεν ἐφέστιον ἀθανάτοισιν,
 κάλλεος ἱμερθεῖς. ἀμφ' ἀστραγάλοισι δὲ τῷγε
 χρυσείοις, ἃ τε κοῦροι ὁμήθεες, ἐσιόωντο.

101. ἀλλήλας aut ἐπέδρακον . . ἀλλήλαις Ziegler.

109. ἐρίδηνε L : ἐρίδηνον Pariss., Brunck.

112. ἥ δὲ Vatt. duo, Paris. unus : ἡδὲ L, G.

100. ἐσέδρακον ἄντην : cf. *Il.* 24. 223, ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην. Ziegler would read ἀλλήλας in 101, as ἄντην in Hom. is always used absolutely (so too 1010, 1066 infr.), and in late epic takes the gen.

103. ἅλις εἰδυῖα καὶ αὐτῇ : cf. Soph. *O.T.* 1061, ἅλις νοσοῦσ' ἐγώ : Isocr. 2. 7, ἱκανὸς γὰρ αὐτὸς ἔφη ἀτυχῶν εἶναι.

106. ραδινῆς : 'slender,' 'delicate,' ἀπαλῆς (Hesych.). τὴν ἐπεμάσσατο χειρός : this constr. is on the analogy of χειρὸς ἔχειν, or ἐλεῖν, τινα. In Hom. ἐπιμαίομαι in the sense of 'feeling,' 'handling' takes the acc.; in the sense of 'desiring,' the gen. Ap. uses the acc. in 816 infr., but the gen. in 4. 18.

107. παραβλήδην : v.n. I. 835.

110. μεταλλήξει : 'he will cease' from his waywardness; cf. 951. In Hom. this verb takes the gen., cf. I. 1271.

113. Οὐλύμποιο . . . πτύχας : cf. *Il.* II. 77, δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.

114. ἀπάνευθε Διός : the Schol. says

that these words are ambiguous, meaning either χωρὶς τοῦ Διὸς or χωρὶς τῶν ἄλλων ἐν τῇ Διὸς ἀλῶῃ. The latter meaning seems right, though de M. renders 'loin de Zeus.' Ap. uses ἀπάνευθε, *seorsum*, both as adv. (e.g. 2. 153) and as prep. (e.g. I. 863).

115. Γανυμήδεα : Ὅμηρος οὐχ ὑπὸ Διὸς ἡρπασθαι ἀλλ' ὑπὸ θεῶν φησιν, οὐδὲ δι' ἔρωτα καὶ πόθον, ἀλλ' ὥστε Διὶ οἶνοχοεῦεν. Schol.; cf. *Il.* 20. 234, τὸν καὶ ἀνηρέψαντο θεοὶ Διὶ οἶνοχοεῦεν, Κάλλεος εἵνεκα οἶο, ἵν' ἀθανάτοισι μετέη. The writers after Hom. spoke of Ganymede as the favourite of Zeus, e.g. Plat. *Phaedr.* 255, Eur. *Or.* 1392.

117. ἀστραγάλοισι : the game of 'knuckle-bones' is mentioned in *Il.* 23. 88, ἀμφ' ἀστραγάλοισι χολωθεῖς. It was a favourite game of boys, cf. Plut. *Alcib.* 2. Pliny (*N.H.* 34. 55) describes the famous statue by Polyclethus of the *Astragalizontes*, two boys playing with *astragali*, which Ap. probably had before his mind.

118. ἐσιόωντο : v. n. I. 459. Cf

καί ῥ' ὁ μὲν ἤδη πάμπαν ἐνίπλεον ᾧ ὑπὸ μαζῶ
 μάργος Ἔρως λαιῆς ὑποΐσχανε χειρὸς ἀγοστόν, 120
 ὀρθὸς ἐφεστῆς· γλυκερὸν δέ οἱ ἀμφὶ παρειὰς
 χροίῃ θάλλεν ἔρευθος. ὁ δ' ἐγγύθεν ὀκλαδὸν ἦστο
 σῖγα κατηφιώων· δοιῶ δ' ἔχεν, ἄλλον ἔτ' αὐτῶς
 ἄλλῳ ἐπιπροΐεις, κεχόλωτο δὲ καγχαλῶντι.
 καὶ μὴν τούσγε παρᾶσσον ἐπὶ προτέροισιν ὀλέσσας 125
 βῆ κεναῖς σὺν χερσὶν ἀμήχανος, οὐδ' ἐνόησεν
 Κύπριν ἐπιπλομένην. ἡ δ' ἀντίη ἴστατο παιδός,
 καὶ μιν ἄφαρ γναθμοῖο κατασχομένη προσέειπεν·
 "Τίπτ' ἐπιμειδιάας, ἄφατον κακόν; ἡέ μιν αὐτῶς
 ἦπαφες, οὐδὲ δίκη περιέπλεο νῆιν ἔοντα; 130
 εἰ δ' ἄγε μοι πρόφρων τέλεσον χρέος, ὅττι κεν εἴπω·
 καὶ κέν τοι ὀπάσαιμι Διὸς περικαλλὲς ἄθυρμα
 κεῖνο, τό οἱ ποίησε φίλη τροφὸς Ἀδρήστεια

119. ἐπὶ Brunck: κόλπον ἐνίπλεον . . . ἀγοστῶ Hemsterhuis.

120. ἀγοστόν Vat. unus, Pariss.: ἀγοστῶ vulg.

129. ἐπιμειδιάεις Pariss. tres.

Anth. P. 12. 46, Ἔρωτες Ὡς τὸ πάρος παῖξουσ' ἄφρονες ἀστραγάλοις.

119. 'now greedy Eros held beneath his bosom the palm of his left hand filled full with knuckle-bones.' ἐνίπλεον: a form only found here; in Hom. ἐνίπλειον. We have ἔμπλειος in 1281.

120. μάργος: 'greedy' seems the most appropriate sense here. The Lat. translators render it by 'protervus,' and so de M. 'l'insolent.' The Schol. explains ἰ μαργαίνειν ποιῶν, and Ellis on Cat. 64. 95, Heu misere exagitans immiti corde furores Sancte puer, curis hominum qui gaudia miscet, says: 'Love is μάργος, a raging madman, Ap. III 120, and not only the rouser of strife and grief in others (IV 446, 7) but himself full of turmoil, τετρηχώς (III 276).'

122. ὀκλαδόν: ἀπ. λεγ.; the usual form is ὀκλάξ (1308).

123. κατηφιώων: v.n. I. 267. δοιῶ: sc. ἀστραγάλῳ, 'he still had two left, as he kept throwing one after another in vain.'

124. 'πιπροΐεις': 'throwing forward,' casting one after another. The use of this word seems to decide that the game was one of dice-throwing, the loser forfeiting his dice, though Seaton (*Cl. Rev.* I 170) argues strongly that it was ἀρτι-

ασμός (*par impar*), and explains ἐπιπρ. as 'staking,' quoting in support Becq de Fouquières (*Jeux des Anciens* 284 sqq.), "il n'avait plus que deux osselets, qu'il aventurerait l'un après l'autre."

125. παρᾶσσον: v.n. I. 383. ἐπὶ . . . ὀλέσσας: 'having lost them as well as the others.'

127. ἐπιπλομένην: v.n. 25.

128. κατασχομένη: 'grasping him by the chin.' κατέχεσθαι is not used c. gen. in Hom., though ἔχεσθαι c. gen. is common.

129. 'Why dost thou laugh, thou unutterable rogue? Hast thou tricked him in this fashion, and unfairly triumphed over his innocence?'

130. περιέπλεο: only here has περιπέλομαι the sense of 'overreaching,' like περιέρχομαι in Hdt. 3. 4, σοφίῃ γὰρ μιν περιῆλθεν. In 1150 it means 'to surround.' νῆιν: this acc., which occurs also in Call. fr. 111, is formed on a false analogy for the regular νήϊδα (v. 32), the δ being primary (root *Fiδ*). πᾶιν (4. 697) is a similar false formation; v. Rzach p. 78.

132. ἄθυρμα: 'plaything,' cf. *Il.* 15. 363, ποιήσῃ ἄθύρματα νηπιήσιν.

133. Ἀδρήστεια: a Cretan nymph, sister of the Curetes, who nursed the

- ἄντρω ἐν Ἰδαίῳ ἔτι νήπια κουρίζοντι,
σφαῖραν ἐντρόχαλον, τῆς οὐ σύγχε μείλιον ἄλλο 135
χειρῶν Ἡφαίστοιο κατακτατίσση ἄρειον.
χρύσεια μὲν οἱ κύκλα τετεύχεται· ἀμφὶ δ' ἐκάστω
διπλοαὶ ἀψίδες περιηγέες εἰλίσσονται·
κρυπταὶ δὲ ῥαφαὶ εἰσιν· ἔλιξ δ' ἐπιδέδρομε πάσαις 140
κνανέῃ. ἀτὰρ εἴ μιν εἰς ἐνὶ χερσὶ βάλοιο,
ἀστῆρ ὥς, φλεγέθοντα δι' ἡέρος ὀλκὸν ἵησιν.
τὴν τοι ἐγὼν ὀπάσω· σὺ δὲ παρθένον Αἰήταο
θέλξον ὀιστεύσας ἐπ' Ἰήσωνι· μηδέ τις ἔστω
ἀμβολίῃ. δὴ γάρ κεν ἀφανροτέρῃ χάρις εἴη.”
Ὡς φάτο· τῷ δ' ἀσπαστὸν ἔπος γένετ' εἰσαΐοντι. 145
μέιλια δ' ἔκβαλε πάντα, καὶ ἀμφοτέρῃσι χιτῶνος
νωλεμές ἔνθα καὶ ἔνθα θεᾶς ἔχεν ἀμφιμεμαρπώς.
λίσσετο δ' αἶψα πορεῖν αὐτοσχεδόν· ἢ δ' ἀγανοῖσιν
ἀντομένη μύθοισιν, ἐπειρύσσασα παρειάς,

147. ἔχετ' Brunck.

149. ἐπειρύσσασα Brunck : ἐπειρύσσασα codd.

infant Zeus in the Dictaeon cave (I. 509) ; cf. Call. *Ἰον.* 47, σὲ δὲ κοίμησ' Ἀδρῆστεια Λίκνω ἐνὶ χρυσέῳ, where Spanheim refers to the Cretan coins of the age of Trajan on which the child Zeus is represented seated on a sphere. The ball, the plaything of his childhood, came to be regarded as symbolizing the universe.

135. *μέλιον* : 'toy,' cf. 146 ; used in the pl. by Hom. of gifts bringing peace (*μειλίσσω*, *μειλιχος*), e.g. *Il.* 9. 147, ἐγὼ δ' ἐπὶ μέιλια δώσω, a meaning which we have in 594 *infr.*, 4. 1190, 1549.

136. *κατακτατίσση* : this comp. is ἀπ. λεγ. The gen. *χειρῶν* is on the analogy of that with *δέχεσθαι*.

137 sqq. 'the circlets of it are wrought of gold, and around each of them wind double curving rings ; but the joinings are hidden, for a spiral of blue runs over all of them.' The ball seems to have been made of a number of separate circlets of gold, which were kept in position by two rings encircling them on the outside. The joinings of the *κύκλα* and *ἀψίδες* were concealed by the spiral of blue.

138. *ἀψίδες* : *αἰσυναφαί*. Schol. *περιηγέες* : v.n. I. 559.

140. *κνανέῃ* : probably of *κύανος*, *lapis lazuli*, or the imitation of it made of

glass stained with carbonate of copper ; cf. *Il.* II. 24 sqq., where its iridescence on Agamemnon's breastplate is described, *κνάνεοι δὲ δράκοντες* . . . ἵρυσσιν ἑοικότες. *εἰαῖς* : = *τεαῖς*, v.n. I. 1113.

141. *ὀλκόν* : cf. 4. 296, which is imitated in *Aen.* 2. 697 (of a shooting star), tunc longo limite sulcus Dat lucem.

142. *σὺ δέ κ.τ.λ.* : 'by thy shafts do thou bewitch the daughter of Aeetes with love for Jason.' *ἐπί* denotes the end or object.

144. *ἀμβολίῃ* : v.n. I. 861. *ἀφανροτέρῃ* : 'fainter' ; cf. 2. 453. Her gratitude would be less if the service were delayed.

145. *εἰσαΐοντι* : v.n. I. 764.

146. *μέιλια* : τὰ παίγνια, δι' ὧν οἱ παῖδες *μειλίσσονται*. Schol. (v. 135).

147. *νωλεμές* : v.n. 2. 554. The constr. is *θεᾶς ἀμφιμεμαρπὼς ἔχεν τοῦ χιτῶνος*.

148. *πορεῖν* : sc. τὴν σφαῖραν. *αὐτοσχεδόν* : v.n. I. 12.

149. *ἀντομένη* : v.n. 77. *ἐπειρύσσασα παρειάς* : 'drawing his cheeks towards her.' In *ἐρύω* (*εἰρύω*), in which the two roots *ἔρυ* 'to protect' and *ἔρυω* 'to drag' were confused, the quantity of the aor. varies as in Hom. ; in 2. 586 *ἀνείρυσσε* has short penult.

κύσσε ποτισχομένη, καὶ ἀμείβετο μειδιόωσα. 150

“Ἴστω νῦν τόδε σείο φίλον κάρη ἥδ’ ἐμὸν αὐτῆς,
ἧ μὲν τοι δῶρόν γε παρέξομαι, οὐδ’ ἀπατήσω,
εἴ κεν ἐνισκίμῃς κούρη βέλος Αἰήταο.”

Φῆ· ὁ δ’ ἄρ’ ἀστραγάλους συναμήσατο, καὶ δὲ φαεινῶ
μητρὸς ἐῆς εὖ πάντας ἀριθμήσας βάλε κόλπῳ. 155

αὐτίκα δ’ ἰοδόκην χρυσῇ περικάτθετο μίτρῃ
πρέμνῳ κεκλιμένην· ἀνὰ δ’ ἀγκύλον εἴλετο τόξον.

βῆ δὲ διῆκ μεγάροιο Διὸς πάγκαρπον ἀλωήν.
αὐτὰρ ἔπειτα πύλας ἐξήλυθεν Οὐλύμποιο
αἰθερίας· ἔνθεν δὲ καταιβάτις ἐστὶ κέλευθος 160
οὐρανίη· δοιῶ δὲ πόλοι ἀνέχουσι κάρηνα

158. μεγάλοιο Gerhard.

151. Ἴστω: ‘be witness’; cf. *I.* 466, 2. 257. For the custom of swearing by the head cf. *Aen.* 9. 300, per caput hoc iuro: *ib.* 4. 357, testor utrumque caput: *On. Her.* 3. 107, perque tuum nostrumque caput quae iunximus una.

153. ἐνισκίμῃς: cf. 765; *Il.* 16. 612, δόρυ . . οὐδεὶ ἐνεσκήμθη.

154. συναμήσατο: ‘gathered together,’ a compound only found here; *Et. Mag.* 83, 3, συναμυσάμενος· σωρεύσας, συνάξας, ἢ θερίσας.

156. ‘forthwith he girt around him with a golden strap the quiver which was resting against a tree.’

158. ‘he passed from the palace of Zeus through (or, into) the fruitful orchard.’ This is inconsistent with 114, where we are told that the boys were playing Διὸς θαλερῇ ἐν ἀλωῇ. Ap. seems to have used the Homeric διῆκ μεγάροιο, forgetting that it did not harmonize with what he had previously said. To translate ‘he passed right through the fruitful orchard of the palace of Zeus’ would remove the inconsistency, but the order of words is rather against it. Gerhard’s μεγάλοιο, as he admits himself, is tame and otiose. The Schol. says that this passage is derived from Ibycus, διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου ἐν οἷς περὶ τῆς Γανυμήδους ἀρπαγῆς εἶπεν ἐν τῇ εἰς Γοργίαν ᾠδῇ.

159. αὐτὰρ ἔπειτα: regularly used in epic poetry in enumerating a rapid succession of details. πύλας: according to the Homeric conception in the *Iliad* there was an opening from the summit

of Mt. Olympus into the vault of heaven, which was closed by a thick cloud as a door, e.g. 5. 749, Αὐτόματοι δὲ πύλαι μύκον οὐρανοῦ ἅς ἔχον Ἴφραι Τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε Ἡμὲν ἀνακλίνειν πυκινὸν νέφος ἥδ’ ἐπιθείνει. ἐξήλυθεν: here c. acc. as in *Hdt.* 7. 29, ἐξήλθον τὴν Περσίδα χώραν, cf. *Lat. egredi* c. acc. In 2. 202, ἐκ δ’ ἐλθὼν μεγάροιο, we have the gen. as in *Hom.*, and so in *I.* 844, πυλάων ἐξέμολεν.

160. καταιβάτις: Preston suggests that from this Milton took his idea of the sunbeam bearing the angel Uriel ‘slope downward’ to the earth (*P. L.* IV. 589).

161. δοιῶ δὲ πόλοι κ.τ.λ.: these words must be taken parenthetically, ‘for there are two poles which rise up, the summits of trackless mountains, the highest points of earth.’ Ap. leaves the reader to infer that the downward flight of Eros was by the northern heights. The use of δέ, standing for γάρ by parataxis, in introducing a reason or explanation is common in *Hom.* (v. M. and R. on *Od.* 1. 433: *Monro, H.G.* 333). The obscurity of the passage arises from the blending of the Homeric notion of Olympus with the notion of the two poles which is not Homeric. ὁ ἄνω πόλος and ὁ κάτω πόλος are described in *Arist. de Mundo* 2. 5; *Arat.* 21 sqq. The poets constantly spoke of the lofty mountains, such as Olympus and the shadowy Rhipaean peaks, rising up to heaven in the north and forming the northern πόλος (*cardo*, *vertex* *Virg. G.* 1. 242), and so too Atlas in the south. Mercury in his flight in

οὐρέων ἡλιβάτων, κορυφαὶ χθονός, ἦχί τ' ἀερθεῖς
 ἥελιος πρώτησιν ἐρεύθεται ἀκτίνεσσιν.
 νειόθι δ' ἄλλοτε γαῖα φερέσβιος ἄσπεά τ' ἀνδρῶν
 φαίνεται καὶ ποταμῶν ἱεροὶ ῥόοι, ἄλλοτε δ' αὖτε 165
 ἄκριες, ἀμφὶ δὲ πόντος ἀν' αἰθέρα πολλὸν ἰόντι.
 Ἥρωες δ' ἀπάνευθεν ἐῆς ἐπὶ σέλμασι νηὸς
 ἐν ποταμῷ καθ' ἕλος λελοχημένοι ἡγορόωντο.
 αὐτὸς δ' Αἰσονίδης μετεφώνεεν· οἱ δ' ὑπάκουον
 ἡρέμας ἦ ἐνὶ χώρῃ ἐπισχερῶ ἐδριόωντες· 170
 “ὦ φίλοι, ἦτοι ἐγὼ μὲν ὃ μοι ἐπιανδάνει αὐτῷ
 ἐξερέω· τοῦ δ' ὕμμι τέλος κρηῆναι ἔοικεν.
 ξυνὴ γὰρ χρειώ, ξυνοὶ δέ τε μῦθοι ἔασιν
 πᾶσιν ὁμῶς· ὁ δὲ σίγα νόον βουλήν τ' ἀπερύκων 175
 ἴστω καὶ νόστου τόλκε στόλον οἶος ἀπούρας.
 ὦλλοι μὲν κατὰ νῆα σὺν ἔντεσι μίμνεθ' ἔκηλοι·
 αὐτὰρ ἐγὼν ἐς δώματ' ἐλεύσομαι Αἰήταο,
 νῆας ἐλὼν Φρίξιοι δύω δ' ἐπὶ τοῖσιν ἐταίρους.
 πειρήσω δ' ἐπέεσσι παροίτερον ἀντιβολήσας,
 εἴ κ' ἐθέλοι φιλότῃτι δέρος χρύσειον ὀπάσσαι, 180
 ἦε καὶ οὐ, πίσυνος δὲ βίῃ μετιόντας ἀτίσσει.

163. ἐρεύθεται G, Paris. unus: ἐρεύγεται vulg.: ἐρείδεται Merkel.

164. ἄλλοτε Pariss.: ἄλλοθι vulg.

165. ἱεραὶ ῥοαὶ Spitzner.

166. ἀν' αἰθέρα Pariss. duo: ἐν αἰθέρι vulg.: ἀν' αἰθέρι L, G.

170. ἡρέμα G, vulg.

Aen. 4. 246 sqq. lights first on Mt. Atlas. ἀνέχουσι is probably intrans. (cf. 217, 851, 1383), though the Latin translators render, ‘duo poli sustinent vertices,’ and de M., ‘deux poles soutiennent les hauteurs.’

162. ἦχί τ': the use of ἦχί τε = ἦχι is common in later epic poetry, and is an extension of the Homeric ἐνθα τε = ἐνθα; “where first upborne The blushing sun unfolds the rays of morn” (Preston).

163. ἐρεύθεται: cf. 4. 126, 1. 778.

164. φερέσβιος: this epithet of γαῖα is not found in Hom., but it occurs in the Homeric hymns and in Hesiod.

165. ἱεροὶ ῥόοι: v.n. 4. 134.

166. αἰθέρα: the Schol. explains the variant αἰθέρι as δοτική (dat.) ἀντι αἰτιατικῆς (acc.), but Ap. does not use ἀνά c. dat. (in 2. 699 there may be tmesis),

though it is found nine times in Hom.

168. λελοχημένοι: cf. 7 supr.

170. ἦ: v.n. 2. 132. ἐπισχερώ: v.n. 1. 330.

171. ἐπιανδάνει: as in *Il.* 7. 407; elsewhere ἐφανδάνει, e.g. 34 supr.

172. τέλος κρηῆναι: cf. *Il.* 9. 626, οὐ γὰρ μοι δοκεῖ . . . τελευτῇ . . . κτανέσθαι.

174. ὁ δὲ σίγα κ.τ.λ.: ‘but he who speaketh not, and withholdeth his mind and counsel, let him know that it is he, and he alone, who is robbing this company of their return.’ ἀπερύκων: only here in the sense of ‘keeping back’ (i.e. not uttering); in 327 ἀπέρυκεν means ‘detained.’

175. ἀπούρας: v.n. 1. 1212.

178. νῆας Φρίξιοι: v. 2. 1093.

181. ἦε καί: introducing the more probable alternative; cf. 4. 205.

ὦδε γὰρ ἐξ αὐτοῖο πάρος κακότητα δαέντες
 φρασσόμεθ', εἴτ' ἄρῃ συνοισόμεθ' εἴτε τις ἄλλη
 μῆτις ἐπίρροθος ἔσται ἐεργομένοισιν αὐτῆς.
 μῆδ' αὐτως ἀλκῇ, πρὶν ἔπεςσιν γε πειρηθῆναι, 185
 τόνδ' ἀπαμείρωμεν σφέτερον κτέρας. ἀλλὰ πάροιθεν
 λωίτερον μύθῳ μιν ἀρέσσασθαι μετιόντας.
 πολλάκι τοι ῥέα μῦθος, ὃ κεν μόλις ἐξανύσειεν
 ἡγορή, τόδ' ἔρεξε κατὰ χρέος, ἥπερ ἐώκει
πρῆντας. ὁ δὲ καὶ ποτ' ἀμύμονα Φρίξον ἔδεκτο 190
 μητρυιῆς φεύγοντα δόλον πατρός τε θυηλάς.
 πάντες ἐπεὶ πάντῃ καὶ ὅτις μάλα κύντατος ἀνδρῶν,
 Ξεινίου αἰδεῖται Ζηνὸς θέμιν ἡδ' ἀλεγίζει."
 ὧς φάτ'· ἐπήνησαν δὲ νέοι ἔπος Λισονίδαο
 πασσυδίῃ, οὐδ' ἔσκε παρὲξ ὅτις ἄλλο κελεύοι. 195
 καὶ τότ' ἄρ' υἱῆας Φρίξου Τελαμῶνά θ' ἔπεςθαι
 ὦρσε καὶ Αὐγείην· αὐτὸς δ' ἔλεν Ἑρμείαο
 σκῆπτρον· ἄφαρ δ' ἄρα νηὸς ὑπὲρ δόνακάς τε καὶ ὕδωρ
 χέρσουδ' ἐξαπέβησαν ἐπὶ θρωσμοῦ πεδίοιο.
 Κιρκαῖον τόδε που κικλήσκειται· ἔνθα δὲ πολλαὶ 200

190. ὦδε vulg.

194. ἐπήνησαν Pariss. duo, Vrat., Vind.: ἐπήνυσαν L: ἐπήνεσαν G: ἐπήνεσσαν vulg.

198. ἄρα Pariss. quatt.: ἀνὰ vulg.

184. ἐεργομένοισιν αὐτῆς: 'if we refrain from the battle-cry.' In *Il.* 13. 525 ἐεργόμενοι πολέμοιο is used of the gods who are kept back from the fight.

186. ἀπαμείρωμεν: 'deprive of'; only here in act., the pass. in 785 and in Hesiod. σφέτερον: σφέτερος is only twice used by Ap. in its proper sense (*I.* 530, 4. 1294). He uses it also (a) = ἐός, ὅς, as here; (b) = ἡμέτερος, 4. 1353; (c) = ὁμέτερος, 4. 1327. Hesiod has usages (a) and (c), *Sc.* 90, *Op.* 2.

188. The truth that 'swords and pistols are not the weapons of diplomacy' was early realized; cf. Eur. *Phoen.* 516, πᾶν γὰρ ἐξαιρεῖ λόγος ὁ καὶ σιδήρεος πολεμίων δράσειεν ἄν: Ter. *Eun.* 4. 7. 18, Omnia prius experiri, quam armis, sapientem decet. Qui scis, an, quae iubeam, sine vi faciat?

189. κατὰ χρέος: 'in seemly fashion'; cf. h. Hom. *Merc.* 138, αὐτὰρ ἐπεὶ τοι

πάντα κατὰ χρέος ('as is meet') ἤνυσσε δαίμων. Lehrs, wrongly, 'pro necessitate.'

190. ὁ δέ: Aeetes.

191. μητρυιῆς: Ino, v.n. 2. 653.

192. πάντες... αἰδεῖται: for the sing. verb after a parenthesis cf. 949: Thuc. 1. 42, ὧν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρων μαθὼν, ἀξιούτω κ.τ.λ. Ξεινίου: v.n. 2. 1131.

195. παρὲξ... ἄλλο: probably 'anything different'; cf. *Od.* 14. 168, ἄλλα παρὲξ μεμνόμεθα 'let us turn our thoughts to other matters.' Others take παρὲξ closely with ἔσκε, neque erat seorsum, qui aliud suaderet; so de M. "et il n'y avait pas de dissident qui proposât un autre plan de conduite."

196. Τελαμῶνα: cf. 1. 93.

197. Αὐγείην: cf. 1. 172. Ἑρμείαο σκῆπτρον: v.n. 1. 642.

199. θρωσμοῦ: v.n. 2. 823.

200. Κιρκαῖον: v.n. 2. 400.

ἐξείης πρόμαλοι τε καὶ ἰτέαι ἐκπεφύασιν,
 τῶν καὶ ἐπ' ἀκροτάτων νέκυες σειρήσι κρέμανται
 δέσμιοι. εἰσέτι νῦν γὰρ ἄγος Κόλχοισιν ὄρωρεν
 ἀνέρας οἰχομένους πυρὶ καιέμεν· οὐδ' ἐνὶ γαίῃ
 ἔστι θέμις στείλαντας ὑπερθ' ἐπὶ σῆμα χέεσθαι, 205
 ἀλλ' ἐν ἀδειψήτοισι κατειλύσαντε βοεαῖας
 δενδρέων ἐξάπτειν ἐκὰς ἄστεος. ἡέρι δ' ἴσῃν
 καὶ χθὼν ἔμμορεν αἶσαν, ἐπεὶ χθονὶ ταρχύουσιν
 θηλυτέρας· ἡ γάρ τε δίκη θεσμοῖο τέτυκται.
 Τοῖσι δὲ νισσομένοις Ἥρη φίλα μητιόωσα 210
 ἡέρα πουλὺν ἐφῆκε δι' ἄστεος, ὄφρα λάθοιεν
 Κόλχων μυρίον ἔθνος ἐς Αἰήταο κιόντες.
 ὦκα δ' ὅτ' ἐκ πεδίοιο πόλιν καὶ δώμαθ' ἴκοντο
 Αἰήτεω, τότε δ' αὖτις ἀπεσκέδασεν νέφος Ἥρη.
 ἔσταν δ' ἐν προμολῇσι τεθηπότες ἔρκε' ἀνακτος 215
 εὐρείας τε πύλας καὶ κίονας, οἱ περὶ τοίχους

201. πρόμαλοι Stephanus, *Et. Mag.* 689, 35: πρόμαδοι codd.

206. κατειλύσαντες G: κατειλύσασι Samuelsson.

208. ἐπεὶ Pariss.: ἐπὶ vulg.

209. γάρ τε Brunck: γάρ κε codd.

201. **πρόμαλοι**: some variety of osier or willow, mentioned by Hippocrates (667, 47), and in a list of trees in Eupolis, *Αἴγες fr.* 14 (Kock). Hesych. explains πρόμαλος as μυρίκη (tamarisk) ἢ ἄγνος (willow, withy); cf. *Et. Mag.* 689, 41, παρὰ Ἀπολλωνίῳ πρόμαλοι, εἶδος ἀγρίας δρυσός.

202. The Schol. says that the account of these curious rites is taken from the Νόμιμα Ἀσίας of Nymphodorus. Cf. *Ael. V.H.* 4. 1, Κόλχοι δὲ τοὺς νεκροὺς ἐν βύρσαις θάπτουσι, καὶ καταρράψαντες ἐκ τῶν δένδρων ἐξαρτῶσι: *Sil. Ital.* 13. 486, At gente in Scythica subfixa cadavera truncis Lenta dies sepelit, putri liquentia tabo.

205. **στείλαντας**: 'burying.' For this strange use of στέλλειν I can find no parallel. L. and S. cite *νύεα δ' ὥς ἔστειλε* in this sense from the *Anth.* (?) without fixing the reference. *περιστέλλειν* was used at times meaning 'to bury,' its first meaning being 'to dress the dead in funeral robes,' 'to lay out' as in *Od.* 24. 293, οὐδέ ἐ μήτηρ Κλαῦσε περιστεύσασα.

206. **κατειλύσαντε**: the use of the dual shows that Ap. believed in Zenodotus'

theory that in Hom. sometimes the dual and pl. are used indiscriminately; v. Leaf on *Il.* 1. 567, 5. 487, etc. Merkel suggests that Ap. is imitating h. Hom. *Ap.* 487, *ἰστία μὲν πρῶτον κάθετον λύσαντε βοεῖας*, where the dual is clearly used for the pl. See also on I. 384.

207. **ἡέρι . . . αἶσαν**: 'howbeit the earth obtaineth rights equal to the air.' ἡέρι ἴσῃν is an instance of the *comparatio compendiaria*; cf. *Il.* 17. 51, *κόμαι Χαρίτεσσιν ὁμοῖαι*. For ἔμμορεν v. n. 4 sup.

208. **ταρχύουσιν**: v. n. 1. 83.

209. **θηλυτέρας**: Schol. It is an echo of denoting opposition (here to the male sex) v. Monro, *H.G.* 120. **ἡ γάρ . . . τέτυκται**: ἀντὶ τοῦ, οὗτος γὰρ ὁ τρόπος τοῦ νόμου. Schol. It is an echo of phrases like *ἡ γὰρ δίκη ἐστὶ γερόντων*, *Od.* 24. 255.

210. Cf. *Od.* 7. 14, καὶ τότ' Ὀδυσσεὺς ᾤρτο πόλινδ' ἵμεν· ἀμφὶ δ' Ἀθήνη Πολλὴν ἡέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι: *Aen.* 1. 411, At Venus obscuro gradientes aere saepsit Et multo nebulae circum dea fudit amictu.

215. **ἐν προμολῇσι**: 'at the entrance' (to the courtyard), v. n. 1. 260. **ἔρκεα**:

ἐξείης ἀνεχον· θριγκὸς δ' ἐφύπερθε δόμοιο
 λαΐνεος χαλκήρῃσιν ἐπὶ γλυφίδεσσιν ἀρήρει.
 εὐκηλοὶ δ' ὑπὲρ οὐδὸν ἔπειτ' ἔβαν. ἄγχι δὲ τοῖο
 ἡμερίδες χλοεροῖσι καταστεφέες πετάλοισιν 220
 ὑψοῦ ἀειρόμεναι μέγ' ἐθήλεον. αἱ δ' ὑπὸ τῇσιν
 ἀέναοι κρήναι πίσυρες ῥέον, ἃς ἐλάχηνεν
 Ἥφαιστος. καὶ ῥ' ἡ μὲν ἀναβλύεσκε γάλακτι,
 ἡ δ' οἶνω, τριτάτῃ δὲ θυώδεϊ νᾶεν ἀλοιφῇ·
 ἡ δ' ἄρ' ὕδωρ προρέεσκε, τὸ μὲν ποθι δυομένησιν 225
 θέρμετο Πληιάδεσσιν, ἀμοιβηδὶς δ' ἀνιούσαις
 κρυστάλλῳ ἴκελον κοίλης ἀνεκήκιε πέτρης.
 τοῦ ἄρ' ἐνὶ μεγάροισι Κυταιέος Αἰήταο
 τεχνήεις Ἥφαιστος ἐμήσατο θέσκελα ἔργα.
 καὶ οἱ χαλκόποδας ταύρους κάμε, χάλκεα δέ σφεων 230
 ἦν στόματ', ἐκ δὲ πυρὸς δεινὸν σέλας ἀμπνέεσκον·
 πρὸς δὲ καὶ αὐτόγυον στιβαροῦ ἀδάμαντος ἄροτρον
 ἥλασεν, Ἥελίῳ τίνων χάριν, ὅς ῥά μιν ἵπποις

217. θριγκὸς Vrat., Vind. : θριγκὸς (supr. θ scr. τ man. sec.) L : θριγγὸς vulg.

218. χαλκήρῃσιν Pariss. quatt. : χαλκήϊαις L, G.

221. ἐπὶ Pierson.

225. ποτὶ δυομένησιν Brunck.

226. Πληιάδεσσιν ἐθέρμετ' Hermann.

v.n. 39. Ap. is imitating the description of the palace of Alcinoüs in *Od.* 7, and of the home of Calypso in *Od.* 5.

218. γλυφίδεσσιν : 'capitals,' τορεύμασι ἢ κιονοκράνοισι. Schol. The line is quoted in *Et. Mag.* with the gloss γλυφὶς καὶ ἡ κεφαλὴ τοῦ κίονος. The word is only used here in this sense; cf. τρίγλυφος. For its ordinary meaning v. 282.

220. ἡμερίδες : sc. ἀμπελοι, 'cultivated vines'; cf. *Od.* 5. 68, ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο Ἥμερις ἡβώωσα, τεθῆλαι δὲ σταφυλῆσι.

222. Cf. *Od.* 5. 70, κρήναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ. For πίσυρες v.n. 1. 671.

223. ἀναβλύεσκε : Ap. lengthens the *v* in compounds of βλύω here and in 4. 788, 1417, but shortens it in 4. 1238. In 4. 1446 we have ἐβλυσε (from βλύζω) with short penult. Hom. has ἀποβλύζων (*Il.* 9. 491).

224. νᾶεν : v.n. 1. 1146.

225. προρέεσκε : for the trans. use cf. h. Hom. *Ap.* 380, χώρον ἔχονσ' ἐρατὸν προρέειν καλλίρροον ὕδωρ : Theocr. 5. 124, Ἰμέρα . . . βρίτω γάλα. δυομένησιν : the

lengthening of the first syll. is un-Homeric; cf. 1. 925. Hom. always has *u* short in the pres. and impf., but Ap. has it long in *ἐδύετο*, e.g. 1. 581.

226. Πληιάδεσσιν : the Pleiads rise at the end of April, and set at the end of October.

227. κρυστάλλῳ ἴκελον : cf. *Il.* 22. 151, προρέει εἰκνῖα . . . ἐξ ὕδατος κρυστάλλῳ.

228. Κυταιέος : v.n. 2. 399.

231. σέλας ἀμπνέεσκον : for the cogn. acc. cf. Pind. *O.* 8. 47, καπνὸν ἀμπνεῦσαι.

232. αὐτόγυον : 'of one piece.' In Hes. *Op.* 433, the αὐτόγυον ἄροτρον is contrasted with the πηκτὸν ἄροτρον in which the γῆς 'plough-stock,' ἔλυμα 'share-beam,' and ἱστοβοεὺς 'pole' are mortised together.

233. Ἥελίῳ : father of Aeetes; πέπλασται ὁ μῦθος διὰ τὴν τοῦ θεοῦ τῶν ποδῶν χωλότητα· οὐ μέντοι πιθανῶς· μείζονα γὰρ εἶχεν δύναμιν τῶν Γιγάντων, δι' ἧς αὐτοὺς ἐτρέψατο ἄν. ὁ μέντοι Ἀπολλώνιος αἰτίαν ἀποδεδωκε, δι' ἧς ὁ Ἥφαιστος κατεσκεύασε τῷ Αἰήτῃ τοὺς τε χαλκῶνυχας ταύρους καὶ τὸ ἄροτρον. ὅτι δὲ δυνατὸς ἦν Ἥφαιστος Ὀμηρος

δέξατο, Φλεγραΐη κεκμηότα δημοτῆτι.
 ἔνθα δὲ καὶ μέσσαυλος ἐλήλατο· τῇ δ' ἐπὶ πολλαὶ 235
 δικλίδες εὐπηγεῖς θάλαμοί τ' ἔσαν ἔνθα καὶ ἔνθα·
 δαιδαλέη δ' αἰθουσα παρὲξ ἐκάτερθε τέτυκτο.
 λέχρις δ' αἰπύτεροι δόμοι ἔστασαν ἀμφοτέρωθεν.
 τῶν ἦτοι ἄλλω μὲν, ὅτις καὶ ὑπείροχος ἦεν,
 κρείων Αἰήτης σὺν ἧ νάϊεσκε δάμαρτι· 240
 ἄλλω δ' Ἀψυρτος νάϊεν πάις Αἰήταο.
 τὸν μὲν Καυκασίη νύμφη τέκεν Ἀστερόδεια
 πρὶν περ κουριδίην θέσθαι Εἰδυῖαν ἄκοιτιν,
 Τηθύος Ὠκεανοῦ τε πανοπλοτάτην γεγανῖαν.
 καὶ μιν Κόλχων νῆες ἐπωνυμίην Φαέθοντα 245
 ἔκλεον, οὐνεκα πᾶσι μετέπρεπεν ἡθέοισιν.
 τοὺς δ' ἔχον ἀμφίπολοί τε καὶ Αἰήταο θύγατρεις
 ἀμφω, Χαλκίοπη Μήδειά τε. τὴν μὲν ἄρ' οἶγε
 ἐκ θαλάμου θάλαμόνδε κασιγνήτην μετιοῦσαν—

239. ἄλλω Paris. unus, Vrat.: ἄλλων L, G: ἄλλον vulg.

243. Ἰδυῖαν L.

248-9. τὴν μὲν ἄρ' οἶγε . . . μετιοῦσαν Vatt. duo, Vrat., Vind.: τῇ μὲν ἄρ' οἶγε . . . μετιοῦσαν L, G: τῇ μὲν corr. τὴν μὲν L 16: ἡ μὲν ἄρ' ἦει . . . μετιοῦσα vulg.: βῆ μὲν ἄρ' ἦγε . . . μετιοῦσα Gerhard: varias emendationes enumerat Merkel, e.g. τέτμον ἄρ', θάλαμόνδε λάον γνωτὴν μετιοῦσαν, θάλαμόνδε κατηντήτην μετιοῦση.

ἔδειξεν ἐπὶ Ξάνθου τοῦ ποταμοῦ. Schol. For the victory of Hephaestus over the giants v. Apollod. 1. 6. 2.

234. Φλεγραΐη: Phlegra, the scene of the conflict between the gods and giants, was identified with Pallene in Chalcidice and various other volcanic districts.

235. μέσσαυλος: 'the inner court'; τὸ μέσον τῆς αὐλῆς, ὅπου τῶν βωῶν αἱ στάσεις. μέσσαυλον δὲ οἱ Ἀττικοὶ τὴν φέρουσιν εἰς τε τὴν ἀνδρῶντιν καὶ γυναικῶντιν. Schol. The former is the Homeric meaning.

236. θάλαμοι: 'chambers.' In describing the Homeric house Monro (*Od.* App. v) says, "Any room except the μέγαρον may be called a θάλαμος or chamber."

237. αἰθουσα: v.n. 39. παρὲς ἐκάτερθε: the whole length on either side: cf. *Od.* 5. 439, νῆχε παρὲς 'was swimming along the shore.'

238. λέχρις: 'crosswise,' v.n. 1. 1235. These loftier buildings were situated transversely to the αἰθουσα.

243. 'before he took Eidyia as lawful wife.' Εἰδυῖαν: *lit.* 'the knowing one'

(cf. Ἰδμων, 1. 139). Hesiod calls her Ἰδυῖα, *Th.* 958, Αἰήτης δ' υἱὸς φαειμβρότου Ἡελίοιο Κούρην Ὠκεανοῦ τελέγοντος ποταμοῖο Γῆμε θεῶν, βουλήσιν Ἰδυῖαν καλλιπάρην. From her Medea may have inherited her skill.

244. πανοπλοτάτην: 'the very youngest,' *ἀπ. λεγ.*; v.n. 1. 43.

245. Φαέθοντα: cf. 1236. This name is used not only for Absyrtus but also for the son of Helios, 4. 598, etc. The Colchian people call Absyrtus Phaethon, even as the Trojan people call Scamandrios, the son of Hector, Astyanax (*Il.* 6. 402).

247. τοὺς δ': the remaining δόμοι (238).

248. Χαλκίοπη: cf. 2. 1149. τὴν μὲν . . . μετιοῦσαν: 'her (i.e. Medea) the heroes beheld going from her chamber to the chamber of her sister in quest of her.' The passage is a harsh anacoluthon: the verb which should govern τὴν μετιοῦσαν, such as τέτμον or ἐνόησαν, is omitted after the parenthesis (250-52), and a fresh constr. begins in 253. For similar anacolutha v. 4. 435-42, 852.

- Ἦρῃ γάρ μιν ἔρυκε δόμῳ· πρὶν δ' οὔτι θάμιζεν 250
 ἐν μεγάροις, Ἑκάτης δὲ πανήμερος ἀμφεπονεῖτο
 νηόν, ἐπεὶ ῥα θεᾶς αὐτὴ πέλεν ἀρήτειρα—
 καὶ σφεας ὥς ἴδεν ἄσσον, ἀνίαχεν· ὃξὺ δ' ἄκουσεν
 Χαλκιοπῇ· δμῳαὶ δὲ ποδῶν προπάροιθε βαλοῦσαι
 νήματα καὶ κλωστήρας ἀλλέες ἔκτοθι πᾶσαι 255
 ἔδραμον. ἥ δ' ἅμα τοῖσιν εὐὸς υἱῆας ἰδοῦσα
 ὑψοῦ χάρματι χεῖρας ἀνέσχεθεν· ὥς δὲ καὶ αὐτοὶ
 μητέρα δεξιόωντο, καὶ ἀμφαγάπαζον ἰδόντες
 γηθόσυνοι· τοῖον δὲ κινυρομένη φάτο μῦθον·
 “Ἐμψης οὐκ ἄρ' ἐμέλλετ' ἀκηδεῖν με λιπόντες 260
 τηλόθι πλάγξασθαι· μετὰ δ' ὑμέας ἔτραπεν αἶσα.
 δειλὴ ἐγώ, οἷον πόθον Ἑλλάδος ἔκποθεν ἄτης
 λευγαλέης Φρίξοιο ἐφημοσύνησιν ἔλεσθε
 πατρός. ὁ μὲν θνήσκων στυγεράς ἐπετείλατ' ἀνίας
 ἡμετέρῃ κραδίῃ. τί δέ κεν πόλιν Ὀρχομενοῖο, 265
 ὅστις ὄδ' Ὀρχομενός, κτεάνων Ἀθάμαντος ἔκητι
 μητέρ' ἐὼν ἀχέουσαν ἀποπρολιπόντες, ἴκοισθε;”
 Ὡς ἔφατ'· Αἰήτης δὲ πανύστατος ὦρτο θύραζε,
 ἐκ δ' αὐτὴ Εἰδυῖα δάμαρ κίεν Αἰήταο,

252. θεᾶς Merkel : θεῆς codd.

254. ποδῶν om. L, G.

256. τοῖσιν Vatt., Stephanus : τῇσιν L, G.

263. ἐφημοσύνησιν ἔλεσθε Brunck : ἐφημοσύνησι νέεσθαι vulg.

250 sqq. ‘for Hera kept her in her home, though seldom aforetime was she within the house, but she ministered in the temple of Hecate from morn till eve.’ For θάμιζεν cf. 2. 451.

253. ὃξὺ δ' ἄκουσεν : ‘was quick to hear’; cf. *Il.* 17. 256, where Leaf says, ‘the power of hearing being regarded as something which goes out of a man is naturally called ‘keen’ when it penetrates to a long distance.’

254. ποδῶν προπάροιθε : cf. Cat. 64. 319, Ante pedes autem candentis mollia lanae Vellera virgati custodibant calathisci.

255. νήματα : ‘yarn.’ κλωστήρας : ‘spindles,’ cf. 4. 1062. Virg. may have had this passage before his mind in *Aen.* 9. 476, excussi manibus radii, revolutaque pensa, though more immediately *Il.* 22. 448, τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.

256. ἥ δ' : i.e. Chalciopé, wife of Phrixus.

257. ὑψοῦ : the Schol. censures this use for ὑπόσε, but see on 1. 63. We have ἔκτοθι = ἔκτοσε (255) and τηλόθι = τηλόσε (261).

259. κινυρομένη : cf. 1. 292.

260. ἐμέλλετ' : this use of the impf. of μέλλω to denote what is destined is peculiar to epic poetry, cf. *Il.* 5. 686, ἐπεὶ οὐκ ἄρ' ἐμὲλλον ἔγωγε, Νοστήσας οἰκόνδε . . . Εὐφρανέειν ἄλοχον : *Ap.* 1. 1309, etc. ἀκηδεῖν : see on 298.

262. ἔκποθεν . . . λευγαλέης : ‘from some grievous infatuation.’

263. Φρίξοιο ἐφημοσύνησιν : cf. 2. 1093 sqq.

266. ὅστις ὄδ' Ὀρχομενός : imitated in *Aen.* 5. 83, nec tecum Ausonium, quicumque est, quaerere Thybrim.

267. ἐὼν = ὑμετέρην, as in 2. 332 ; v.n. 1. 1113.

- Χαλκίόπης αίουσα· τὸ δ' αὐτίκα πᾶν ὁμάδοιο 270
 ἔρκος ἐπεπλήθει. τοὶ μὲν μέγαν ἀμφιπένοντο
 ταῦρον ἄλις δμῶες· τοὶ δὲ ξύλα κάγκανα χαλκῷ
 κόπτον· τοὶ δὲ λοετρὰ πυρὶ ζέον· οὐδέ τις ἦεν,
 ὃς καμάτου μεθίσκεν, ὑποδρήσων βασιλῆι.
 Τόφρα δ' Ἔρως πολιοῖο δι' ἡέρος ἵξεν ἄφαντος, 275
 τετρηχῶς, οἷόν τε νέαις ἐπὶ φορβάσιν οἴστρος
 τέλλεται, ὃν τε μύωπα βοῶν κλείουσι νομῆες.
 ὦκα δ' ὑπὸ φλὴν προδόμῳ ἔνι τόξα τανύσσας
 ἰοδόκης ἄβλητα πολύστονον ἐξέλετ' ἰόν.
 ἐκ δ' ὄγε καρπαλίμοισι λαθὼν ποσὶν οὐδὸν ἄμειψεν 280
 ὀξέα δενδίλλων· αὐτῷ δ' ὑπὸ βαιὸς ἐλυσθεῖς
 Αἰσονίδη γλυφίδας μέσση ἐνικάτθετο νευρῇ,
 ἰθὺς δ' ἀμφοτέρησι διασχόμενος παλάμῃσιν
 ἦκ' ἐπὶ Μηδείῃ· τὴν δ' ἀμφασίῃ λάβε θυμόν.
 αὐτὸς δ' ὑπορόφοιο παλιμπετὲς ἐκ μεγάροιο 285

271. ἐπεπλήθει: this form is only found here. For the plpf. expressing suddenness v. Goodwin, *M.T.* 32. Cf. I. 1329.

272. ἄλις: 'in great numbers'; cf. *Il.* 3. 384, περὶ δὲ Τρωαὶ ἄλις ἦσαν.

273. ζέον: for the causal sense cf.

4. 391, *Anth. P.* 7, 385, θυμὸν . . . ἔξεσας, Aesch. *Pr.* 370, ἐξαναζέσει χάλον. Similar examples are προρέεσκε (225) and ἐπαίσσων (I. 1254).

274. μεθίσκων: cf. ἐξανέσκων, 4. 622. These forms, which are not Homeric, are modelled on ἀνέσκε, Hes. *Th.* 157. ὑποδρήσων: Ap. formed this new verb from the Homeric ὑποδράω 'to minister to' and ὑποδρηστήρες 'servants.'

275. πολιοῖο: 'clear,' διαφανοῦς. Schol.; cf. Eur. *Or.* 1376, πολὺν αἰθέρ' ἀμπτάμενος.

276. τετρηχῶς: 'tumultuous,' 'full of turmoil'; v.n. 120. For the intrans. use of τέτρηχα v.n. I. 1167. de M. wrongly renders, 'portant avec lui le trouble de la passion.' οἴστρος: v.n. I. 1265. Ap. is imitating Anacr. 3. 27, Τανύει δὲ καί με τύπτει Μέσσην ἦπαρ, ὥσπερ οἴστρος· Ἀνὰ δ' ἄλλεται καχάζων. For φορβάσιν v.n. 2. 89.

277. ἐπὶ . . . τέλλεται: 'attacks,' *lit.* 'rises against,' *adoritur*. μύωπα: cf. Call. *fr.* 46, βουσσόον, ὅντε μύωπα βοῶν καλέουσιν ἀμορβοί. The word had the

double meaning of 'spur' and 'gadfly'; cf. Plat. *Apol.* 30 E; Aesch. *Pr.* 675.

278. φλὴν: 'lintel,' *limen superius*; cf. Theocr. 2. 60, θρόνα ταῦθ' ὑπόμαζον *Tās tήνω φλῆας καθ' ὑπέρτερον*. In *Od.* 17. 221 φλῆαι means 'jambs.' προδόμῳ: 'fore-hall,' the vestibule to the μέγαρον, formed by the space covered by the αἶθουσα running along the inner side of the αὐλή.

279. Imitated from *Il.* 4. 116, ἐκ δ' ἔλετ' ἰὼν Ἀβλήτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων.

281. ὀξέα δενδίλλων: 'with quick glances'; cf. *Il.* 9. 180, δενδίλλων ἐς ἑκάστον 'looking meaningfully at each.' Doederlein refers it to *δένειν δονεῖν, to turn oneself about; Fick explains it as a redupl. form* δενδίλλω connected with Skt. *ā-dar* to trouble oneself, take thought for; Curtius compares the redupl. with that in δέν-δρε(φ)ο-ν beside δρυς.

αὐτῷ . . . ἐλυσθεῖς: 'crouching with tiny form at Jason's very feet'; cf. Archil. 103, ἔρως ὑπὸ καρδίην ἐλυσθεῖς (v. 296); *Il.* 24. 510, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθεῖς: *Od.* 9. 433, ὑπὸ γαστέρ' ἐλυσθεῖς. See also on 1291 *infr.*

283. διασχόμενος: 'stretching it'; cf. *Aen.* 9. 623, intendit telum, diversa quae braccia ducens, etc.

284. ἀμφασίῃ: cf. 76.

καγχαλόων ἤϊξε· βέλος δ' ἐνεδαίετο κούρη
 νέρθεν ὑπὸ κραδίῃ, φλογὶ εἴκελον· ἀντία δ' αἰεὶ
 βάλλεν ὑπ' Αἰσονίδην ἀμαρύγματα, καὶ οἱ ἄηντο
 στηθέων ἐκ πυκινὰ καμάτῳ φρένες, οὐδέ τιν' ἄλλην
 μνηστὴν ἔχεν, γλυκερῇ δὲ κατείβετο θυμὸν ἀνίη. 290
 ὥς δὲ γυνὴ μαλερῶ περὶ κάρφεια χεύατο δαλῶ
 χερνῆτις, τῇπερ ταλασῆία ἔργα μέμηλεν,
 ὥς κεν ὑπωρόφιον νύκτωρ σέλας ἐντύναιτο,
 ἄγχι μάλ' ἐγρομένη· τὸ δ' ἀθέσφατον ἐξ ὀλίγοιο
 δαλοῦ ἀνεγρόμενον σὺν κάρφεια πάντ' ἀμαθύνει· 295

287. εἴκελον Stephanus: ἔκελον codd.

288. ἐπ' G, Paris. unus, et coni. Stephanus.

290. γλυκερῇ . . . ἀνίη Pariss. duo, et coni. Stephanus: γλυκερῇ . . . ἀνίη L: γλυκερῇ . . . ἀνίη vulg.

294. πάγχν μάλ' Merkel: ἄγχι μάλ' ἐξομένη Hemsterhuis.

295. ἀνεγρόμενον Paris. unus, unde ἀνερχόμενον Brunnk.

286. ἐνεδαίετο: cf. Pind. *P.* 4. 328, ἡμῖθέοισιν πόθον ἐνδαιεν "Ἡρα: *Aen.* 4. 2, vulnus alit venis et caeco carpitur igni: Cat. 64. 92 (of Ariadne), non prius ex illo flagrantia declinavit Lumina, quam cuncto concepit corpore flammam Funditus atque imis exarsit tota medullis.

287. φλογὶ εἴκελον: the same comparison occurs in *I.* 544, 4. 173; cf. *Il.* 13. 330, φλογὶ εἴκελον ἀλκήν.

288-9. βάλλεν . . . ἀμαρύγματα: cf. Aesch. *Ag.* 239, ἔβαλλ' ἑκαστον ἀπ' ὀμματος βέλει φιλοκτῶ: *ib.* 743, μαλθακὸν ὀμμάτων βέλος, δηξίθυμον ἔρωτος ἄνθος. For ἀμαρύγματα v. n. 2. 42. ὑπό: 'in the direction of.' Here, as in 675, 1404, ὑπό c. acc. is used in a way that is not Homeric (Oswald). ἄηντο . . . φρένες: 'and in her breast her anxious heart throbbed wildly in its pangs.' ἄηντο πνοὴν ἔπεμπον ἢ μετεωρίζοντο. Schol.; cf. 688, 2. 81, 4. 1673. ἐκ στηθέων: cf. 962. πυκινὰ φρένες: frequent in Hom. of a mind quick to perceive, so here of the heart 'sensitive,' 'responsive.'

290. γλυκερῇ . . . ἀνίη: 'but her soul melted away in sweet sorrow.' κατείβετο: = κατετήκετο, cf. 1131. In both passages L. and S. explain 'to overflow with.'

291 sqq. 'As a woman who laboureth with her hands, and whose craft is weaving, straws dry twigs around a smouldering firebrand, that she may kindle light by night beneath her roof when she must rise betimes; and a flame

of wondrous power, roused from a tiny brand, consumeth the twigs—even so did Love, merciless Love, crouching beneath her heart burn stealthily; and her soft cheeks did ever change their hue, now pale, now red, in her anguish of heart.' The simile of the toil-worn weaver is used again in 4. 1062 to illustrate Medea's fears. Homer employs a similar comparison in *Il.* 12. 432, ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερνῆτις ἀληθῆς, "Ἡτε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει 'Ἰσάρον', 'ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται. Virgil imitates all three passages in describing Vulcan speeding to his forge at early morn, *Aen.* 8. 408, cum femina primum Cui tolerare colo vitam tenuique Minerva Impositum, cinerem et sopitos suscitāt ignes Noctem addens operi, etc. For the keeping a flame alive at night cf. *Od.* 5. 488, ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ . . . Σπέρμα πυρὸς σῶζων κ.τ.λ.

294. ἄγχι μάλα: 'right early.' Ap. seems to have adopted this temporal sense of ἄγχι from *Od.* 19. 301, ἐλεύσεται ἤδη "Ἀγχι μάλα, where Eustath. so explains it, though most editors take it there in its usual local sense. Merkel's objection that ἄγχι 'foret mox non temperi' does not seem convincing: to rise 'soon' and to rise 'early' come to much the same thing. τὸ δέ: sc. πῦρ.

295. σὺν . . . ἀμαθύνει: this compound is ἄπ. λεγ.

τοῖος ὑπὸ κραδίῃ εἰλυμένος αἶθετο λάθρῃ
οὖλος Ἔρωσ· ἀπαλὰς δὲ μετετρωπάτο παρειὰς
ἐς χλόον, ἄλλοτ' ἔρευθος, ἀκηδείησι νόοιο.

Δμῶες δ' ὁππότε δὴ σφιν ἐπαρτέα θῆκαν ἐδωδὴν,
αὐτοὶ τε λιανοῖσιν ἐφαιδρύναντο λοετροῖς,
ἀσπασίως δόρπῳ τε ποτῆτί τε θυμὸν ἄρεσσαν.
ἐκ δὲ τοῦ Αἰήτης σφετέρῃς ἐρέεινε θυγατρὸς
νύμφας τοίοισι παρηγορέων ἐπέεσσιν·

“ Παιδὸς ἐμῆς κοῦροι Φρίξιοί τε, τὸν περὶ πάντων
ξείνων ἡμετέροισιν ἐνὶ μεγάροισιν ἔτισα,
πῶς Αἰάνδε νέεσθε παλίσσυντοι; ἦέ τις ἄτη
σωομένοις μεσσηγὺς ἐνέκλασεν; οὐ μὲν ἐμείο
πέιθεσθε προφέροντος ἀπείρονα μέτρα κελεύθου.
ἦδειν γάρ ποτε πατρὸς ἐν ἄρμασιν Ἥελίοιο
δινεύσας, ὅτ' ἐμείο κασιγνήτην ἐκόμιζεν
Κίρκην ἐσπερίης εἴσω χθονός, ἐκ δ' ἰκόμεσθα
ἀκτὴν ἡπείρου Τυρσηνίδος, ἔνθ' ἔτι νῦν περ
ναιετάει, μάλα πολλὸν ἀπόπροθι Κολχίδος αἴης.

300

305

310

306. ἦε τίς ἄνην O. Schneider.

307. σωομένους ed. Flor.

296. εἰλυμένος: v.n. 281. αἶθετο λάθρῃ:
cf. *Aen.* 4. 67, est mollis flamma medullas
Interea, et tacitum vivit sub pectore
vulnus.

297. οὖλος: 'cruel'; cf. Virg. *E.*
8. 47, saevus Amor: Enn. *Fab.* 259,
Medea, animo aegra, amore saevo saucia.
L. and S. take οὖλος as ὄλος here and in
1078, explaining 'vigorous,' 'vehement.'
μετετρωπάτο: ἄπ. λεγ. Prop. expresses
the same change from blushing to pale-
ness, 1. 15. 39, Quis te cogebat multos
pallere colores?; cf. Cat. 64. 100, Quantos
illa tulit languenti corde timores, Quanto
saepe magis fulgore expalluit auri.

298. χλόον: v.n. 2. 1216. ἀκηδείησι:
ταῖς πολυκηδείαις, τουτέστι ταῖς λύπαις.
Schol.; elsewhere it means 'indifference,'
e.g. 260 supr., 2. 219.

301. δόρπῳ: δόρπον, the evening meal
in Hom., is used loosely for food in later
epic; cf. the Homeric σίτοιο ἡδὲ ποτῆτος.
ἄρεσσαν: this form only here; the infin.
ἀρέσαι in Hom. Cf. 901, 4. 373.

302. ἐκ δὲ τοῦ: 'thereupon.' σφε-
τέρῃς: v.n. 186. θυγατρὸς: Chalciope.

306. ἦε . . . ἐνέκλασεν: 'has some
mischance thwarted you in speeding your
course?' Cf. *Il.* 8. 408, αἰεὶ γὰρ μοι ἔωθεν
ἐνικλάν, ὅττι κεν εἴπω. The dat. σωομένοις
is on the analogy of verbs of opposition,
e.g. δηριάσθαι. For the form σώομαι see
on 2. 296, 1010. Schneider's ingenious
suggestion, ἄνην for ἄτη, is based on Call.
ῥον. 90, αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασ-
σας δὲ μενοινῆν. ἄνω has ἄ.

308. προφέροντος: 'putting forward.'
The gen. may be absolute or governed by
πέιθεσθαι, cf. *Hdt.* 1. 126, ἐμέο πέιθεσθαι.

309. ἦδειν . . . δινεύσας: 'for I
marked it, when once I was whirled in
my father the Sungod's car' (Way).

311. Κίρκην: the home of Circe, the
Homeric Αἰαίη, was early identified with
the Circeian promontory in Latium on the
Tyrrhenian Sea; Hes. *Th.* 1011,
Κίρκη δ' Ἥελίου θυγάτηρ Ὑπεριονίδας
Γείνατ' Ὀδυσσεύος ταλασίφρονος ἐν φιλό-
τητι Ἀγρίον ἡδὲ Λατῖνον . . . Οἱ δ' ἦτοι
μάλα τῇλε μυχρὰ νήσαν ἱερῶν Πᾶσιν
Τυρσηνοῖσιν ἀγακλειτοῖσιν ἄνασσαν. Cf.
4. 850.

ἀλλὰ τί μύθων ἡδος; ἃ δ' ἐν ποσσὶν ὕμιν ὄρωρεν,
εἵπατ' ἀριφραδέως, ἡδ' οἵτινες οἶδ' ἐφέπονται 315
ἀνέρες, ὅππῃ τε γλαφυρῆς ἐκ νηὸς ἔβητε."

Τοιά μιν ἐξερέοντα κασιγνήτων προπάροιθεν
Ἄργος ὑποδδείσας ἀμφὶ στόλῳ Αἰσονίδαι
μειλιχίως προσέειπεν, ἐπεὶ προγενέστερος ἦεν

"Αἰήτη, κείνην μὲν ἄφαρ διέχευαν ἄλλαι 320
ζαχρηεῖς· αὐτοὺς δ' ἐπὶ δούρασι πεπτηῶτας

νήσου Ἐνναλίῳ ποτὶ ξερὸν ἔκβαλε κύμα
λυγαίῃ ὑπὸ νυκτί· θεὸς δέ τις ἄμμ' ἐσάωσεν.
οὐδὲ γὰρ αἱ τὸ πάροιθεν ἐρημαίην κατὰ νήσον
ἡλίζοντ' ὄρνιθες Ἀρήϊαι, οὐδ' ἔτι κείνας 325

εὔρομεν. ἀλλ' οὔγ' ἄνδρες ἀπήλασαν, ἑξαποβάντες
νηὸς ἐῆς προτέρῳ ἐνὶ ἡματι· καί σφ' ἀπέρυκεν

ἡμέας οἰκτεῖρων Ζηνὸς νόος, ἡέ τις αἶσα,
αὐτίκ' ἐπεὶ καὶ βρῶσιν ἄλις καὶ εἶματ' ἔδωκαν,
οὖνομά τε Φρίξοιο περικλεὲς εἰσαΐοντες 330

ἡδ' αὐτοῖο σέθεν· μετὰ γὰρ τεδὸν ἄστρῳ νέονται.
χρεῖῳ δ' ἦν ἐθέλης ἐξίδμεναι, οὗ σ' ἐπικεύσω.

314. ὕμιν L: ὕμιν vulg.

316. ὅππῃ τε Pariss. duo: ὁππότε L, G: ὁππότε καὶ Stephanus: ὁππότε τε Samuelsson.

320. διέχευαν Stephanus.

321. ἐπὶ Madvig: ὑπὸ codd.

325. οὐδ' ἔτι Pariss. duo: οὐδέ τι vulg.

327. καὶ σφας ἔρυκεν Herwerden.

314. τί μύθων ἡδος: cf. I. 1294.
ἃ δ' ἐν ποσσὶν: 'the obstacles which
have arisen in your path'; ἐν ποσσὶν =
ἐμποδών.

318. ὑποδδείσας ἀμφί: 'fearing for the
safety of.' For the usual constr. of ὑποδ.
v. 2. 821. Argus acts as spokesman, as in
2. 1122.

320. κείνην: sc. νῆα. For the wreck
v. 2. 1118.

321. ἐπὶ δούρασι πεπτηῶτας: 'having
fallen on some timbers' (when the vessel
broke up). Ap. was thinking of *Od.*
12. 438 sqq. where Odysseus drops from
a tree and catches hold of the δούρα of his
vessel which have been vomited forth by
Charybdis, and makes his way to land
ἐξόμενος ἐπὶ τοῖσιν. In Ap. πεπτηῶτα
(-τας) is from πίπτω (not πτήσσω), as
also πεπτηότες (-τας), 4. 1263, 1298.
He has πεπτηνῖα from πτήσσω 2. 535;

but from πίπτω 4. 93, 1454. The
reading ὑπὸ yields no sense, and was
due to phrases like πίπτον ὑπὸ δούρασι,
3. 1375, and the Homeric ὑπὸ τεύχεσι
πεπτηῶτες (of men lying in ambush),
Od. 14. 474. There seems to be a
similar confusion of ἐπὶ and ὑπὸ in
4. 1263, τῇδ' ὑπ' ἐρημαίῃ πεπτηῶτας.

322. νήσου Ἐνναλίου: v. n. 2. 384.
ποτὶ ξερὸν: cf. *Od.* 5. 402, βόχθει γὰρ
μέγα κύμα ποτὶ ξερὸν ἠπείροιο.

326. ἀπήλασαν: cf. 2. 1068 sqq.

327. ἐῆς: = σφετέρης, v. n. 1. 1113.
ἀπέρυκεν: *detinebat*, i.e. kept them on
the island to befriend the sons of Phrixus.
Such a use of ἀπερύκω (= ἐρύκω, 250)
is unique. See on 174.

330. εἰσαΐοντες: v. n. 1. 764.

332. χρεῖῳ: 'the object of their quest,'
v. n. 33. οὗ σ' ἐπικεύσω: cf. Aesch. *Ag.*
773, οὐ γὰρ σ' ἐπικεύσω (Musgrave).

τόνδε τις ιέμενος πάτρης ἀπάνευθεν ἐλάσσαι
 καὶ κτεάνων βασιλεὺς περιώσιον, οὐνεκεν ἀλκῇ
 σφωιτέρῃ πάντεσσι μετέπρεπεν Αἰολίδησιν, 335
 πέμπει δὲυρο νέεσθαι ἀμήχανον· οὐδ' ὑπαλύξειν
 στεῦται ἀμειλίκτοιο Διὸς θυμαλγέα μῆνιν
 καὶ χόλον, οὐδ' ἄτλητον ἄγος Φρίξιοιό τε ποινὰς
 Αἰολιδέων γενεήν, πρὶν ἐς Ἑλλάδα κῶας ικέσθαι.
 νῆα δ' Ἀθηναίῃ Παλλὰς κάμει, οὐ μάλα τοίην, 340
 οἰαί περ Κόλχοισι μετ' ἀνδράσι νῆες ἔασιν,
 τῶν αἰνοτάτης ἐπεκύρσαμεν. ἤλιθα γάρ μιν
 λάβρον ὕδωρ πνοιή τε διέτμαγεν· ἥ δ' ἐνὶ γόμοις
 ἴσχεται, ἣν καὶ πᾶσαι ἐπιβρίσωσιν ἄελλαι.
 ἴσον δ' ἐξ ἀνέμοιο θέει καὶ ὅτ' ἀνέρες αὐτοὶ 345
 νωλεμέως χεῖρεσσιν ἐπισπέρχωσιν ἔρετμοῖς.
 τῇ δ' ἐναγειράμενος Ἰαναχαΐδος εἴ τι φέριστον
 ἡρώων, τεὸν ἄστῃ μετήλυθε, πόλλ' ἐπαληθεῖς
 ἄστεα καὶ πελάγη στυγερῆς ἁλός, εἴ οἱ ὀπάσσαις.
 αὐτῷ δ' ὥς κεν ἄδη, τὼς ἔσσεται· οὐ γὰρ ικάνει 350
 χερσὶ βιησόμενος· μέμονεν δέ τοι ἄξια τίσειν
 δωτίνης, αἶων ἐμέθεν μέγα δυσμενέοντας

337. στεῦτο schol. Par.

346. ἐρετμούς Pariss. tres, Brunck.

347. φέριστον corr. φέριστοι L: οἱ τε φέριστοι Vat. unus, Pariss. tres.

349. ὀπάσσοις Pariss. quatt., Brunck.

351. βιησόμενος Vatt. duo, et coni. Stephanus: βιησάμενος vulg.

333. τόνδε: Jason. τις... βασιλεὺς: Pelias; cf. I. 5 sqq.

334. περιώσιον: with ιέμενος, "being fain with exceeding vehement spite" (Way).

335. σφωιτέρῃ: v.n. I. 643. Αἰολίδησιν: v.n. I. 143.

336. ἀμήχανον: 'helpless to resist.'

337. 'he avows that the race of Aeolus shall not escape the grievous wrath and indignation of relentless Zeus, nor the awful pollution and retribution coming from Phrixus.' Cf. 2. 1194. For στεῦται v.n. 2. 1204.

341. νῆες in mentioning Colchian ships Ap. abandons the usual legend that the Argo was the first ship ever built.

342. αἰνοτάτης: 'the sorriest'; cf. 2. 1126. ἤλιθα: 'utterly'; v.n. 2. 283. The Schol. explains it by ἀθρόως, which may mean 'all at once.'

343. διέτμαγεν: here aor. act.; in 1147 infr. and in 2. 298 it is aor. pass. ἥ δέ: the Argo. γόμοις: cf. I. 369, 1005.

344. ἴσχεται: 'is held fast.' ἐπιβρίσωσιν: cf. 2. 1125.

345. ἐξ ἀνέμοιο: 'before the wind.'

346. χεῖρεσσιν... ἐρετμοῖς: for the double dat. cf. 462, 470, 1297; I. 542.

347. Παναχαΐδος: cf. I. 243. εἴ τι φέριστον: for this use of the neut. for the masc. cf. Theocr. 7. 4, εἴ τί περ ἐσθλὸν Χαῶν τῶν ἐπάνωθεν: Hor. S. I. 6. 1, Lydorum quidquid Etruscos Incoluit fines.

348. πόλλ' ἐπαληθεῖς: cf. Od. 4. 81, πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς: Aen. I. 3, multum ille et terris iactatus et alto.

349. ὀπάσσαις: sc. τὸ κῶας.

350. αὐτῷ: = σοὶ αὐτῷ, cf. I. 476. τὼς ἔσσεται: cf. 2. 345.

Σαυρομάτας, τοὺς σοῖσιν ὑπὸ σκήπτροισι δαμάσσει.
 εἰ δὲ καὶ οὖνομα δῆθεν ἐπιθύεις γενεὴν τε
 ἴδμεναι, οὔτινές εἰσιν, ἕκαστά γε μυθησαίμην. 355
 τόνδε μὲν, οἷό περ οὔνεκ' ἀφ' Ἑλλάδος ὦλλοι ἄγερθεν,
 κλείουσ' Αἴσονος υἱὸν Ἰήσωνα Κρηθεῖδαο.
 εἰ δ' αὐτοῦ Κρηθῆος ἐτήτυμόν ἐστι γενέθλης,
 οὕτω κεν' ἄγνωτὸς πατρώιος ἄμμι πέλοιτο.
 ἄμφω γὰρ Κρηθεὺς Ἀθάμας τ' ἔσαν Αἰόλου υἱές· 360
 Φρίξος δ' αὖτ' Ἀθάμαντος ἔην πάις Αἰολίδαο.
 τόνδε δ' ἄρ', Ἥελίου γόνον ἔμμεναι εἴ τιν' ἀκούεις,
 δέρκεαι Αὐγείην· Τελαμῶν δ' ὄγε, κυδίστοιο
 Αἰακοῦ ἐκγεγαώς· Ζεὺς δ' Αἰακὸν αὐτὸς ἔτικτεν.
 ὧς δὲ καὶ ὦλλοι πάντες, ὅσοι συνέπονται ἐταῖροι, 365
 ἀθανάτων υἱές τε καὶ υἴωνοι γεγάασιν."

Τοῖα παρέννεπεν Ἄργος· ἄναξ δ' ἐπεχώσατο μύθοις
 εἰσαΐων· ὑψοῦ δὲ χόλῳ φρένες ἠερέθοντο.

φῆ δ' ἐπαλαστήσας· μενέαινε δὲ παισὶ μάλιστα
 Χαλκιόπης· τῶν γὰρ σφε μετελθέμεν οὔνεκ' ἐώλπει· 370
 ἐκ δέ οἱ ὄμματ' ἔλαμψεν ὑπ' ὀφρύσιν ἱεμένοιο·

“Οὐκ ἄφαρ ὀφθαλμῶν μοι ἀπόπροθι, λωβητῆρες,
 νεῖσθ' αὐτοῖσι δόλοισι παλίσσυντοι ἔκτοθι γαίης,

355. κε Brunck.

370. σφε Pariss., Vrat., Vind.: σφι vulg. ἐώλπει Stephanus: ἐόλπει codd.

371. ὀφρύσι χωμένοιο Herwerden.

373. νεῖσθαι L, G.

353. Σαυρομάτας: the boundaries of the Sauromatae, who dwelt near the Sea of Azov, are given in Hdt. 4. 21. Their feuds with the Colchians are not recorded elsewhere. Diodorus (4. 45) mentions the legend that Circe (sister of Aeetes) was married to their king, and, after poisoning her husband, ruled her subjects in tyrannical fashion.

354. δῆθεν ἐπιθύεις: v.n. 2. 1154.

359. γνωτός: v.n. 1. 53.

360. See on 2. 1160.

363. Αὐγείην: cf. 1. 172. Τελαμῶν: cf. 1. 90 sqq.

367. ἐπεχώσατο: ἐπιχώμαι 'to be wroth at' is ἀπ. λεγ., though χώμαι is common.

368. χόλῳ . . . ἠερέθοντο: 'his heart surged high with passion.' See on 1. 944.

369. ἐπαλαστήσας: cf. Od. 1. 252,

τὸν δ' ἐπαλαστήσασα προσηύδα, where the Schol. says τὸ ἐπαλαστήσασα δηλοῖ τὸ ἐπὶ τοῖς λεχθεῖσιν ὡς ἀλάστοις καὶ δεινοῖς οὐσι δεινοπαθήσασα. Hom. also uses ἀλαστέω of the wrath which neither forgives nor forgets.

370. τῶν γὰρ . . . ἐώλπει: 'for he deemed that it was on their account the Argonauts had come to his city'; cf. 4. 10. ἐώλπει shows metathesis of quantity for ἠόλπει; cf. ἐώκει (189) for ἠοίκει. In Hom. ἔλπομαι often means 'to fancy.'

371. Cf. Il. 13. 474, ὀφθαλμῶ δ' ἄρα οἱ πυρὶ λάμπετον. ἱεμένοιο: 'in his impetuous wrath.'

372. λωβητῆρες: cf. Il. 24. 239, ἔρρετε, λωβητῆρες, ἐλεγχείες.

373. αὐτοῖσι: v.n. 1. 502. ἔκτοθι: v.n. 257.

πρίν τινα λευγαλέον τε δέρος καὶ Φρίξον ιδέσθαι;
 αὐτίχ' ὁμαρτήσαντες ἀφ' Ἑλλάδος, οὐκ ἐπὶ κῶας, 375
 σκῆπτρα δὲ καὶ τιμὴν βασιληίδα δεῦρο νέεσθε.
 εἰ δέ κε μὴ προπάροιθεν ἐμῆς ἡψασθε τραπέζης,
 ἦ τ' ἂν ἀπὸ γλώσσας τε ταμῶν καὶ χεῖρε κεάσσας
 ἀμφοτέρας, οἷοισιν ἐπιπροέηκα πόδεσσιν,
 ὥς κεν ἐρητύοισθε καὶ ὕστερον ὀρμηθῆναι, 380
 οἶα δὲ καὶ μακάρεσσιν ἐπεψεύσασθε θεοῖσιν.”

Φῆ ῥα χαλεψάμενος· μέγα δὲ φρένες Αἰακίδαο
 νειόθεν οἰδαίνεσκον· ἐέλδετο δ' ἔνδοθι θυμὸς
 ἀντιβίην ὀλοὸν φάσθαι ἔπος· ἀλλ' ἀπέρυκεν
 Αἰσονίδης· πρὸ γὰρ αὐτὸς ἀμείψατο μελιχίοισιν· 385

“ Αἰήτη, σχέο μοι τῷδε στόλῳ· οὔτι γὰρ αὐτως
 ἄστυ τεὸν καὶ δώμαθ' ἱκάνομεν, ὥς που ἔολπας,
 οὐδὲ μὲν ἰέμενοι· τίς δ' ἂν τόσον οἶδμα περῆσαι
 τλαίῃ ἐκὼν ὀθνεῖον ἐπὶ κτέρας; ἀλλὰ με δαίμων
 καὶ κρυερὴ βασιλῆος ἀτασθάλου ὥρσεν ἐφετμή. 390
 δὸς χάριν ἀντομένοισι· σέθεν δ' ἐγὼ Ἑλλάδι πάσῃ

375. ὁμαρτήσαντε ἐφ' Ἑλλάδα; Brunck: ἐφ' Ἑλλάδος (omisso v. 374) Ruhnken. οὐκ Vatt. duo, Pariss. nonnulli: οὐδ' vulg.

376. δὲ Pariss., v.l. in schol.: τε L, G. νέεσθε Stephanus, et fort. Pariss.: νέεσθαι L, G.

379. ἀποπροέηκα Herwerden.

386. τῷ δὲ Merkel: τοῦδε στόλου ex schol. O. Schneider.

374. ‘ere some one of you see the fleece and Phrixus to his sorrow.’ For the form of threat cf. *Od.* 17. 448, *μή τάχα πικρὴν Αἴγυπτον καὶ Κύπριν ἴδῃαι*: Eur. *Bacch.* 351: Ar. *Thesm.* 853.

375. αὐτίχ' . . . νέεσθε: ‘straightway accompanying them from Hellas you come hither, not to win the fleece, but to win my sceptre and royal state.’ Aeetes, like Medea 775 *infr.*, believes that the sons of Chalciope actually reached Greece and returned with the Argonauts. The lines have been variously misunderstood. Merkel keeps *νέεσθαι* in 376, apparently as an infin. of indignation, and so de M. renders, “Vous qui vous êtes empressés de partir de l’Hellade, et de venir ici, non pas pour la toison, mais pour ravir mon sceptre et mon autorité royale!”

379. οἷοισιν . . . πόδεσσιν: ‘I would have cast you forth with but your feet left.’

381. ‘such things have you falsely attributed even to the blessed gods.’

ἐπεψεύσασθε: cf. *Lucian Tox.* 42, *ὥς καὶ πολλὰ ἐπιψεύδοιο αὐτοῖς*, ‘so that you could attribute many things falsely to them.’

383. οἰδαίνεσκον: cf. *Il.* 9. 554, *χόλος νόον οἰδάνει*.

384. ἀντιβίην: cf. *I.* 1002. ὀλοόν: = ἀνῆκεστον ‘fraught with fatal issue.’

386. σχέο . . . στόλῳ: ‘bear with me in this emprise,’ *lit.* ‘restrain thyself, I prithee (μοι eth. dat.), in the matter of, etc.’ στόλῳ is dat. comm.

387. Cf. *Orph. Arg.* 827, *οὔτε νυ ληιστῆρες ἱκάνομεν, οὔτε τιν' ἄλλην Γαῖαν ἐπιστροφῶντες, ἐγείρομεν ὕβριος αἴσῃ Ἔργ' ἄδικ' ἀνθρώποισιν κ.τ.λ.*: *Aen.* 1. 527, *Non nos aut ferro Libycos populare Penates Venimus, aut raptas ad litora vertere praedas*. For *ἔολπας* v.n. 370.

388. ἰέμενοι: ‘through covetousness,’ *τῖς δ' ἂν κ.τ.λ.*: cf. *Od.* 5. 99, *Ζεὺς ἐμὲ ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα. Τῖς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ*;

θεσπεσιην οἶσω κληιδόνα· καὶ δέ τοι ἤδη
πρόφρονές εἰμεν ἄρηι θοὴν ἀποτίσαι ἀμοιβήν,
εἴτ' οὖν Σαυρομάτας γε λιλαίεαι, εἴτε τιν' ἄλλον
δῆμον σφωιτέροισιν ὑπὸ σκήπτροισι δαμάσσαι.” 395

Ἴσκειν ὑποσσαίνων ἀγανῇ ὀπί· τοῖο δὲ θυμὸς
διχθαδίην πόρφυρεν ἐνὶ στήθεσσι μενοιήν,
ἣ σφεας ὀρμηθεὶς αὐτοσχεδὸν ἐξεναρίζοι,
ἣ ὅγε πειρήσαιο βίης. τό οἱ εἴσατ' ἄρειον
φραζομένω· καὶ δὴ μιν ὑποβλήδην προσέειπεν· 400

“Ξεῖνε, τί κεν τὰ ἕκαστα διηνεκῶς ἀγορεύοις;
εἰ γὰρ ἐτήτυμόν ἐστε θεῶν γένος, ἥ καὶ ἄλλως
οὐδὲν ἐμείο χέρηες ἐπ' ὀθνείοισιν ἔβητε,
δώσω τοι χρύσειον ἄγειν δέρος, αἶ κ' ἐθέλῃσθα,
πειρηθεῖς. ἐσθλοῖς γὰρ ἐπ' ἀνδράσιν οὔτι μεγαίρω, 405
ὥς αὐτοὶ μυθεῖσθε τὸν Ἑλλάδι κοιρανέοντα.
πεῖρα δέ τοι μένεός τε καὶ ἀλκῆς ἔσσειτ' ἄεθλος,
τόν ῥ' αὐτὸς περίειμι χεροῖν ὀλοόν περ ἔοντα.
δοιῶ μοι πεδίον τὸ Ἀρήιον ἀμφινέμονται
ταύρω χαλκόποδε, στόματι φλόγα φυσιῶντες” 410

397. ἐνὶ Pariss. tres: ἐπὶ vulg.

399. βίην Pariss., schol.

401. ἀγορεύοις Paris. unus: ἀγορεύεις vulg.: τί καὶ . . . ἀγορεύεις Wellauer.

404. αἶ Paris. unus: ἦν vulg.

410. φυσιῶντες Paris. unus, Brunck.

393. ‘we are ready to recompense thee speedily with our services in war.’
πρόφρων c. inf. is very unusual.

394. Σαυρομάτας: v.n. 353.

395. σφωιτέροισιν: = τεοῖσιν, v. n. I. 643.

396. Ἴσκειν: v.n. I. 834.

ὑποσσαίνων . . . ὀπί: ‘wheedling him with soft words’; cf. σαίνοντες (I. 1145), Jebb on Soph. *Ant.* 1213.

397. διχθαδίην κ.τ.λ.: cf. *Il.* 14. 20, ὡς ὁ γέρον ὤρμαινε δαΐζόμενος κατὰ θυμὸν Διχθαδί· ἦ μεθ' ὅμιλον ἴοι . . . Ἦε μετ' Ἀτρεΐδην . . . Ὡδε δὲ οἱ φρονέοντι δόασσατο κέρδιον εἶναι. For πόρφυρεν v.n. I. 461.

399. ἣ ὅγε . . . βίης: ‘or whether he should put their strength to the test.’ For ὅγε v.n. I. 308. εἴσατ' ἄρειον: cf. *Aen.* 4. 287, Haec alternanti potior sententia visa est.

400. ὑποβλήδην: v.n. I. 699.

402. ἐθῶν γένος: as Argus had boasted, 366 sup.

403. χέρηες: Hom. has χέρηι, χέρηα, χέρηες, χέρηα (neut. pl.), which Monro, following Mahlow, explains on the analogy of the Aeolic πλέες (= πλείονες) for πλε-ees, πλε-ῖες-ες (-ῖες = Lat. *ior*). Ap. has also the usual epic forms χερείων, 2. 77, 3. 465, χερείους, 2. 1220.

ἐπ' ὀθνείοισιν: ‘to take the goods of strangers’; cf. 591.

405. ἐσθλοῖς κ.τ.λ.: ‘for in the case of valiant men I deal not grudgingly after the fashion of the king of Hellas (i.e. Pelias, 334) of whom ye speak.’

408. ‘an ordeal which I myself cannot pass with my hands, grievous though it be.’

409. πεδίον Ἀρήιον: cf. 2. 1268. The Schol. tells us that Antimachus in the *Lyde* had mentioned the bulls, the work of Hephaestus.

410. φλόγα φυσιῶντες: for the acc., which is not Homeric, cf. 2. 87. We find an acc. with ἀμπνεῖν and ἐπιπνεῖν in 231, 1292, 1327.

- τοὺς ἐλάω ζεύξας στυφελὴν κατὰ νειὸν Ἄρρος
 τετράγυον, τὴν αἶψα ταμῶν ἐπὶ τέλοςον ἀρότρῳ
 οὐ σπόρον ὀλκοῖσιν Διοῦς ἐνὶβάλλομαι ἀκτὴν,
 ἀλλ' ὄφιος δεινοῖο μεταλδήσκοντας ὀδόντας
 ἀνδράσι τευχηστῇσι δέμας. τοὺς δ' αὖθι δαΐζων
 κείρω ἐμῷ ὑπὸ δουρὶ περισταδὸν ἀντιόωντας.
 ἥριος ζεύγνυμι βόας, καὶ δείελον ὥρην
 παύομαι ἀμήτιοι. σύ δ', εἰ τάδε τοῖα τελέσσεις,
 αὐτῆμαρ τόδε κῶας ἀποίσεις εἰς βασιλῆος
 πρὶν δέ κεν οὐ δοίην, μηδ' ἔλπεο. δὴ γὰρ αἰεὶ
 ἄνδρ' ἀγαθὸν γεγαῶτα κακώτέρῳ ἀνέρι εἶξαι."
 Ὡς ἄρ' ἔφη· ὁ δὲ σίγα ποδῶν πάρος ὄμματα πῆξας
 ἦστ' αὐτῶς ἄφθογγος, ἀμηχανέων κακότητι.
 βουλὴν δ' ἀμφὶ πολὺν στρώφα χρόνον, οὐδέ πη εἶχεν
 θαρσαλέως ὑποδέχθαι, ἐπεὶ μέγα φαίνεται ἔργον·
 ὅψε δ' ἀμειβόμενος προσελέξατο κερδαλέοισιν
 "Αἰήτη, μάλα τοί με δίκη περιπολλὸν ἔεργεις.
 τῷ καὶ ἐγὼ τὸν ἄεθλον ὑπερφιάλόν περ ἔοντα
 τλήσομαι, εἰ καὶ μοι θανέειν μόρος. οὐ γὰρ ἔτ' ἄλλο

413. ἀκτὴν Vat. unus, Pariss. aliquot, Stephanus: ἀκτῇ L, G.

411. νειόν: cf. l. 687.

412. τετράγυον: 'of four acres' (five, according to Pherecydes. Schol.), γῆς meant primarily the plough-stock (v.n. 232), and was then used for a portion of ploughed land. Four of these was a good day's ploughing; cf. *Od.* 18. 374. τέλοςον: Leaf, on *Il.* 13. 707, explains this as the *headland* or edge of the field where the plough turns on finishing the furrow. Curtius connects it, not with τέλος, but with Zend. *karesh* 'to plough,' Skt. *kārsh-man* 'boundary.'

413. Διοῦς ἀκτὴν: a variation of the Homeric Δημήτερος ἀκτὴ. Δηῶ = Δημήτηρ is first found in h. Hom. *Cer.* 47, πότνια Δηῶ. ἀκτὴ was formerly connected with ἄγνυμι, but, as it is used in Hesiod of standing crops, it is now referred to ἀκ, seen in ἀκή, ἄκρος, *acus*, and explained of the *spiky* ears of corn.

414. 'the teeth of the dragon which grow into the form of armed men.' μεταλδήσκω is ἄπ. λεγ., μετά denoting the change in the process of growth. δέμας is adverbial, and the datives are used

where we should expect a prep. c. acc.

417. ἥριος: 'at dawn'; v.n. 1. 580.

418. ἀμήτιοι: used in the same two senses of 'harvesting' and 'slaughtering' in *Il.* 19. 223, ἀμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα Ζεύς.

419. εἰς βασιλῆος: for the ellipse cf. εἰς Αἶδαο, 2. 353.

420. δὴ γάρ: v.n. 2. 859.

422. ὄμματα πῆξας: v.n. 22.

423. αὐτῶς: 'just as he was'; cf. 1. 1290. ἀμηχανέων κακότητι: cf. 2. 410, 1140.

425. ὑποδέχθαι: 'to accept the challenge'; cf. *Il.* 7. 93, αἶδεσθαι μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι.

427. δίκη . . . ἔεργεις: 'closely dost thou fence me within thy claim of right.'

428. ὑπερφιάλον: 'excessive,' 'unreasonable'; v.n. 1. 1334.

429. Cf. *Cat.* 64. 102, Cum saevum cupiens contra contendere monstrum Aut mortem oppeteret Theseus aut praemia laudis.

- ρίγιον ἀνθρώποισι κακῆς ἐπικείσεται ἀνάγκης,
 ἢ με καὶ ἐνθάδε νείσθαι ἐπέχραεν ἐκ βασιλῆος.”
 Ὡς φάτ’ ἀμνηχανὴ βεβολημένος· αὐτὰρ ὁ τόνγε
 σμερδαλέοις ἐπέεσσι προσέννεπεν ἀσχαλῶντα·
 “Ἐρχεο νῦν μεθ’ ὄμιλον, ἐπεὶ μέμονάς γε πόνοιο·
 εἰ δὲ σύγε ζυγὰ βουσὶν ὑποδδείςαις ἐπαεῖραι,
 ἢ καὶ οὐλομένου μεταχάσσαι ἀμήτιοι,
 αὐτῷ κεν τὰ ἕκαστα μέλοιτό μοι, ὅφρα καὶ ἄλλος
 ἀνὴρ ἐρρίγησιν ἀρείονα φῶτα μετελθεῖν.”
 Ἴσκεν ἀπηλεγέως· ὁ δ’ ἀπὸ θρόνου ὄρνυτ’ Ἰήσων,
 Λυγείης Τελαμών τε παρασχεδόν· εἶπετο δ’ Ἄργος
 οἶος, ἐπεὶ μεσσηγὺς ἔτ’ αὐτόθι νεύσε λιπέσθαι
 αὐτοκασιγνήτοις· οἱ δ’ ἦσαν ἐκ μεγάρου.
 θεσπέσιον δ’ ἐν πᾶσι μετέπρεπεν Αἴσονος υἱὸς
 κάλλει καὶ χαρίτεσσιν· ἐπ’ αὐτῷ δ’ ὄμματα κούρη
 λοξὰ παρὰ λιπαρὴν σχομένη θηεῖτο καλύπτρην,
 κῆρ ἄχει σμύχουσα· νόος δέ οἱ ἡὺτ’ ὄνειρος
 ἐρπύζων πεπότητο μετ’ ἶχνα νισσομένοιο.

430. ἐπικείσεται G, Vatt. tres.; ἐπικλείσεται L: ἐπιβήσεται vulg.: ἐπαμείβεται Pariss. tres., unde ἀνθρώπος γε . . . ἐπαμείψεται Brunk: ἐπινίσσεται Gerhard, Köchly.

442. ἦσαν Rzach: ἦεσαν codd.

443. ἐν πᾶσι Gerhard.

430. **ρίγιον**: cf. Hes. *Op.* 703, τῆς δ’ αἵτε κακῆς ἰ. γυναικός) οὐ **ρίγιον** ἄλλο.

431. **ἐπέχραεν**: v.n. 2. 498.

434. **Ἐρχεο . . . μεθ’ ὄμιλον**: ‘Go now to thy comrades’, *οἰαλος* being used of the heroes as in 4. 183, etc. Way translates, “Come then to the gathering (at the ordeal).” **μέμονας**: never c. gen. in Hom.; cf. *μαιμάω* c. gen. 2. 269.

435. **ὑποδδείςαις**: Rzach points out that this is the only place where Ap. uses the forms in -ais, -ai in the weak aor. opt. except at the end of the line.

436. **μεταχάσσαι**: ‘shrink from,’ ἄπ. λεγ.

438. **ἐρρίγησιν**: cf. *Il.* 3. 353, ὅφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων Ξεινοδόκον κακὰ ῥέξαι.

439. **Ἴσκεν**: v.n. 1. 834. **ἀπηλεγέως**: ἀποτόμως. Schol.; v.n. 1. 785.

441. **ἐπεὶ κ.τ.λ.**: ‘for, in the meantime, he had made signs to his brethren that they should still remain there.’ They were to enlist the sympathies of Chalciope on behalf of Jason.

444. Ap. is imitating the meeting of Nausicaa and Odysseus, *Od.* 6. 235: cf. 1. 1230.

445. **λοξὰ κ.τ.λ.**: ‘and the maiden, casting sidelong glances from beside her shining veil, gazed upon him’: cf. Cat. 64. 86, Hunc simul ac cupido conspexit lumine virgo Regia, etc. **παρά**: i.e. from the side of the veil which hung around her face (v.n. 1. 760). Cf. Goldsmith, *Deserted Village* 29, “The bashful virgin’s sidelong looks of love.”

446-7. **κῆρ . . . σμύχουσα**: ‘with anguish smouldering in her heart’: cf. 762: Mosch. 4. 4, “Ἔρως δ’ ἔσμυχ’ ἐπαμοιβά: Theocr. 3. 17, “Ἔρως . . . “Ὅς με κατασμύχων καὶ ἐς ὀστέον ἄχρις ἰάπτει. **νόος . . . νισσομένοιο**: ‘her soul, like a dream, fluttered haltingly in his footsteps as he went.’ **ἐρπύζων**: *lit.* ‘crawling’ cf. 4. 1289. Its use here seems to involve, as Preston says, the notion of eager, yet unavailing and painful endeavour, which the ancients associated with dreams: cf.

καί ρ' οἱ μέν ῥα δόμων ἐξήλυθον ἀσχαλόωντες.
 Χαλκιοπή δὲ χόλον πεφυλαγμένη Αἰήταο
 καρπαλίμως θάλαμόνδε σὺν νιάσιν οἷσι βεβήκει. 450
 αὐτῶς δ' αὖ Μήδεια μετέστιχε· πολλὰ δὲ θυμῷ
 ὥρμαιν', ὅσσα τ' Ἔρωτες ἐποτρύνουσι μέλεσθαι.
 προπρὸ δ' ἄρ' ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα,
 αὐτὸς θ' οἷος ἔην, οἰοισί τε φάρεσιν ἔστο,
 οἰά τ' ἔειψ', ὥς θ' ἔζετ' ἐπὶ θρόνον, ὥς τε θύραζε 455
 ἦεν· οὐδέ τιν' ἄλλον οἶσσατο πορφύρουσα
 ἔμμεναι ἀνέρα τοῖον· ἐν οὔασι δ' αἰὲν ὀρώρει
 αὐδὴ τε μῦθοί τε μελίφρονες, οὓς ἀγόρευσεν.
 τάρβει δ' ἀμφ' αὐτῷ, μή μιν βόες ἢ καὶ αὐτὸς
 Αἰήτης φθίσειεν· ὀδύρετο δ' ἡύτε πάμπαν 460
 ἦδη τεθνηῶτα, τέρεν δέ οἱ ἀμφὶ παρειὰς
 δάκρυον αἰνοτάτῳ ἑλέω ῥέε κηδοσύνησιν·
 ἦκα δὲ μυρομένη λιγέως ἀνενείκατο μῦθον·

454. ἔστο Brunck : εἶτο Pariss. tres : ἦστο vulg.

462. κηδοσύνη τε O. Schneider.

Il. 22. 199, ὥς δ' ἐν ὄνειρῳ Οὐ δύναται
 φεύγοντα διώκειν. κ.τ.λ. : *Aen.* 12. 908,
 Ac velut in somnis . . . nequiquam avidos
 extendere cursus Velle videmur, et in
 mediis conatibus aegri Succidimus.
 πεπότητο : cf. *Od.* 11. 222, ψυχὴ δ' ἡύτ'
 ὄνειρος ἀποπταμένη πεπότηται.

452. "Ἐρωτες : Couat (p. 310), "Nous
 retrouvons dans ce passage au milieu
 d'une éloquente peinture des premiers
 effets de la passion, les métaphores
 habituelles de l'Alexandrinisme. Aussi
 bien, Apollonius ne les oublia pas,
 même dans les plus beaux endroits de ce
 drame. Il fera intervenir, non plus Eros
 seul, mais la troupe turbulente des Eros,
 et ramènera ainsi notre pensée d'abord
 séduite et touchée par son pathétique
 récit, vers les banalités de la littérature
 érotique. L'intention du poète est
 évidente; chacun des progrès de l'amour
 dans le cœur de Médée est signalé
 par une intervention d'Eros, etc." Cf.
Val. Fl. 6. 457, volucrumque exercitus
 omnis Amorom : Claud. *Epithal. Hon.*
 71, mille . . . fratres . . . gens mollis
 Amorom.

453. προπρὸ : ἐμφατικῶς αἱ προθέσεις.
 τὴν συνεχῶς ἀνειδωλοποιούσαν τῷ νῷ
 ἐμφαίνει, ὡς παρ' Ὁμήρῳ "προπροκυλιν-

δόμενος." Schol. See on 1013 infr.
 Virg. imitates this passage, *Aen.* 4. 3,
 Multa viri virtus animo multusque
 recursat Gentis honos; haerent infixi
 pectore vultus Verbaque.

454. ἔστο : ἔεστο in 1225. For the
 connexion of these two forms with the
 original *FeFesto* v. Curt., *G. V.* ii 147.

456. πορφύρουσα : v.n. 1. 461.

457. ἐν οὔασι : cf. *Aen.* 4. 83, Illum
 absens absentem auditque videtque.
 Plato, *Menex.* 255, speaks of λόγοι
 ἑναυλοί, 'words which still ring in one's
 ears.'

462. ἑλέω : causal dat. κηδοσυνῆσιν :
 modal dat., v.n. 346. For κηδ. cf.
 1. 277.

463. μυρομένη : v.n. 2. 372.

ἀνενείκατο μῦθον : cf. 635, Theocr.
 23. 18, οὕτω δ' ἀνενείκατο φωνήν.
 Buttmann shows that the use of this
 word in the Alex. poets was due to a
 misunderstanding of *Il.* 19. 314, μνησά-
 μενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε,
 where they took it to mean 'cried aloud,'
 though the meaning is rather 'drew a
 deep breath' or 'recovered himself.'
 In 4. 1748 we have the Homeric phrase
 ἀνενείκατο φώνησέν τε, so that Buttm.
 is wrong in saying that an accusative is

“ Τίπτε με δειλαίην τόδ’ ἔχει ἄχος ; εἴθ’ ὅγε πάντων
 φθίσεται ἡρώων προφερέστατος, εἴτε χερείων, 465
 ἔρρέτω. ἥ μὲν ὄφελλεν ἀκήριος ἐξαλέασθαι.
 ναὶ δὴ τοῦτό γε, πότνα θεὰ Περσῆ, πέλοιτο,
 οἴκαδε νοστήσειε φυγὼν μόρον· εἰ δέ μιν αἶσα
 δμηθῆναι ὑπὸ βουσί, τόδε προπάροιθε δαείη,
 οὔνεκεν οὐ οἱ ἔγωγε κακῇ ἐπαγαίομαι ἄτη.” 470
 Ἥ μὲν ἄρ’ ὥς ἐόλητο νόον μελεδήμασι κούρη.
 οἱ δ’ ἐπεὶ οὖν δήμου τε καὶ ἄστεος ἐκτὸς ἐβησαν
 τὴν ὁδόν, ἣν τὸ πάροιθεν ἀνήλυθον ἐκ πεδίοιο,
 δὴ τότε Ἰήσωνα τοῖσδε προσέννεπεν Ἄργος ἔπεσιν·
 “ Αἰσοκίδη, μῆτιν μὲν ὀνόσσεαι, ἦντιν’ ἐνύψω· 475
 πείρης δ’ οὐ μάλ’ ἔοικε μεθιέμεν ἐν κακότητι.
 κούρην δὴ τινα πρόσθεν ὑπέκλυες αὐτὸς ἐμείο
 φαρμάσσειν Ἑκάτης Περσηίδος ἐννεσίησιν.
 τὴν εἴ κεν πεπίθοιμεν, οἶομαι, οὐκέτι τάρβος
 ἔσσετ’ ἀεθλεύοντι δαμήμεναι· ἀλλὰ μάλ’ αἰνῶς 480
 δείδω, μή πως οὐ μοι ὑποσταίῃ τόγε μήτηρ.

464. ἔλεν ἄχος coni. Brunck.

471. ἐόλητο Vat. unus, Pariss. quatt., *Et. Mag.* 352, 2 : αἰόλητο L, G.

everywhere expressed with this verb by Ap., as there θεοπροπίας is gov. by πεμπάζων.

464. εἴθ’ ὅγε κ.τ.λ. : ‘whether he be the greatest of heroes who goes to his doom, or one of a baser sort, let him perish !’

466. ἀκήριος : ‘unharmd.’ This is the meaning in the *Od.* ; in the *Il.* it means ‘lifeless,’ as in 2. 197. The agitation of Medea’s mind is well portrayed in this sudden change of mood, when she hopes against hope that he may be saved, ὄφελλεν being properly used in a wish past realization.

467. ναὶ δὴ : ‘I would, in very truth, that this might come to pass.’ θεὰ Περσῆ : Hecate, daughter of the Titan Perses ; cf. Hes. *Th.* 409. Bacchylides (*fr.* 23, Jebb) makes her the daughter of Night, Ἑκάτα δαδοφόρε, Νυκτὸς μελανόκλπου θυγάτηρ.

470. οὔνεκεν κ.τ.λ. : ὅτι οὐκ ἐπιχαίρω ἐγὼ κακοῖς. ὁ δὲ λόγος ἐρωτικός. Schol. For ἐπαγαίομαι cf. 1262, and see on 1. 899.

471. ἐόλητο : ἐτετάρακτο καὶ ἐν ἀγωνίᾳ ἦν. Schol. This plpf. form is derived

by Buttm. from εἴλω or εἰλέω ‘to squeeze, press, oppress.’ An impf. ἐόλει was restored by Boeckh for αἰόλλει in Pind. *P.* 4. 414, πῦρ δέ νιν οὐκ ἐόλει ‘the flame did not trouble Jason.’ Boeckh assumes a pres. ἐολέω (αἰολέω) akin to εἰλέω. We find ἐόλητο again in Mosch. 1. 74, ἐόλητο θυμὸν . . . ὑποδμηθεὶς βελέεσσιν Κύπριδος.

477–8. ‘thou hast heard from me that a certain maiden useth magic drugs, inspired by Hecate.’ For ἐννεσίησιν v.n. 1. 7.

481. ‘I fear that my mother would not undertake this for me,’ i.e. that Chalciope will not consent to win Medea’s aid.

ὑποσταίῃ : the use of the opt. instead of the subj. is noticed by none of the editors. In *Il.* 10. 39 we find δεῖδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον. The only exx. given in Kühner-Gerth of μή c. opt. after a primary tense are Soph. *Aj.* 279, δέδοικα μὴ . . . ἥκοι, and Hdt. 7. 103, ὅρα μὴ . . . εἰρημένος εἴη, which are now corrected to ἥκει (or ἥκη) and ἦ. Probably ὑποστήη should be restored here.

ἔμψης δ' ἐξαῦτις μετελεύσομαι ἀντιβολήσων,
ξυνὸς ἐπεὶ πάντεσσιν ἐπικρέμαθ' ἡμιν ὄλεθρος."

"Ἴσκειν ἐυφρονέων· ὁ δ' ἀμείβετο τοῖσδ' ἐπέεσσιν·

"ᾧ πέπον, εἴ νύ τοι αὐτῷ ἐφاندάνει, οὔτι μεγαίρω. 485

βάσκ' ἴθι καὶ πυκινοῖσι τεὴν παρὰ μητέρα μύθοις

ὄρνυθι λισσόμενος· μελέη γε μὲν ἡμιν ὄρωρεν

ἐλπωρή, ὅτε νόστον ἐπετραπόμεσθα γυναιξίν."

ὥς ἔφατ'· ὦκα δ' ἔλος μετεκίαθον. αὐτὰρ ἐταῖροι

γηθόσυνον ἐρέεινον, ὅπως παρεόντας ἴδοντο· 490

τοῖσιν δ' Αἰσονίδης τετιημένος ἔκφατο μῦθον·

"ᾧ φίλοι, Αἰήταο ἀπηνέος ἄμμι φίλον κῆρ

ἀντικρὺ κεχόλωται, ἕκαστα γὰρ οὐ νύ τι τέκμωρ

οὔτ' ἐμοί, οὔτε κεν ὕμμι διειρομένοισι πέλοιτο.

φῆ δὲ δύω πεδίον τὸ Ἀρήιον ἀμφινέμεσθαι 495

ταύρω χαλκόποδε, στόματι φλόγα φυσιόωντας.

τετράγυνον δ' ἐπὶ τοῖσιν ἐφίετο νεῖδον ἀρόσσαι·

δώσειν δ' ἐξ ὄφιος γενύων σπόρον, ὅς ῥ' ἀνίησιν

γηγενέας χαλκίοις σὺν τεύχεσιν· ἡματι δ' αὐτῷ

χρειῶ τούσγε δαΐξαι. ὁ δὲ νύ οἱ—οὔτι γὰρ ἄλλο 500

βέλτερον ἦν φράσσασθαι—ἀπηλεγέως ὑποέστην."

"Ὡς ἄρ' ἔφη· πάντεσσι δ' ἀνήνυτος εἶσατ' ἄεθλος,

δὴν δ' ἄνεω καὶ ἀναυδοὶ ἐς ἀλλήλους ὁρόωντο,

493. ἀντικρὺς Pariss. quatt., Brunck.

497. ὑπὸ Samuelsson.

498. ἀνίησιν L: ἀνίησιν vulg.

483. ἐπικρέμαθ' . . . ὄλεθρος: cf. Simon. 14, ἄφυνκτος ἐπικρέμαται θάνατος.

484. Ἴσκειν: v.n. 1. 834.

485. ᾧ πέπον: ὦ γλυκύτατε, προσφιλέστατε, ἐπεὶ καὶ ὁ πέπων μελίχρους. Schol.; cf. 1. 1337.

486. παρὰ . . . ὄρνυθι: 'move,' 'stir': this comp. is ἀπ. λεγ. πυκινοῖσι μύθοις: cf. 2. 462.

487. μελέη . . . γυναιξίν: 'sorry, in very truth, is our hope, when we have trusted to women for our return.' For μελέη v.n. 1. 1249. ὄρωρεν: v.n. 1. 713.

489. ἔλος: v. 2. 1283.

492. φίλον κῆρ: a curious use of this stock phrase; φίλος = ἑός, for σφ-ίλος (σῶα, ὄς, suus).

493. ἕκαστα . . . πέλοιτο: 'were I to tell you at length what hath passed, there would be no end to my tale nor to your questionings.'

497. ἐπὶ τοῖσιν: lit. 'with these as a condition.' For the correction ὑπὸ cf. 1343.

501. ὑποέστην: v.n. 1. 366. We also find the forms ὑπέστην 1. 412, ὑπέστη, 2. 92, ὑπέστην, 4. 1389.

502. ἀνήνυτος: Hom. has ἀνήνυστος, Od. 16. 111, ἀνήνυστῳ ἐπὶ ἔργῳ. Cf. 4. 1307. Plato describes Penelope's web as ἀνήνυτον ἔργον, Phaed. 84A.

503. ἄνεω: cf. Il. 9. 30, δὴν δ' ἄνεω ἦσαν τετιηότες νῆες Ἀχαιῶν. Ὅψι δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης. In Hom. ἄνεω is usually regarded as the pl. of an adj. ἄνεως 'silent' (ἀ-αῶ); once, Od. 23. 93, it is used of one person, and there it is written ἄνεω and taken as an adv. Aristarch., Eustath., and Buttm. maintain that in all cases it is an adv. and is to be written ἄνεω.

“ὦ φίλοι, ἦτοι μὲν τόδε λοίσθιον. ἀλλὰ τιν’ οἷω
 μητρὸς ἐμῆς ἔσσεσθαι ἐναΐσιμον ὑμῖν ἀρωγὴν.
 τῷ καὶ περ μεμαῶτες, ἐρητύοισθ’ ἐνὶ νηὶ 525
 τυτθὸν ἔθ’, ὥς τὸ πάροιθεν, ἐπεὶ καὶ ἐπισχέμεν ἔμπης
 λῶιον, ἢ κακὸν οἶτον ἀφειδήσαντας ἐλέσθαι.
 κούρη τις μεγάροισιν ἐνιτρέφετ’ Αἰήταο,
 τὴν Ἑκάτη περίαλλα θεὰ δάε τεχνήσασθαι
 φάρμαχ’, ὅσ’ ἡπειρός τε φύει καὶ νήχυντον ὕδωρ, 530
 τοῖσι καὶ ἀκαμάτοιο πυρὸς μειλίσσεται αὐτμή,
 καὶ ποταμοὺς ἴστησιν ἄφαρ κελαδαινὰ ῥέοντας,
 ἄστρα τε καὶ μήνης ἱερῆς ἐπέδῃσε κελεύθους.
 τῆς μὲν ἀπὸ μεγάροιο κατὰ στίβον ἐνθάδ’ ἰόντες
 μνησάμεθ’, εἴ κε δύναίτο, κασιγνήτη γεγαυῖα, 535
 μήτηρ ἡμετέρη πεπιθεῖν ἐπαρῆξαι ἀέθλω.
 εἰ δὲ καὶ αὐτοῖσιν τόδ’ ἐφاندάνει, ἦ τ’ ἂν ἰκοίμην
 ἡματι τῷδ’ αὐτῷ πάλιν εἰς δόμον Αἰήταο
 πειρήσων· τάχα δ’ ἂν σὺν δαίμονι πειρηθείην.”
 ὣς φάτο· τοῖσι δὲ σῆμα θεοὶ δόσαν εὐμενέοντες. 540
 τρηρὼν μὲν φεύγουσα βίην κίρκοιο πελειὰς
 ὑψόθεν Αἰσονίδεω πεφοβημένη ἔμπεσε κόλποις·

531. αὐτμήν vulg.

542. Αἰσονίδαο L, G. κόλπω G: κόλποις supr. οι scr. ω L.

523. ἦτοι . . . λοίσθιον: ‘this, in truth, we may come to at the last’; i.e. to fare forth to do or die, as they proposed, was only a last desperate expedient.

524. μητρός: Chalciopē. ἐναΐσιμον: ‘fitting,’ ‘timely.’

527. ἀφειδήσαντας: ‘recklessly’; v.n. 2. 98.

529. περίαλλα: v.n. 2. 217. δάε: ἀντὶ τοῦ ἐδίδαξε. Schol.; v.n. I. 724.

530. νήχυντον: ‘streaming’; τὸ πολύχυντον τὸ γὰρ νῆ καὶ στέρησιν σημαίνει καὶ ἐπίτασιν. Schol. The view that νη- could have an intensive force (ἐπίτασιν) is not borne out by the facts of the language, though it was believed by the Alex. writers, who invented this word which occurs in Call. fr. 313. See also on 2. 407.

532. Cf. the description of the Massilian enchantress in *Aen.* 4. 487 sqq., Haec se carminibus promittit solvere mentes Quas velint, ast aliis duras immittere curas; Sistere aquas fluviis et vertere sidera retro.

533. The eclipses of the sun and moon were attributed to magic, hence καθαίρεσις ‘drawing down’ was used for ἐκλείψις before the days of Democritus. This power was an especial gift of Thesalian witches; cf. Plato *Gorg.* 513, Hor. *Epod.* 5. 45, Virg. *E.* 8. 69.

537. αὐτοῖσιν: = ὑμῖν αὐτοῖσιν, so σοί = σοὶ αὐτῷ, 350.

539. σὺν δαίμονι: cf. *Il.* II. 792, τίς δ’ οἶδ’ εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις;

541 sqq. For the portent cf. *Il.* 8. 247, αὐτίκα δ’ αἰετὸν ἦκε, τελειότατον πετεηνῶν, Νεβρὸν ἔχοντ’ ὀνύχασσι, τέκος ἐλάφοιο ταχείης· Πάρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρὸν. Virg. had our passage in mind in *Aen.* 6. 190, where he describes the sudden appearance of the two doves of Venus to guide Aeneas in his search for the golden branch. Ap. introduces the dove appropriately, as it was sacred to the goddess of love; cf. Ov. *Met.* 15. 386, Armigerumque Iovis, Cythereiadasque columbas.

κίρκος δ' ἀφλάστῳ περικάππεσεν. ὦκα δὲ Μόψος
τοῖον ἔπος μετὰ πᾶσι θεοπροπέων ἀγόρευσεν·

“Ἵμμι, φίλοι, τόδε σῆμα θεῶν ἰότητι τέτυκται· 545

οὐδέ πη ἄλλως ἐστὶν ὑποκρίνασθαι ἄρειον,
παρθενικὴν δ' ἐπέεσσι μετελθέμεν ἀμφιέποντας

μήτι παντοίῃ. δοκέω δέ μιν οὐκ ἀθερίζειν,
εἰ ἐτέον Φινεύς γε θεᾶ ἐνὶ Κύπριδι νόστον 550

πέφραδεν ἔσσεσθαι. κείνης δ' ὄγε μείλιχος ὄρνις
πότμον ὑπεξήλυξε· κέαρ δέ μοι ὡς ἐνὶ θυμῷ

τόνδε κατ' οἰωνὸν προτιόσσεται, ὥς δὲ πέλοιτο.
ἀλλά, φίλοι, Κυθέρειαν ἐπικλείοντες ἀμύνειν,

ἤδη νῦν Ἀργοιο παραιφασίησι πίθεσθε.” 555

Ἴσκεν· ἐπήνησαν δὲ νέοι, Φινῆος ἐφέτμας

μνησάμενοι· μῦνος δ' Ἀφαρήιος ἀνθορεν Ἰδας,

δεῖν' ἐπαλαστήσας μεγάλη ὀπί, φώνησέν τε·

“ὦ πόποι, ἦ ῥα γυναιξὶν ὁμόστολοι ἐνθάδ' ἔβημεν,
οἳ Κύπριν καλέουσιν ἐπίρροθον ἄμμι πέλεσθαι, 560

οὐκέτ' Ἐνναλίιο μέγα σθένος; ἐς δὲ πελείας
καὶ κίρκους λεύσσοντες ἐρητύεσθε ἀέθλων;
ἔρρετε, μηδ' ἕμμιν πολεμήϊα ἔργα μέλοιτο,
παρθενικὰς δὲ λιτῇσιν ἀνάλκιδας ἡπεροπεύειν.”

544. ἀγόρευεν Stephanus, vulg.

548. ἀθερίζειν vulg.

549. θεᾶ Merkel; θεῇ codd.

551. μόρον pro πότμον G: οἶτον ed. Flor.

552. ὡς γε Bruck.

543. ἀφλάστῳ: v.n. 1. 1089. περι-
κάππεσεν: ‘fell pierced by’; cf. 2.
831. It is first used by Ap.

545. ἰότητι: v.n. 1. 130.

546. ‘nor is there a better inter-
pretation thereof than to approach the
maiden and entreat her, using all our
subtlety.’ For ὑποκρίνασθαι ‘to interpret’
cf. *Od.* 19. 535.

547. μετελθέμεν: cf. Eur. *Bacch.* 713,
τὸν θεὸν . . . Εὐχαῖσιν ἂν μετῆλθες.
ἀμφιέποντας: Ap. was thinking of *Od.*
3. 118, κατὰ ῥάπτουεν ἀμφιέποντες Παντοί-
οισι δόλοισι, which probably means
‘devised mischief, besetting them with
every form of stratagem,’ though M. and
R. prefer to take ἀμφ., not with δόλοισι,
but absolutely ‘busying ourselves about
them.’ See on 2. 1158.

548. ἀθερίζειν: an instance of the
praesens propheticum.

549. Φινεύς: for his prophecy v. 2. 423.
ἐνί: ‘in the hands of’; cf. Soph. *O.C.*
1443, ταῦτα δ' ἐν τῷ δαίμονι.

550. κείνης: emphatic, ‘hers was yon
gentle bird that narrowly escaped.’
ὑπεξήλυξε: *lit.* ‘fled out from under,’
as the dove flew out from under the
swoop of the falcon.

552. προτιόσσεται: v.n. 1. 895.

555. Ἴσκεν: v.n. 1. 834.

557. ἐπαλαστήσας: v.n. 369.

558. ὁμόστολοι: v.n. 2. 802.

563. ἡπεροπεύειν: ‘cajole,’ cf. *Il.*
5. 349, γυναικας ἀνάλκιδας ἡπεροπεύεις.
Curtius derives it from Skt. *apara*
‘different,’ and *Feπ, εἰπεῖν, lit.* ‘to say
one thing and think another.’

- ᾧς ἡῦδα μεμαώς· πολέες δ' ὁμάδησαν ἑταῖροι
 ἦκα μάλ', οὐδ' ἄρα τίς οἱ ἐναντίον ἔκφατο μῦθον. 565
 χωόμενος δ' ὄγ' ἔπειτα καθέζετο· τοῖσι δ' Ἰήσων
 αὐτίκ' ἐποτρύνων τὸν ἐὼν νόον ᾧδ' ἀγόρευεν·
 “Ἄργος μὲν παρὰ νηός, ἐπεὶ τόδε πᾶσιν ἔαδεν,
 στελλέσθω· ἀτὰρ αὐτοὶ ἐπὶ χθονὸς ἐκ ποταμοῖο
 ἀμφαδὸν ἦδη πείσματ' ἀνάψομεν. ἧ γὰρ ἔοικεν 570
 μηκέτι δὴν κρύπτεσθαι ὑποπτήσσοντας αὐτήν.”
 ᾧς ἄρ' ἔφη· καὶ τὸν μὲν ἄφαρ προΐαλλε νέεσθαι
 καρπαλίμως ἐξαῦτις ἀνὰ πτόλιν· οἱ δ' ἐπὶ νηὸς
 εὐναίας ἐρύσαντες ἐφετμαῖς Αἰσονίδαο
 τυτθὸν ὑπέξ ἔλεος χέρσῳ ἐπέκελσαν ἐρετμοῖς. 575
 Αὐτίκα δ' Αἰήτης ἀγορὴν ποιήσατο Κόλχων
 νόσφιν ἐοῖο δόμου, τόθι περ καὶ πρόσθε κάθιζον,
 ἀτλήτους Μινύησι δόλους καὶ κήδεα τεύχων.
 στεῦτο δ', ἐπεὶ κεν πρῶτα βόες διαδηλήσωνται
 ἄνδρα τόν, ὅς ῥ' ὑπέδεκτο βαρὺν καμέεσθαι ἄεθλον, 580
 δρυμὸν ἀναρρήξας λασίης καθύπερθε κολώνης
 αὐτανδρον φλέξειν δόρου νήιον, ὅφρ' ἀλεγεινὴν

567. ἀγόρευσεν G, vulg.

571. δὴν κρύπτεσθαι ὑποπτήσσοντας Pierson: δὴν κρύπτεσθαι πτήσσοντας L, G: δηθὰ κρύπτεσθαι πτήσσοντας vulg.

577-8. om. G.

578. Μινύησι Merkel: Μινύαισι vulg.

579. διαδηλήσωνται Stephanus: διαδηλήσονται L, G, vulg.

564. ὁμάδησαν . . . ἦκα μάλα: ‘murmured with bated voices.’ They muttered, but none joined issue with Idas.

567. νόον . . . ἀγόρευεν: cf. *Od.* 4. 256, καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.

568. ἔαδεν: here, and in 1062, the best MSS. have ἔαδεν, while in 1. 867 they have ἔαδεν. Editors have adhered to this in their texts, and Rzach says ἔαδεν is perf., ἔαδεν aor. As I can find no evidence of such an aor. as ἔαδεν (*Ap.* uses εὔαδε), and as the meaning is the same in all three passages, I read the Homeric perf. ἔαδεν in every case.

569. ἐκ ποταμοῖο: leaving the marshy backwater of the Phasis (ἐλος, 2. 1283)

they were going now to fasten their vessel openly on the banks of the main channel of the river.

571. ὑποπτήσσοντας αὐτήν: ‘crouching from the battle-cry,’ as the birds cower under the foliage in *Il.* 2. 312, στρουθοῖο νεοσσὸν . . . πετάλοις ὑποπεπτηῶτες.

574. εὐναίας: v. n. 1. 955.

575. ἐπέκελσαν: v. n. 1. 1362. For τυτθὸν ὑπέξ v. 1. 1166.

579. στεῦτο: ‘he avowed’; v. n. 337, 2. 1204. The long passage in *orat. obl.* which follows is un-Homeric and prosaic. διαδηλήσωνται: ‘tear to pieces,’ cf. 2. 284.

582. αὐτανδρον: = αὐτοῖς ἀνδράσιν ‘crew and all’; cf. *Polyb.* 1. 20. 7, τὰς πρώτας συμβαλοῦσας ναῦς αὐτάνδρους ἀπέβαλον.

- ὑβριν ἀποφλύξωσιν ὑπέρβια μηχανώνοντες.
οὐδὲ γὰρ Αἰολίδην Φρίξον μάλα περ χατέοντα
δέχθαι ἐνὶ μεγάροισιν ἐφέστιον, ὃς περὶ πάντων 585
ξείνων μελιχίῃ τε θεουδείῃ τ' ἐκέκαστο,
εἰ μὴ οἱ Ζεὺς αὐτὸς ἀπ' οὐρανοῦ ἄγγελον ἦκεν
Ἑρμείαν, ὥς κεν προσκηδέος ἀντιάσειεν·
μὴ καὶ ληιστήρας ἔην ἐς γαῖαν ἰόντας
ἔσσεσθαι δηναιὸν ἀπήμονας, οἷσι μέμηλεν 590
ὀθνείοις ἐπὶ χεῖρα ἔην κτεάτεσσιν αἰερίν,
κρυπταδίους τε δόλους τεκταινέμεν, ἥδὲ βοτῆρων
αὔλια δυσκελάδοισιν ἐπιδρομήσι δαΐζαι.
νόσφι δὲ οἱ αὐτῷ φάτ' εἰκότα μείλια τίσειν
νιῆας Φρίξοιο, κακορρέκτησιν ὀπηδούς 595
ἀνδράσι νοστήσαντας ὀμιλαδόν, ὅφρα ἐ τιμῆς
καὶ σκήπτρων ἐλάσειαν ἀκηδέες· ὥς ποτε βάζιν
λευγαλέην οὐ πατρὸς ἐπέκλυεν Ἥελίοιο,
χρειῶ μιν πυκινόν τε δόλον βουλὰς τε γενέθλης
σφωιτέρης ἄτην τε πολύτροπον ἐξαλέασθαι· 600

594. νόσφι δὲ οἱ Brunck : νόσφι δ' οἱ Paris. unus : νόσφιν δ' οἱ vulg.

599. χρειώ Vatt. tres, L man. sec., v.l. in schol. Flor. : χρῆναι vulg.

583. ἀποφλύξωσιν : this comp. is only found here ; cf. ἐκφλύξαι, I. 275. φλύω or φλύξω meant (1) to boil over, bubble up, (2) to bluster. Aeetes says, with savage humour, that when the Argonauts are roasting in their burning vessel they may 'sputter forth' their insolence. Cf. the use of ἐπιφλύειν, I. 481.

584. οὐδὲ γὰρ . . . δέχθαι : 'he never would have welcomed,' as we see he did, 2. 1147. ἄν is omitted with δέχθαι, v.n. 1. 197.

588. Ἑρμείαν : so in *Aen.* I. 301 Mercury is sent to Carthage to win a kindly welcome for the Trojans. ὥς . . . ἀντιάσειεν : 'that Phrixus might meet with a kindly host.' For προσκηδέης cf. *Od.* 21. 35, ἀρχὴν ξεινοσύνης προσκηδέος, though others explain it there 'bringing into alliance or kinship.'

589. μὴ καί : 'much less' *nedum*, a use peculiar to Ap., v.n. 2. 192.

590. δηναιόν : v.n. 53.

593. ἐπιδρομήσιν : Ap. invents this form for ἐπιδρομαί 'incursions.'

594. νόσφι : i.e. separately from Jason and his comrades.

μείλια τίσειν : τιμωρίαν ἀποτίσειν. Schol., v.n. 135.

595. κακορρέκτησιν : ἄπ. λεγ. The dat. depends on ὀπηδούς as in h. Hom. *Merc.* 450, ἐγὼ Μοῦσησιν ὀπηδός. Linsenbarth and L. and S., however, say that ὀμιλαδόν here = ὁμοῦ c. dat., though elsewhere, as in Hom., it is an adv. = *turmatim*.

596. τιμῆς καὶ σκήπτρων : cf. 376.

597. βάζιν : v.n. I. 8 ; ὅτι δὲ χρῆσιν ἦν Αἰήτη δεδομένος, ὑπὸ τῶν αὐτοῦ ἐγγόνων ἀπολέσθαι, καὶ Ἡρόδωρος ἐν τοῖς Ἀργοναύταις ἰστορεῖ. τούτου ἕνεκα καὶ τὴν ζεύξιν τῶν ταύρων λέγει αὐτὸν ἐπινοῆσαι. Schol.

599. χρειώ : Wellauer points out that Hom. never uses χρειώ elliptically for χρή, but always χρεώ, and that χρεώ is never used by him to stand for the infin. χρῆναι ; so that in these two respects Ap. differs from the Homeric usage.

600. σφωιτέρης : = ἐῆς, v.n. I. 643.

τῷ καὶ ἐελδομένους πέμπειν ἐς Ἀχαιίδα γαῖαν
 πατὴρ ἐφημοσύνη, δολιχὴν ὁδόν. οὐδὲ θυγατρῶν
 εἶναί οἱ τυτθὸν γε δέος, μή πού τινα μῆτιν
 φράσσωνται στυγερήν, οὐδ' υἱέος Ἀψύρτοιο·
 ἀλλ' ἐνὶ Χαλκιοῦ γένεϊ τάδε λυγρὰ τετύχθαι. 605
 καὶ ῥ' ὁ μὲν ἄσχετα ἔργα πιφαύσκετο δημοτέροισιν
 χῳόμενος· μέγα δέ σφιν ἀπείλεε νῆά τ' ἔρυσθαι
 ἢδ' αὐτοὺς, ἵνα μή τις ὑπὲκ κακότητος ἀλύξῃ.

Τόφρα δὲ μητέρ' ἔην, μετιῶν δόμον Αἰήταο,
 Ἄργος παντοίοισι παρηγορέεσκ' ἐπέεσσιν, 610
 Μῆδειαν λίσσεσθαι ἀμυνέμεν· ἡ δὲ καὶ αὐτὴ
 πρόσθεν μητιάασκε· δέος δέ μιν ἴσχανε θυμόν,
 μή πως ἡ ἐκ παρ' αἴσαν ἐτώσια μειλίζαιτο
 πατὴρ ἀτυζομένην ὁλοὸν χόλον, ἡ ἐκ λιτῇσιν
 ἐσπομένης ἀρίδῃ καὶ ἀμφοτέρω ἔργα πέλοιτο. 615

Κούρην δ' ἐξ ἀχέων ἀδινὸς κατελώφειν ὕπνος
 λέκτρῳ ἀνακλινθείσαν, ἄφαρ δέ μιν ἡπεροπῆες,
 οἷά τ' ἀκηχεμένην, ὁλοοὶ ἐρέθισκον ὄνειροι.
 τὸν ξεῖνον δ' ἐδόκησεν ὑφ' ἐστᾶμεναι τὸν ἄεθλον,
 οὔτι μάλ' ὄρμαίνοντα δέρος κριοῖο κομίσσαι, 620

601. καὶ ἐελδομένους L 16, Pariss.: κε ἐλδομένους L: κε καὶ ἐελδομένους G. πέμπειν L, G.

608. ὑπ' ἐκ Pariss. quatt.: ὑπὲκ Wellauer: ὑπὲρ L, G, vulg.

613. μειλίζαιτο Brunck: μειλίσσετο supr. e scr. ai L: μειλίσσετο G: μειλίσαιτο vulg.: μιν λίσσοιτο Herwerden.

615. ἀμφοτέρω G.

601. 'wherefore he sent them, when they fain would go, on a long journey to the Achaean land to do their father's bidding.' Cf. 2. 1093 sqq.

603. τυτθὸν γε δέος: cf. 2. 873.

606 sqq. 'so he in his wrath disclosed his fell designs to the people of the land; and he bade them, with grievous threats, to watch the ship and the sailors that not one might escape destruction.' ἄσχετα... πιφαύσκετο: cf. II. 15. 97, οἷα Ζεὺς κακὰ ἔργα πιφαύσκειται. δημοτέροισιν: v.n. I. 783.

607. ἀπείλεε: 'ordered with threats'—a strange use. ἔρυσθαι: cf. Od. 9. 194, αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι.

612. δέος δέ κ.τ.λ.: 'but fear checked her purpose, lest haply she should try to persuade her unseasonably and all in vain, as she shrank from her father's pitiless

wrath, or lest, if Medea yielded to her prayers, her deeds should be laid bare and brought to light.'

615. ἀρίδῃ . . . πέλοιτο: imitated from Od. 19. 390, μή ἐ λαβοῦσα Οὐλὴν ἀμφρόσσαιτο καὶ ἀμφοτέρω ἔργα γένοιτο, where ἔργα is used in the same vague fashion. ἀμφοτέρω is clearly an adj. in our passage, and probably so in Od. l.c., though Ameis takes it there as an adv.

616. ἀδινός: 'deep,' v.n. I. 269. κατελώφειν: here in a causal sense = κατέπαυεν. Contrast Od. 9. 460.

617. ἡπεροπῆες: v.n. 563; cf. Od. 11. 364, ἡπεροπῆα τ' ἔμεν καὶ ἐπὶ κλοπῶν.

618. ἐρέθισκον: 'disquieted'; cf. Od. 19. 517, ὄξεϊα μελεδῶνες ὀδυρομένην ἐρέθουσιν. So Ariadne is faint with fear at the thought of Theseus facing the Minotaur, Cat. 64. 99.

οὐδέ τι τοῖο ἔκητι μετὰ πτόλιν Αἰήταο
 ἐλθέμεν, ὅφρα δέ μιν σφέτερον δόμον εἰσαγάγοιτο
 κουριδίην παράκοιτιν· οἶετο δ' ἀμφὶ βόεσσιν
 αὐτὴ ἀεθλεύουσα μάλ' εὐμαρέως πονέεσθαι·
 σφωιτέρους δὲ τοκῆας ὑποσχέσῃς ἀθερίζειν, 625
 οὔνεκεν οὐ κούρη ζευῆσαι βόας, ἀλλὰ οἱ αὐτῶ
 προὔθεσαν· ἐκ δ' ἄρα τοῦ νεῖκος πέλεν ἀμφήριστον
 πατρί τε καὶ ξείνοισ· αὐτῇ δ' ἐπιέτρεπον ἄμφω
 τὼς ἔμεν, ὥς κεν ἔῃσι μετὰ φρεσὶν ἰθύσειεν.
 ἡ δ' ἄφνω τὸν ξεῖνον, ἀφειδήσασα τοκῶν, 630
 εἶλετο· τοὺς δ' ἀμέγαρτον ἄχος λάβειν, ἐκ δ' ἐβόησαν
 χωόμενοι· τὴν δ' ὕπνου ἅμα κλαγγῇ μεθέηκεν.
 παλλομένη δ' ἀνόρουσε φόβῳ, περὶ τ' ἀμφὶ τε τοίχους
 πάπτηνεν θαλάμοιο· μόλις δ' ἐσαγείρατο θυμὸν
 ὥς πάρος ἐν στέρνοισ, ἀδινὴν δ' ἀνενείκατο φωνήν· 635
 “Δειλὴ ἐγὼν, οἷόν με βαρεῖς ἐφόβησαν ὄνειροι.
 δεΐδια, μὴ μέγα δὴ τι φέρη κακὸν ἦδε κέλευθος
 ἡρώων. περὶ μοι ξείνῳ φρένες ἡερέθονται.
 μνάσθω ἐὼν κατὰ δῆμον Ἀχαιίδα τηλόθι κούρην·
 ἄμμι δὲ παρθενίῃ τε μέλοι καὶ δῶμα τοκῶν. 640
 ἔμπα γε μὴν θεμένη κύνεον κέαρ, οὐκέτ' ἀνευθεν

634. μόγῃς G.

637. φέρη Paris. unus, Vind.: φέρεῖ vulg.

622. σφέτερον: for ἐόν, v.n. 186.

623. κουριδίην: v.n. 1. 611. βόεσσιν: elsewhere Ap. always uses βουσί. Hom. has both forms.

625. ‘(she dreamt) that her parents set at nought the promise they had given, for it was not on her, their daughter, but on Jason himself that they had laid the ordeal of yoking the oxen; and so strife and disputation arose between her father and the strangers.’

627. ἀμφήριστον: used in *Il.* 23. 382 of a doubtful result of a race, a dead heat.

628. ἐπιέτρεπον: v.n. 1. 366: we find ἐπέτρεπον, 1. 642.

630. ἀφειδήσασα: v.n. 2. 98.

634. μόλις δ' ἐσαγείρατο θυμόν: cf. *Il.* 21. 417, μόγῃς δ' ἐσαγείρατο θυμόν: *Od.* 7. 283, θυμῷ γερῶν: *On. Met.* 14. 352, ut primum valido mentem collegit ab aestu. See also on 1. 1233.

635. ἀνενείκατο: v.n. 463.

636. Cf. *Aen.* 4. 9, quae me suspensam insomnia terrent!

638. ἡερέθονται: ‘my heart is in a flutter for the stranger’; cf. *Il.* 3. 108, αἶε δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται (i.e. are fickle). See on 1. 944.

640. παρθενίη: ‘*Medeae servanda erat virginitas, quia Hecates sacerdotio fungebatur*’ (Brunck); but, as de M. says, such a consideration would hardly occur to Medea’s troubled mind.

641 sqq. ‘nevertheless, though I have banished shame from my heart, I will not yet essay aught without my sister, if haply she entreat me to aid them in their task through anguish for her sons; this would quench the aching that consumes my heart.’ θεμένη κύνεον κέαρ: ‘taking to myself a heart of shamelessness’; cf. *Theogn.* 89, καθαρὸν θέμενος νόον: *Aesch. Pr.* 163, τιθέμενος ἀγναμπτον νόον. These words are generally mistranslated, e.g.

αὐτοκασιγνήτης πειρήσομαι, εἴ κέ μ' ἀέθλω
 χραισμεῖν ἀντιάσῃσιν, ἐπὶ σφετέροις ἀχέουσα
 παισὶ· τό κέν μοι λυγρὸν ἐνὶ κραδίῃ σβέσαι ἄλγος.”

Ἡ ῥα, καὶ ὀρθωθείσα θύρας ὦξε δόμοιο, 645
 νήλιπος, οἰέανος· καὶ δὴ λελίητο νέεσθαι
 αὐτοκασιγνήτηνδε, καὶ ἔρκεος οὐδὸν ἄμειψεν.
 δὴν δὲ καταυτόθι μῖμνεν ἐνὶ προδόμῳ θαλάμοιο,
 αἰδοῖ ἐεργομένη· μετὰ δ' ἐτράπετ' αὖτις ὀπίσσω
 στρεφθεῖς· ἐκ δὲ πάλιν κίεν ἔνδοθεν, ἅψ τ' ἀλέεινεν 650
 εἶσω· τηῦσιοι δὲ πόδες φέρον ἔνθα καὶ ἔνθα·
 ἦτοι ὅτ' ἰθύσειεν, ἔρुकέ μιν ἔνδοθεν αἰδώς·
 αἰδοῖ δ' ἐργομένην θρασὺς ἥμερος ὀτρύνεσκεν.
 τρὶς μὲν ἐπειρήθη, τρὶς δ' ἔσχετο, τέτρατον αὖτις
 λέκτροισιν πρηγὴς ἐνικάππεσεν εἰλιχθείσα. 655
 ὥς δ' ὅτε τις νύμφη θαλερὸν πόσιν ἐν θαλάμοισιν
 μύρεται, ᾧ μιν ὅπασσαν ἀδελφεοὶ ἡδὲ τοκῆες,
 οὐδέ τί πω πάσαις ἐπιμίσγεται ἀμφιπόλοισιν
 αἰδοῖ ἐπιφροσύνη τε· μυχῶ δ' ἀχέουσα θαάσσει·

644. σβέσαι Madvig: σβέσοι codd.

648. ἐνὶ L, G: ἐπὶ vulg.

651. τηῦσιοι Vat. unus, Pariss. duo: τήσιοι L: τηυσίην G: κηδόσυνοι Pariss. tres: κηδόμενοι Vat. unus.

659. ἀκέουσα G, Pariss. duo, Brunck, Wellauer.

Lehrs, 'deposito saevo animo': de M., 'laissant de côté toute intention cruelle.' The meaning is fixed by 4. 1669, θεμένη κακὸν νόον. Seaton takes αὐτοκασιγνήτης with both ἀνθεν and πειρήσομαι, "I will no longer keep away from my sister, but will make trial of her to see whether, etc." comparing *Il.* 2. 27.

646. νήλιπος: ἀνυπόδητος. Schol. Rzach seems wrong in saying that Ap. models this form on the analogy of the Homeric ἀελλίπος ἀρτίπος, etc. In Soph. *O.C.* 349 we find νηλίπους (v. Jebb), and in Lyc. 635; in Theocr. 4. 56 ἀνάλιπος, where the Schol. cites a form ἡλιψ 'a shoe.' οἰέανος: ἄπ. λεγ. for οἰοχίτων, μονοχίτων; cf. Eur. *Hec.* 933, λέχη δὲ φίλια μονόπεπλος λιπούσα, Δωρὶς ὡς κόρα. For ἑανός see on 4. 169.

647. αὐτοκασιγνήτηνδε: there is one instance in Hom. also of the local -δε with persons. *Il.* 24. 338, Πηλεΐωνάδ' ἰκέσθαι.

648. προδόμῳ θαλάμοιο: 'the vestibule of her chamber.'

650. ἅψ τ' ἀλέεινεν εἶσω: 'and again

she shrank back within her chamber.' This intrans. use of ἀλέειν is unique.

651. τηῦσιοι: μάταιοι. Schol.; cf. *Od.* 3. 316, τηῦσιν δδόν. Düntzer connects it with ταῦς 'big,' so that its primary meaning would be 'over-big,' 'impracticable.' Ibycus, however, used the form αὔσιον (*El. Mag.* 171, 7). In Bacchyl. 5. 81 we find μὴ ταῦσιον προῖε . . . οἰστόν, and in h. Hom. Ap. 540 τηῦσιον ἔπος.

654. Virgil imitates this in the death-agonies of Dido, *Aen.* 4. 690, Ter sese attollens cubitoque adnixa levavit, Ter revoluta toro est, etc. See also on 683.

656. ὥς δ' ὅτε: ὁ νοῦς, καθάπερ δὲ νύμφη ἐκδοθεῖσα ὑπὸ τῶν γονέων καὶ τῶν ἀδελφῶν εἰς γάμον ἀπολόμενον κατὰ τινα μοῖραν τὸν γήμαντα πρὶν ἐπ' ἀλλήλοις τερφθῆναι διακαιομένη τὴν ψυχὴν ὑπὸ λύπης ἐν τῷ θαλάμῳ κλαίει, αἰδουμένη καὶ τῶν θεραπαίνιδων τὴν ἐντροπὴν, ἵνα μὴ τις αὐτὴν μωμῇσθαι προσιουσῶν γυναικῶν. Schol.

659. ἐπιφροσύνη: 'wise reserve'; cf. 4. 1115.

- τὸν δέ τις ὤλεσε μοῖρα, πάρος ταρπήμεναι ἄμφω 660
 δήνεσιν ἀλλήλων· ἡ δ' ἔνδοθι δαιομένη περ
 σῖγα μάλα κλαίει χῆρον λέχος εἰσορώσα,
 μή μιν κερτομέουσai ἐπιστοβέωσι γυναῖκες·
 τῇ ἱκέλῃ Μήδεια κινύρετο. τὴν δέ τις ἄφνω 665
 μυρομένην μεσσηγὺς ἐπιπρομολοῦσ' ἐνόησεν
 δμῳάων, ἣ οἱ ἐπέτις πέλε κουρίζουσα·
 Χαλκιοῖπῃ δ' ἡγγεϊλε παρασχεδόν· ἡ δ' ἐνὶ παισὶν
 ἦστ' ἐπιμητιόωσα κασιγνήτην ἀρέσασθαι.
 ἀλλ' οὐδ' ὥς ἀπίθῃσεν, ὅτ' ἔκλυνε ἀμφιπόλοιο 670
 μῦθον ἀνώιστον· διὰ δ' ἔσσυτο θαμβήσασα
 ἐκ θαλάμου θάλαμόνδε διαμπερές, ᾧ ἐνὶ κούρῃ
 κέκλιτ' ἀκηχεμένη, δρύψεν δ' ἐκάτερθε παρειάς·
 ὥς δ' ἶδε δάκρυσιν ὅσσε πεφυρμένα, φώνησέν μιν·
 “ὦ μοι ἐγώ, Μήδεια, τί δὴ τάδε δάκρυα λείβεις;
 τίπτ' ἔπαθες; τί τοι αἰνὸν ὑπὸ φρένας ἵκετο πένθος; 675
 ἣ νύ σε θευμορίῃ περιδέδρομεν ἄψα νοῦσος,
 ἥε τιν' οὐλομένην ἐδάης ἐκ πατρὸς ἐνὶ πῆν
 ἀμφί τ' ἐμοὶ καὶ παισίν; ὄφελλέ με μήτε τοκήων
 δῶμα τόδ' εἰσοράαν, μηδὲ πτόλιν, ἀλλ' ἐπὶ γαίης

666. κουρίζουσα Meineke.

679. δῶμαθ' ὅγ' (i.e. Phrixus) Brunk.

661. δήνεσιν: 'love's devices.' "When fates relentless the dear youth remove; Untried the joys, the tender thefts of love" (Preston). There is no parallel to this use of δήνεσιν, which Herwerden regards as 'infelix veteris lacunae supplementum,' some word like ἡβης or εὐνήs (*Od.* 23. 346) having fallen out.

662. χῆρον λέχος: cf. *Epigr.* 1046. 12 (Kaibel), γῆραι ἐν ἀσάλειω χήρῃ περικείμενον εὐνήι: *Prop.* 2. 9. 15, viduo . . . toro.

663. ἐπιστοβέωσι: λοιδορήσωσι. Schol. Only found here and in 4. 1725. Hesych. στοβάειν· κακολογεῖν. στόβος· λοιδορία. Cf. *Lyc.* 395, κόκκυγα κομπάζοντα μαψάυρας στόβους.

666. ἐπέτις: *pedisequa*. The fem. form only here; the masc. ἐπέτης in *Pind. P.* 5. 4, where wealth is described as πολὺφιλον ἐπέταν.

669. ἀπίθῃσεν: 'did she lightly regard' the tidings; v.n. I. 149.

670. ἀνώιστον: v.n. I. 680.

672. δρύψεν: cf. *Eur. Hec.* 655,

δρύνεται τε παρειὰν δίαίον ὄνυχά τιθεμένα σπαραγμοῖς. Hom. has ἀμφιδρυφῆς ἄλοχος (*Il.* 2. 700), and ἀμφιδρυφὸς παρειά (*Il.* 11. 393).

673. πεφυρμένα: cf. *Od.* 17. 103, δάκρυσιν πεφυρμένη: *Eur. Or.* 1411, ὕμμα δακρύοις πεφυρμένοι.

675. τίπτ' ἔπαθες: = τί ποτε ἔπαθες; 'what aileth thee?'

676. θευμορίῃ: Dor. for θεομορίῃ (= θεόμορος), cf. 974. We find θευμορίῃ (= θεοῦ μοῖρα. Hesych.) in *Call. Epigr.* 30. 4, χαλεπῇ δ' ἦν τεο θευμορίῃ. The notion that illness is specially sent by heaven is found in Hom., e.g. *Od.* 9. 411.

678. ὄφελλέ με: 'would to heaven that I were not now beholding, etc.' This impers. use of ὄφελλε in a wish is unique. ὀφείλει impers. = *oportet* is found in *Pind. N.* 2. 6. Another very curious constr. occurs in *Orph. Arg.* 1164, ὦ μοι ἐγών, ὄφελον με . . . ὀλέσθαι. Callimachus uses ὄφελε simply as an adverb in wishes, *Epigr.* 17. 1, ὄφελε μήδ' ἐγένοντο θαοὶ νέες.

- πείρασι ναιετάειν, ἵνα μηδέ περ οὔνομα Κόλχων.” 680
 ὧς φάτο· τῆς δ’ ἐρύθηνε παρήια· δὴν δέ μιν αἰδῶς
 παρθενίη κατέρυκεν ἀμείψασθαι μεμαυῖαν.
 μῦθος δ’ ἄλλοτε μέν οἱ ἐπ’ ἀκροτάτης ἀνέτελλεν
 γλώσσης, ἄλλοτ’ ἔνερθε κατὰ στῆθος πεπότῃτο.
 πολλάκι δ’ ἱμερόεν μέν ἀνὰ στόμα θυῖεν ἐνισπείν· 685
 φθογγῇ δ’ οὐ προύβαινε παροιτέρω· ὅψε δ’ ἔειπεν
 τοῖα δόλῳ· θρασέες γὰρ ἐπεκλονέεσκον Ἑρωτες·
 “Χαλκιοπή, περί μοι παίδων σέο θυμὸς ἄηται,
 μή σφε πατήρ ξείνοισι σὺν ἀνδράσιν αὐτίκ’ ὀλέσση.
 τοῖα κατακνώσσουσα μῖνυνθαδίῳ νέον ὕπνω 690
 λεύσσω ὀνειράτα λυγρά, τά τις θεὸς ἀκράαντα
 θείῃ, μηδ’ ἀλεγεινὸν ἐφ’ υἷαςι κῆδος ἔλοι.”
 Φῆ ῥα, κασιγνήτης πειρωμένη, εἴ κέ μιν αὐτῇ
 ἀντιάσειε πάροιθεν ἑοῖς τεκέεσσιν ἀμύνειν.
 τὴν δ’ αἰνῶς ἄτλητος ἐπέκλυσε θυμὸν ἀνίη 695
 δείματι, τοῦ ἑσάκουσεν· ἀμείβετο δ’ ὦδ’ ἐπέεσσιν·
 “Καὶ δ’ αὐτῇ τάδε πάντα μετήλυθον ὀρμαίνουσα,

685. θυῖεν Merkel: θῦεν codd.

686. φθογγῇ Brunck. περαιτέρω Brunck.

687. ἐπεκλονέεσκον Paris. unus, Brunck.

690. κατακνώσασα Vatt. tres, Vind., Brunck.

692. υἷεσι vulg.

680. ἵνα μηδέ περ οὔνομα: this reminds one of the wish quoted by Cicero (e.g. *Fam.* vii 30) from some old poet “evoleam Ubi nec Pelopidarum nomen nec facta aut famam audiam.” Chalciope instils into Medea’s mind the thought of flight from Colchis; so Anna fans the frantic passion of Dido in *Aen.* 4. 31 sqq.

681. ἐρύθηνε: here ἐρυθαίνω is intrans., as probably in 1. 791; in 4. 474 it is trans.

683. ἐπ’ ἀκροτάτης . . . γλώσσης: cf. Theocr. 9. 30, ἐπὶ γλώσσας ἄκρας: 25. 65, ἂψ δ’ ὅκνῳ ποτὶ χεῖλος ἐλάμβανε μῦθον ἰόντα. This line and 654 sup. are copied in *Ov. Her.* 4. 7, Ter tecum conata loqui ter inutilis haesit Lingua, ter in primis destitit ore sonus.

685. ‘and often she wildly strove to make utterance with her sweet lips.’ θυῖεν: cf. 755; only here c. inf. ‘to desire madly.’ For ἀνὰ στόμα cf. *Il.* 2. 250, τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ’ ἔχων ἀγορεύοις.

686. φθογγῇ δ’ οὐ προύβαινε: *lit.* ‘she went no further with her voice,’ i.e. the words did not pass her lips.

687. ἐπεκλονέεσκον: ἀντὶ τοῦ ἐθροῦ βουν. Schol. Here, and in 4. 1725, the mss. are strongly in favour of augmented iterative forms, contrary to the general rule. In Hom. we have one certain instance, *Od.* 20. 7, αἶ μνηστῆρσιν ἐμισγέσκοντο, and παρεέσκετο, *Od.* 14. 521, ἀνεμορμύρεσκε, 12. 238, are probably sound. For Ἑρωτες see on 452.

688. ἄηται: v.n. 288, 2. 81.

690. κατακνώσσουσα: Hom. uses the simple κνώσσω ‘to slumber.’ Curtius connects it with νεύω, νυστάζω, κοινοῦ-εο, rt. [κ]νυ. μινυνθαδίῳ: cf. 2. 856.

691. λεύσσω: the dream is still vividly present.

693. πειρωμένη: as she had resolved, 642 sup.

695. ἐπέκλυσε: ‘a flood of anguish surged within her soul.’

εἴ τινα συμφράσσαιο καὶ ἀρτύνειας ἀρωγὴν.
 ἀλλ' ὅμοσον Γαῖάν τε καὶ Οὐρανόν, ὅτι τοι εἴπω
 σχήσειν ἐν θυμῷ, σὺν τε δρήστειρα πέλεσθαι. 700
 λίσσομ' ὑπὲρ μακάρων σέο τ' αὐτῆς ἡδὲ τοκῆων,
 μή σφε κακῇ ὑπὸ κηρὶ διαρραισθέντας ἰδέσθαι
 λευγαλέως· ἥ σοίγε φίλοις σὺν παισὶ θανούσα
 εἶην ἐξ' Αἰδεω στυγερὴ μετόπισθεν Ἑρινύς."

Ὡς ἄρ' ἔφη, τὸ δὲ πολλὸν ὑπεξέχυτ' αὐτίκα δάκρυ· 705
 νειόθι θ' ἀμφοτέρησι περίσχετο γούνατα χερσίν,
 σὺν δὲ κάρη κόλποις περικάββαλεν. ἔνθ' ἐλεεινὸν
 ἄμφω ἐπ' ἀλλήλησι θέσαν γόον· ὦρτο δ' ἰωὴ
 λεπταλή διὰ δώματ' ὀδυρομένων ἀχέεσσιν.
 τὴν δὲ πάρος Μήδεια προσέννεπεν ἀσχαλώσα· 710

“ Δαιμονίη, τί νύ τοι ρέξω ἄκος, οἷ' ἀγορεύεις,
 ἀράς τε στυγεράς καὶ Ἑρινύας; αἶ γὰρ ὄφελλεν
 ἔμπεδον εἶναι ἐπ' ἄμμι τεοὺς νίῃας ἔρυσθαι.
 ἵστω Κόλχων ὄρκος ὑπέρβιος ὄντιν' ὁμόσσαι
 αὐτῇ ἐποτρύνεις, μέγας Οὐρανός, ἥ θ' ὑπένερθεν 715
 Γαῖα, θεῶν μήτηρ, ὅσσον σθένος ἐστὶν ἐμεῖο,
 μή σ' ἐπιδευήσεσθαι, ἀνυστά περ ἀντιώσαν."

Φῇ ἄρα· Χαλκιόπη δ' ἡμείβετο τοῖσδ' ἐπέεσσιν·
 “ Οὐκ ἂν δὴ ξείνῳ τλαίης χατέοντι καὶ αὐτῷ
 ἥ δόλον, ἥ τινα μῆτιν ἐπιφράσσασθαι ἀέθλου, 720

700. σχησέμεν Rzach.

715. ἥ θ' Valckenaer: ἥδ' L, G: ἥ δ' vulg.

700. σὺν τε δρήστειρα: σὺν may be adverbial as in 707, 1175, 4. 1166, etc. L. and S. assume a new comp. συνδρήστειρα, and so apparently the Schol., καὶ συνεργὸς γενέσθαι.

701. 'I beseech thee by the blessed gods, by thyself, and by thy parents'; modelled on *Il.* 22. 338, λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων.

702. σφε: the sons of Chalcioppe.

704. For the threat cf. 4. 385. Virgil imitates it, *Aen.* 4. 385. Et, cum frigida mors anima seduxerit artus, Omnibus umbra locis adero; dabis, improbe, poenas.

707. περικάββαλεν: 'let her head sink upon Medea's breast.'

708. ἰωὴ: v. n. 4. 1628.

709. λεπταλή: 'soft,' 'delicate,' cf. *Il.* 18. 571, λεπταλή φωνή.

711. Δαιμονίη: v. n. 1. 476. οἷ' ἀγορεύεις: a constant Homeric phrase, in which οἶα is equivalent to ὅτι τοῖα.

712. αἶ γὰρ ὄφελλεν: 'would that it were surely in my power to save thy sons.'

714. Κόλχων ὄρκος: ὅτι Κόλχων ὄρκος Οὐρανὸς καὶ Γῆ. Schol.

716. θεῶν μήτηρ: cf. 1. 1094. ὅσσον σθένος κ.τ.λ.: 'whatever power is mine thou shalt not be without it, if only thou askest what may be brought to pass.' For περ = γε v. L. and S., Monro, *H.G.* 353. For ἀντιώσαν see on 1. 703.

παίδων εἶνεκ' ἐμεῖο; καὶ ἐκ κείνοιο δ' ἰκάνει
 Ἄργος, ἐποτρύνων με τεῆς πειρῆσαι ἀρωγῆς·
 μεσσηγὺς μὲν τόνγε δόμῳ λίπον ἐνθάδ' ἰοῦσα."

ὣς φάτο· τῇ δ' ἔντοσθεν ἀνέπτατο χάρματι θυμός,
 φοινίχθη δ' ἄμνυδι καλὸν χροά, καδ δέ μιν ἀχλὺς 725
 εἶλεν ἱαινομένην, τοῖον δ' ἐπὶ μῦθον ἔειπεν·
 "Χαλκίοπη, ὡς ὑμῖ φίλον τερπνόν τε τέτυκται,
 ὥς ἔρξω. μὴ γάρ μοι ἐν ὀφθαλμοῖσι φαίνοι
 ἡώς, μηδέ με δηρὸν ἔτι ζώουσιν ἴδιοι,
 εἴ γέ τι σῆς ψυχῆς προφερέστερον, ἥ τι παίδων 730
 σῶν θείην, οἳ δὴ μοι ἀδελφείοι γεγάασιν,
 κηδεμόνες τέ φίλοι καὶ ὁμήλικες. ὧς δὲ καὶ αὐτῇ
 φημὶ κασιγνήτῃ τε σέθεν κούρῃ τε πέλεσθαι,
 ἴσον ἐπεὶ κείνοις με τεῶ ἔπαείραο μαζῶ
 νηπυτίην, ὡς αἰὲν ἐγὼ ποτε μητρὸς ἅκουον. 735
 ἀλλ' ἴθι, κεῖθε δ' ἐμὴν σιγῇ χάριν, ὅφρα τοκῆας
 λήσομαι ἐντύνουσα ὑπόσχεσιν· ἦρι δὲ νηὸν
 οἴσομαι εἰς Ἑκάτης θελκτήρια φάρμακα ταύρων." 738
 ὣς ἦγ' ἐκ θαλάμοιο πάλιν κίε, παισὶ τ' ἀρωγὴν 740

721. ἐκ κείνου ὅδ' Pariss., Brunck.

723. δόμῳ Paris. unus: δόμων G, L 16, Paris. unus: δόμον vulg.

730. εἴ γέ τι Merkel: εἴ κέ τι Wellauer: εἴ ἔτι vulg.

737. λήσομαι ἐντύνουσαι Hermann.

738. οἴσομαι supr. οἷ scr. ἐι L: οἴχομαι Brunck. Schol. Flor. monet in quibusdam exemplaribus post h.v. alium legi, οἴσομένη ξείνῳ, ὑπὲρ οὗ τότε νεῖκος ὄρωρε. Hunc in textum receperunt Ruhnken, Brunck, Wellauer.

721. κείνοιο: Jason, v. 568.

723. μεσσηγὺς: *interim*, 'Argus I left within the house while I came hither.'

724. ἀνέπτατο: cf. Soph. *Aj.* 693, περιχαρὴς δ' ἀνεπτόμαν.

725. φοινίχθη: cf. Theocr. 20. 16, καὶ χροά φοινίχθην ὑπὸ τῶλγεος ὡς ῥόδον ἔρσα. ἀχλὺς: cf. 4. 1525. Ap. is imitating *Od.* 9. 372, καδ δέ μιν ὕπνος ἦρει.

732. κηδεμόνες: kinsmen, connexions by marriage (κηδεσταί), cf. 1274, 4. 91; Eur. *Med.* 990, κηδεμῶν τυράννων. In Hom., and nearly always in Attic, we find κηδεμῶν = *curator*, in which sense Ap. has κηδεμονεύς (I. 98, 271).

733. κούρη: Medea speaks of herself as the daughter of her elder sister Chalciope; so she calls Chalciope's sons her brothers (731).

737. ἐντύνουσα ὑπόσχεσιν: 'making good my promise'; cf. 510.

738. οἴσομαι εἰς Ἑκάτης: ἐν τισὶ φέρεται μετὰ τὸν "οἴσομαι εἰς Ἑκάτης θελκτήρια φάρμακα ταύρων" καὶ ἕτερος στίχος "οἴσομένη ξείνῳ, εἶπερ τότε νεῖκος ὄρωρε," ἐν τισὶ δὲ οὐ φέρεται, ὡς καὶ ἐνταῦθα. Schol. Ruhnken was the first to advocate the introduction of the line as quoted by the Schol. Flor., though not in any Ms., into the text, changing οἴσομαι into οἴχομαι. Brunck and Wellauer insert the line, with εἴσομαι in 738. Merkel and Seaton reject it altogether. Gerhard may be right in regarding the reading of our text as that of the second recension, and the reading of Brunck and Wellauer as that of the first recension.

740. ἦγε: Chalciope, who now makes known to her sons that Medea will succour them.

αὐτοκασιγνήτης διεπέφραδε. τὴν δέ μιν αὖτις
αἰδώς τε στυγερόν τε δέος λάβε μουνωθείσαν,
τοῖα παρέξ οὐ πατρὸς ἐπ' ἀνέρι μητιάασθαι.

Νῦξ μὲν ἔπειτ' ἐπὶ γαῖαν ἄγεν κνέφας· οἱ δ' ἐνὶ πόντῳ
ναῦται εἰς Ἑλίκην τε καὶ ἀστέρας Ὠρίωνος 745
ἔδρακον ἐκ νηῶν· ὕπναιο δὲ καὶ τις ὁδίτης
ἦδη καὶ πυλαωρὸς ἐέλδετο· καὶ τινα παῖδων
μητέρα τεθνεώτων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν·
οὐδὲ κυνῶν ὕλακὴ ἔτ' ἀνὰ πτόλιν, οὐ θρόος ἦεν
ἡχήμεναι· σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην. 750
ἀλλὰ μάλ' οὐ Μήδειαν ἐπὶ γλυκερὸς λάβεν ὕπνος.
πολλὰ γὰρ Αἰσονίδαο πόθῳ μελεδήματ' ἔγειρεν
δειδυῖαν ταύρων κρατερὸν μένος, οἷσιν ἔμελλεν

741. μιν αὖτις codd.: μὲν αὖτις Brunck: μεταυτὶς Köchly: μάλ' αὖτις conl. anon.
ap. Merkel.

745. ναυτίλοι Porson: νύσταλοι Weil.

748. τεθνεώτων Stephanus: τεθναότων L, G: τεθναότων Rzach.

753. εἰδυῖαν Lobeck: δειδυῖαν Monro.

741. τὴν δέ μιν: *hanc ipsam* (i.e. Medea). If this reading is sound, it is the most extraordinary of Ap.'s many vagaries in the use of pronouns. Merkel suggests as somewhat parallel Aristophanes' joining τόν το οὔτινα in *Il.* 14. 416. Samuelsson defends the text by 4. 1316, αὐτὸν δέ μιν ἀμφαδὸν οἶον... προσέειπον (Hom., however, has μιν αὐτόν), as the pronouns τόν, τήν, αὐτόν, αὐτήν, were not sufficiently distinguished by Ap.; he would even read τὰς δέ σφε (for σφι) in 4. 1410. In Plato we find the article τόν with ἐμέ, σέ, and also αὐτόν, but always for special emphasis.

743. παρέξ: v.n. 2. 344.

744. This beautiful description of night has been elaborated by Virgil, *Aen.* 4. 522 sqq., Nox erat et placidum carpebant fessa soporem Corpora per terras, silvaeque et saeva quierant Aequora, etc.

745. ναῦται: the hiatus after a diphthong in the thesis of the first foot without shortening of the syllable is very rare; cf. *Il.* 1. 39, Σμινθεὺ· εἴ ποτέ τοι κ.τ.λ. (Monro, *H.G.* 380). Weil's objection that the wakeful sailors mar the perfect calm of the picture is hypercritical, and his conjecture νύσταλοι 'drowsy,' which is approved by de M., has nothing to recommend it. Cf. the

watchfulness of the helmsman Palinurus in *Aen.* 5. 835 sqq. Ἑλίκην: v.n. 2. 360. Ὠρίωνος: cf. I. 1202.

746. τις: = πᾶς τις; cf. *Il.* 2. 382, etc.

747. τεθνεώτων: for the synzesis v. App. ii (h). This is one of the intensely human passages in Gr. literature. ἀδινόν: cf. 616.

περὶ κῶμ' ἐκάλυπτεν: cf. *Od.* 18. 201 (of the sleep sent by Athene to Penelope), ἦ με μάλ' αἰνοπαθῇ μαλακὸν περὶ κῶμα κάλυψεν. In *Il.* 14. 358 νήδυμος ὕπνος says εὐδὲι Ζεὺς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα.

749. οὐδὲ κυνῶν: cf. Varro *Atac.* ap. Sen. *Controu.* 16, Desierant latrare canes, urbesque silebant: Omnia noctis erant placida composita quiete.

750. Cf. Theocr. 2. 38, ἡνίδε σιγῇ μὲν πόντος, σιγῶντι δ' ἀῆται, Ἄ δ' ἐμὰ οὐ σιγῇ στέρνων ἔντοσθεν ἀνία.

751. From *Od.* 15. 8, Τηλέμαχον δ' οὐχ ὕπνος ἔλε γλυκύς, ἀλλ' ἐνὶ θυμῷ Νύκτα δι' ἀμφοσσίην μελεδήματα πατρὸς ἔγειρεν. Cf. *Aen.* 4. 529, At non infelix animi Phoenissa (sc. somno posita erat), nec umquam Solvitur in somnos, oculisque aut pectore noctem Accipit.

753. δειδυῖαν: a new form of this pteple. We find the Homeric δειδύστες in 1329.

φθίσθαι ἀεικελή μοίρη κατὰ νειὸν Ἄρης.
 πυκνὰ δέ οἱ κραδίη στηθέων ἔντοσθεν ἔθυεν, 755
 ἡελίου ὥς τις τε δόμοις ἐνιπάλλεται αἷγλῃ
 ὕδατος ἔξαλιούσα, τὸ δὴ νέον ἡ ἐλέβητι
 ἡέ που ἐν γαυλῷ κέχυται· ἡ δ' ἔνθα καὶ ἔνθα
 ὠκείῃ στροφάλιγγι τινάσσεται αἰσσουσα·
 ὥς δὲ καὶ ἐν στήθεσσι κέαρ ἐλελίζετο κούρης. 760
 δάκρυ δ' ἀπ' ὀφθαλμῶν ἐλέω ῥέεν· ἔνδοθι δ' αἰεὶ
 τεῖρ' ὀδύνη σμύχουσα διὰ χροός, ἀμφί τ' ἀραιὰς
 ἵνας καὶ κεφαλῆς ὑπὸ νείατον ἰνίον ἄχρις,
 ἔνθ' ἀλεγεινότατον δύνει ἄχος, ὀππότε ἄνίας
 ἀκάματοι πραπίδεςσιν ἐνισκίμψωσιν Ἑρωτες. 765
 φῆ δέ οἱ ἄλλοτε μὲν θελκτῆρια φάρμακα ταύρων
 δωσέμεν. ἄλλοτε δ' οὔτι· καταφθίσθαι δὲ καὶ αὐτῇ·
 αὐτίκα δ' οὔτ' αὐτὴ θανείν, οὐ φάρμακα δώσειν,
 ἀλλ' αὐτως εὐκηλος ἔην ὀτλησέμεν ἄτην.

755. ἔθυεν G.

756. δοκοῖς Knaack.

765. ἐνισκίμψωσιν G.

754. νειὸν Ἄρης: cf. 411.

755. ἔθυεν: v.n. 685.

756 sqq. 'And as a sunbeam dances on the walls of a house, reflected from the water newly poured into a cauldron or perchance a pal; hither and thither it darts and flashes from the swift eddy—even so did the heart of the maiden throb and quiver within her breast.' Virgil borrows this in describing the perplexity of Aeneas, *Aen.* 8. 19, *magno curarum fluctuat aestu; Atque animum nunc huc celerem nunc dividit illuc, In partesque rapit varias, perque omnia versat: Sicut aquae tremulum labris ubi lumen aenis Sole repperctum, aut radiantis imagine lunae, Omnia pervolitat late loca iamque sub auras Erigitur, summique ferit laquearia tecti.* Cf. Browning, *Pippa Passes*, "Aha, you foolhardy sunbeam—caught With a single splash from my ewer."

756. δόμοις: Knaack's ingenious conjecture δοκοῖς is based on Virgil's 'summi laquearia tecti.'

757. νέον: the water has been freshly poured, and the eddies on the surface cause the dancing sunbeams.

761 sqq. "And the tears from her eyes were flowing for ruth, and through all

her frame Like a smouldering fire her anguish burned, and coiled its flame Round every fine-strung nerve, and thrilled to her beating brain Where sharpest of all the pang strikes in, when the shafts of pain Are shot to the heart by the Loves that rest them never from harm" (Way).

762. σμύχουσα: 'smouldering,' cf. 446.

763. ἰνίον: the great tendon at the back of the neck supporting the head (τοῦ τριχωτοῦ κρανίου . . . τὸ ὀπίσθιον [ἔστιν] ἰνίον, Arist. *H.A.* 1. 7. 2), near the *medulla oblongata*, the chief centre of sensation. We often read of blows dealt there, e.g. Theocr. 25. 264, αὐχένος ἀρρήκτοιο παρ' ἰνίον ἔφλασα προφθὰς. For the physical particularization, which mars for us the beauty of the passage, cf. Cat. 64. 377, with Ellis' note.

764. ὀππότε . . . Ἑρωτες: 'where the unwearying Loves implant their pangs within the soul.' ἐνισκίμψωσιν: ἐμπέσωσιν. Schol., but the verb is trans. as in 153; cf. 4. 113. Hesych. has a gloss ἐνισκίμψαντες ἐνερείσαντες. For Ἑρωτες see on 452.

769. ὀτλησέμεν: ὑποφέρειν ἄτην ἐσκέφατο. Schol.; cf. 2. 1008.

- ἔξομένη δῆπειτα δοάσσατο, φώνησέν τε 770
 “ Δελλὴ ἐγώ, νῦν ἔνθα κακῶν ἢ ἔνθα γένωμαι ;
 πάντη μοι φρένες εἰσὶν ἀμήχανοι· οὐδέ τις ἀλκὴ
 πῆματος· ἀλλ’ αὐτῶς φλέγει ἔμπεδον. ὥς ὄφελόν γε
 Ἀρτέμιδος κραιπνοῖσι πάρος βελέεσσι δαμῆναι,
 πρὶν τόνγ’ εἰσιδέειν, πρὶν Ἀχαιίδα γαῖαν ἰκέσθαι 775
 Χαλκιόπης υἱας. τοὺς μὲν θεὸς ἢ τις Ἑρινὺς
 ἄμμι πολυκλαύτους δεῦρ’ ἤγαγε κείμεν ἀνίας.
 φθίσθω ἀεθλεύων, εἴ οἱ κατὰ νεῖδον ὀλέσθαι
 μοῖρα πέλει. πῶς γάρ κεν ἔμοὺς λελάθοιμι τοκῆας
 φάρμακα μησαμένη ; ποῖον δ’ ἐπὶ μῦθον ἐνὶ ψῶ ; 780
 τίς δὲ δόλος, τίς μῆτις ἐπὶ κλοπος ἔσσειτ’ ἀρωγῆς ;
 ἢ μιν ἀνευθ’ ἐτάρων προσπτύξομαι οἶον ἰδοῦσα ;
 δύσμορος· οὐ μὲν ἔολπα καταφθιμένοιο περ ἔμπης
 λωφῆσειν ἀχέων· τότε δ’ ἂν κακὸν ἄμμι πέλοιτο,
 κείνος ὅτε ζωῆς ἀπαμείρεται. ἐρρέτω αἰδῶς, 785
 ἐρρέτω ἀγλαΐη· ὁ δ’ ἐμῇ ἰότητι σαωθεῖς
 ἀσκηθῆς, ἵνα οἱ θυμῷ φίλον, ἔνθα νέοιτο.
 αὐτὰρ ἐγὼν αὐτῆμαρ, ὅτ’ ἐξανύσειεν ἄεθλον,

775. ἔεσθαι Herwerden.

770. ἔξομένη δοάσσατο: ‘she sat in doubt and indecision.’—δοάσσατο occurs in Hom. in the set phrase δοάσσατο κέρδιον εἶναι, where the meaning is ‘seemed,’ and it, as well as δέατο, is referred by Buttm. to δάω, δέδαα. Curt. thinks the root is διF ‘shine.’ Others connect it with δοFός, διοός, rt. δεF, comparing *dubitare*. From the Homeric phrase ἐν δοιῇ εἶναι ‘to be in doubt’ was formed ἐνδοιάζω which occurs in Thucydides. Ap., as Buttm. suggests, assumed a simple verb δοιάζω ‘to doubt,’ to which δοάσσατο here is to be referred; cf. 819, δοιάσκεκε βουλὰς = διάνδιχα μεριμήριξε: 955, ὁππότε δοῦπον δόασσαι ‘when she thought (but was not sure) she heard a sound’: 4. 576, δοιάζοντο λεύσσειν ‘they thought they saw.’ For ἐπιδοιάζω v.n. 21.

771. νῦν . . . γένωμαι: ‘am I now to be in this extreme of misery or in that?’; cf. Eur. *Trö*. 680, ἔνθα πημάτων κυρῶ.

774. Ἀρτέμιδος: for Artemis as the bringer of sudden death to women cf. *Od.* II. 172, *Il.* 6. 205, etc.

775. ἰκέσθαι: Herwerden objects that the sons of Phrixus had never *reached* Greece, and says that ἰκέσθαι must mean ‘set out,’ which is impossible, or else we must read ἔεσθαι, in which the first syll. is elsewhere always long in epic. Medea, however, seems to think, like Aeetes (375), that they had reached Thessaly, and that the Argonauts had come in concert with them. The use of δεῦρο . . . κείμεν in 777 seems fatal to Herwerden’s view.

778. Cf. 465. For νεῖδον v.n. I. 687.

781. τίς . . . ἀρωγῆς: ‘what crafty counsel of deliverance?’ In Hom. ἐπὶ κλοπος is only used of persons.

783. καταφθιμένοιο: sc. Ἰήσονος.

785. ἐρρέτω: in 466 *supr.* Medea had used this word of Jason ‘let him perish,’ but now the die is cast, ‘perish shame, perish honour!’

787. ἔνθα: ἐκεῖσε ἔνθα, cf. Call. *Apoll.* 112, χαῖρε ἄναξ, ὁ δὲ μῶμος ἔν’ ὁ φθόνος ἔνθα νέοιτο.

788. ἐξανύσειεν: attracted into the mood of τεθναίνην, cf. III 12.

τεθναίνην, ἣ λαιμὸν ἀναρτήσασα μελάθρῳ,
 ἣ καὶ πασσαμένη ραιστήρια φάρμακα θυμοῦ. 790
 ἀλλὰ καὶ ὥς φθιμένη μοι ἐπιλλίξουσιν ὀπίσσω
 κερτομίας· τηλοῦ δὲ πόλις περὶ πᾶσα βοήσει
 πότμον ἐμόν· καὶ κέν με διὰ στόματος φορέουσai
 Κολχίδες ἄλλυδις ἄλλαι ἀεικέα μωμήσονται·
 ἥτις κηδομένη τόσον ἀνέρος ἄλλοδαποῖο 795
 κάθθανεν, ἥτις δῶμα καὶ οὓς ἥσχυνε τοκῆας,
 μαργοσύνη εἷξασα. τί δ' οὐκ ἐμόν ἔσσεται αἰσχος;
 ὧ μοι ἐμῆς αἴτης. ἦ τ' ἂν πολὺ κέρδιον εἶη
 τῇδ' αὐτῇ ἐν νυκτὶ λιπεῖν βίον ἐν θαλάμοισιν
 πότμῳ ἀνωίστῳ, κάκ' ἐλέγχεα πάντα φυγοῦσαν, 800
 πρὶν τάδε λωβήεντα καὶ οὐκ ὀνομαστὰ τελέσσαι.''
 Ἥ, καὶ φωριαμὸν μετεκίαθεν, ἣ ἔνι πολλὰ
 φάρμακά οἱ, τὰ μὲν ἐσθλά, τὰ δὲ ραιστήρι', ἔκειτο.
 ἐνθεμένη δ' ἐπὶ γούνατ' ὀδύρετο. δεῦε δὲ κόλπους
 ἄλληκτον δακρύοισι, τὰ δ' ἔρρεεν ἀσταγὲς αὐτῶς, 805
 αἶν' ὀλοφυρομένης τὸν ἐὸν μόρον. ἵετο δ' ἤγε
 φάρμακα λέξασθαι θυμοφθόρα, τόφρα πᾶσαιτο.
 ἦδη καὶ δεσμούςς ἀνελύετο φωριαμοῖο,

789. μελάθρων vulg. : μελάθρου Vrat., Vind., Brunck.

791. ἐπιλλίξουσιν O. Schneider: ἐπιλλίξουσιν codd.

794. ἄλλη vulg.

805. ἀσπεγὲς vulg.

807. δέξασθαι O. Schneider.

789. μελάθρῳ: 'the roof-beam'; cf. the passages quoted on I. 1065.

790. ραιστήρια: φθαρτικά. Schol. Ap. is the first to use this adj. For the gen. θυμοῦ cf. 4. 921.

791. ἐπιλλίξουσιν: ἐπικαταμωκῆσονται. κυρίως δὲ τὸ τοὺς ὀφθαλμοὺς ἐπικλίνειν καταμωκώμενον. Schol. The cogn. acc. κερτομίας is very curious, *lit.* 'will wink reproaches at me.' For ἐπιλλίξειν see on I. 486. Merkel strangely suggests that the verb in our passage is not ἐπιλλίξω but ἐπι-λίξω.

793. διὰ στόματος: cf. Theocr. 12. 21, πᾶσι διὰ στόματος.

795. ἥτις: *quippe quae*.

800. πότμῳ ἀνωίστῳ: 'by a fate of mystery' (Way). See on I. 680.

802. φωριαμόν: 'casket,' *κιβωτός*. Hesych.; cf. *Il.* 24. 228.—

803. Cf. *Od.* 4. 229, πλείστα φέρει ζεῖδωρος ἄρουρα φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.

804. δεῦε: cf. *Il.* 9. 570, δεύοντο δὲ δάκρυσι κόλποι.

805. ἀσταγὲς: 'in streams' (*lit.* 'not in drops'), cf. ἄστακτος Eur. *I. T.* 1242, ἀστακτί Soph. *O. C.* 1251. In the other passage where ἀσταγὲς occurs, Soph. *fr.* 162, κρύσταλλον ἀσταγῇ, it means 'solid' (*lit.* 'not dripping').

807. θυμοφθόρα: cf. ραιστήρια θυμοῦ, 790. τόφρα: = ὕφρα. This use as a final conjunction is peculiar to Alex. poets; cf. *Anth. P.* 9. 242, τόφρα . . . πλώσῃ ἐπ' οἰκείης εἰς Αἶδην ἀκάτου. Hom. once has ὕφρα in the temporal sense of τόφρα, *Il.* 15. 547.

- ἐξελέειν μεμανῖα, δυσάμμορος. ἀλλὰ οἱ ἄφνω
 δεῖμ' ὀλοὸν στυγεροῖο κατὰ φρένας ἦλθ' Ἀίδαο. 810
 ἔσχετο δ' ἀμφασίῃ δηρὸν χρόνον, ἀμφὶ δὲ πᾶσαι
 θυμηδεῖς βιότοιο μεληδόνες ἰνδάλλοντο.
 μνήσατο μὲν τερπνῶν, ὅσ' ἐνὶ ζωοῖσι πέλονται,
 μνήσαθ' ὀμηλικίης περιγηθείος, οἷά τε κούρη· 815
 καὶ τέ οἱ ἥελιος γλυκίων γένετ' εἰσοράασθαι,
 ἢ πάρος, εἰ ἐτεόν γε νόω ἐπεμαίεθ' ἕκαστα.
 καὶ τὴν μὲν ῥα πάλιν σφετέρων ἀποκάτθετο γούνων,
 Ἥρης ἐννεσίησι μετάτροπος, οὐδ' ἔτι βουλὰς
 ἄλλῃ δοιάζσκεν· ἐέλδeto δ' αἰψα φανῆναι 820
 ἧῶ τελλομένην, ἵνα οἱ θελκτήρια δοίῃ
 φάρμακα συνθεσίησι, καὶ ἀντήσειεν ἐς ὤπῃν.
 πυκνὰ δ' ἀνὰ κληῖδας ἐὼν λύεσκε θυράων,
 αἶγλην σκεπτομένη· τῇ δ' ἀσπάσιον βάλε φέγγος
 Ἥριγενῆς, κίνυντο δ' ἀνὰ πτολίεθρον ἕκαστοι.
 Ἔνθα κασιγνήτους μὲν ἔτ' αὐτόθι μεῖναι ἀνώγει 825
 Ἄργος, ἵνα φράζοντο νόον καὶ μήδεα κούρης·
 αὐτὸς δ' αὖτ' ἐπὶ νῆα κίεν προπάροιθε λιασθεῖς.
 Ἡ δ' ἐπεὶ οὖν τὰ πρῶτα φαεινομένην ἶδεν ἧῶ
 παρθενική, ξανθὰς μὲν ἀνήψατο χερσὶν ἐθείρας,
 αἶ οἱ ἀτῆμελὴ καταειμένα ἡερέθοντο, 830
 αὐσταλέας δ' ἔψῃσε παρηίδας· αὐτὰρ ἀλοιφῇ

816. εἰ Pariss. tres: ἡ vulg.

818. οὐδ' ἔτι Valckenaer: οὐδέ τι codd.

819. ἄλλῃ G, vulg.

826. δῆγεα vulg.

812. μεληδόνες: 'pursuits,' 'interests' (μελεδῶναι), cf. Simon. 14. 2, ἀνθρώπων . . . ἄπρακτοι μεληδόνες. ἰνδάλλοντο: 'flashed across her soul,' cf. 2. 545.

814. οἷά τε: *utpote*; "jeune fille elle se souvenait des compagnes de son âge et de leur gaieté" (de M.).

816. εἰ ἐτεόν γε . . . ἕκαστα: 'if she truly weighed each prospect in her mind'; i.e. life appeared more fair than ever, if she were right in the estimate of the joys that were hers. ἐπεμαίeto: *tractabat*, v.n. 106.

817. σφετέρων: v.n. 186.

818. ἐννεσίησι: v.n. 1. 7.

819. δοιάζσκεν: v.n. 770.

821. συνθεσίησι: 'according to her compact.'

827. 'but he himself went back before them to the ship, separating from them.' For λιασθείς cf. 1. 94, 4. 306. de M., following the Lat. translators, renders "quant à lui, il retourna au vaisseau dont il était jusque alors resté éloigné," which might be defended by 1164 *infr.*

828. Cf. *Aen.* 4. 587, Regina e speculis ut primum albescere lucem Vidit, etc.

829-35. Modelled on *Il.* 14. 170 sqq., ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος Λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ Ἀμβροσίῳ ἐδανῶ . . . Ἀμφὶ δ' ἄρ' ἀμβρόσιον ἕανδ' ἔσαθ' . . . Χρυσείῃς δ' ἐνετῆσι κατὰ στήθος περονᾶτο . . . Κρηδέμῳ δ' ἐφύπερθε καλύψατο δία θεᾶων Καλῶ νηγατέφ.

830. καταειμένα: v.n. 1. 939.

νεκταρέη φαιδρύνετ' ἐπὶ χροά· δύνε δὲ πέπλον
καλόν, ἐγγνάμπτοισιν ἀρηρέμενον περόνησιν
ἀμβροσίῳ δ' ἐφύπερθε καρῆατι βάλλε καλύπτρην
ἀργυφέην. αὐτοῦ δὲ δόμοις ἐνὶ δινεύουσα 835
στεῖβε πέδον λήθη ἀχέων, τὰ οἱ ἐν ποσὶν ἦεν
θεσπέαι, ἄλλα τ' ἔμελλεν ἀεξήσεσθαι ὀπίσσω.
κέκλετο δ' ἀμφιπόλοις, αἷ οἱ δυοκαίδεκα πᾶσαι
ἐν προδόμῳ θαλάμοιο θυώδεος ἡυλίζοντο
ἥλικες, οὐπω λέκτρα σὺν ἀνδράσι πορσύνουσai, 840
ἐσσυμένως οὐρήας ὑποζεύξασθαι ἀπήνη,
οἷ κέ μιν εἰς Ἑκάτης περικαλλέα νηὸν ἄγοιεν.
ἐνθ' αὖτ' ἀμφιπόλοι μὲν ἐφοπλίζεσκον ἀπήνην·
ἡ δὲ τέως γλαφυρῆς ἐξείλετο φωριαμοῖο
φάρμακον, ὃ ρά τέ φασι Προμήθειον καλέεσθαι. 845
τῷ εἴ κ' ἐννυχίοισιν ἀρεσσάμενος θυέεσσιν
Κούρην μουννογένειαν ἐὼν δέμας ἱκμαίνοιτο,
ἡ τ' ἂν ὄγ' οὔτε ῥηκτὸς ἔοι χαλκοῖο τυπῆσιν,
οὔτε κεν αἰθομένῳ πυρὶ εἰκάθοι· ἀλλὰ καὶ ἀλκῇ

833. ἀρηρέμενον G: ἀρηρημένον Pariss. tres: ἀρηράμενον Brunck.

835. ἀργυρέην vulg.

838. ἀμφιπόλοις Köchly: ἀμφιπόλοισιν codd.

840. πορσαίνουσai Brunck.

846. ἐννυχίοις τις Brunck.

847. Δαῖραν pro Κούρην G, schol.

833. ἀρηρέμενον: Ap. extends to this perfect ptcle. the Aeolic accentuation as a present which we find regularly in epic in ἀλαλήμενος (I. 1190), ἀκηχέμενος (4. 1260), πεπτάμενος (2. 405). See also on I. 787.

834. καλύπτρην: v.n. I. 760.

836. τὰ οἱ . . . ὀπίσσω: 'the troubles which beset her path, in number unspeakable, while others were fated to be added thereto hereafter.' For ἐν ποσὶν κακά: Pind. P. 8, 32, τὸ δ' ἐν ποσὶ μοι τράχον.

840. πορσύνουσai: v.n. 1129 infr.

841. οὐρήας: 'mules.' Curtius connects it as 'mountain-beast' with ὕρος.

843. ἐφοπλίζεσκον: cf. Od. 6. 69, δμῶες ἐφοπλίσσουσιν ἀπήνην.

845. Προμήθειον: cf. Sen. Med. 708, quae fert opertis hieme perpetuā iugis Sparsus cruore Caucasus Promethei:

Prop. I. 12. 10, num me deus obruit, an quae Lecta Prometheis dividit herba iugis? Val. Fl. 7. 355 sqq.: Auson. 27. 9. 9, sicca inter rupes Scythicas stetit alitibus crux, Unde Prometheo de corpore sanguineus ros Adspersit cautes et dira aconita creat cos.

847. Κούρην: i.e. 'Daughter' of Demeter, the name under which Persephone was worshipped in Attica; cf. Hdt. 8. 65, τῇ Μητρὶ καὶ τῇ Κούρῃ. The variant Δαῖραν, which may have come from the earlier recension, was a title of Demeter used especially in connexion with the Eleusinian Mysteries (cf. Lyc. 710). Some explain it as 'the knowing one,' others as 'the torch-bearer.' de M. would read κούρην, and refer it to Hecate herself, the only-begotten daughter of Perses (cf. 1035).

848. ῥηκτός: cf. Il. 13. 323, χαλκῷ τε ῥηκτὸς μεγάλοισι τε χερμαδίοισιν.

λωίτερος κείν' ἤμαρ ὁμῶς κάρτει τε πέλοιτο. 850
 πρωτοφυῆς τόγ' ἀνέσχε καταστάξαντος ἔραζε
 αἰετοῦ ὠμηστέω κνημοῖς ἐνὶ Καυκασίοισιν
 αἱματόεντ' ἰχῶρα Προμηθῆος μογεροῖο.
 τοῦ δ' ἦτοι ἄνθος μὲν ὅσον πήχυιον ὑπερθεν
 χροίῃ Κωρυκίῳ ἵκελον κρόκῳ ἐξεφαάνθη, 855
 καυλοῖσιν διδύμοισιν ἐπήγορον· ἡ δ' ἐνὶ γαίῃ
 σαρκὶ νεοτμήτῳ ἐναλιγκίῃ ἔπλετο ρίζα.
 τῆς οὔν τ' ἐν ὄρεσσι κελαινῇν ἱκμάδα φηγοῦ
 Κασπίῃ ἐν κόχλῳ ἀμήσατο φαρμάσσεσθαι,
 ἐπτὰ μὲν ἀενάοισι λοεσσαμένη ὑδάτεσσιν, 860
 ἐπτάκι δὲ Βριμῶ κουροτρόφον ἀγκαλέσασα,
 Βριμῶ νυκτιπόλον, χθονίην, ἐνέροισιν ἄνασσαν,

853. Προμηθεὺς L.

854. δῆτοι L, G: δῆτοι Vrat., Vind. πηχύϊον L, G.

856. διδύμοισι μετῆγορον Et. Mag. 551, 48.

859. ἐνὶ Pariss. duo, Brunck, Gerhard.

850. κείν' ἤμαρ: 'for that one day,' cf. 1050.

851. πρωτοφυῆς . . . ἀνέσχε: 'this plant first sprang up.' πρωτοφυῆς is ἄπ. λεγ.; cf. Anth. P. 4. 2, πρωτοφύτους κάλυκας.

852. Cf. 2. 1247 sqq.

853. αἱματόεντ' ἰχῶρα: 'the blood divine'; cf. Il. 5. 339, ἔμβροτον αἷμα θεοῖο, Ἰχῶρ, οἶδς πέρ τε ῥέει μακάρεσσι θεοῖσιν. Οὐ γὰρ σῖτον ἔδουσ' οὐ πίνουσ' αἶθνα οἶνον. Τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

854. πήχυιον: v.n. 1. 379.

855. Κωρυκίῳ κρόκῳ: the saffron of the Corycian cave in Cilicia was famous; cf. Strab. 572, 34, τὸ Κωρύκιον ἄντρον ἐν ᾧ ἡ ἀρίστη κρόκος φύεται: Plin. N.H. 21. 17, prima nobilitas Corycio croco: Hor. Sat. 2. 4. 68, Corycioque croco sparsum.

856. ἐπήγορον: 'supported on,' 'waving on': a double stalk. In Et. Mag. 551, 48 we find καυλοῖσιν διδύμοισι μετῆγορον, which, if not a misquotation, may be from the earlier recension.

858. 'the juice of this, like to the dark sap of a mountain-oak, she gathered in a Caspian shell, to use it as a drug.' For the constr., which Haupt (quoted by Ellis on Cat. 64. 238) shows to be peculiarly Alexandrian, cf. 1294: Theocr. 12. 8, σκιερὴν δ' ὑπὸ φηγὸν Ἡελίου

φρύγοντος ὀδοιπόρος ἔδραμον ὥς τις: Hor. A.P. 458, Hic . . . Si veluti merulis intentus decedit auceps In puteum foveamve.

859. Κασπίῃ: as the Caspian was supposed to be connected with the Ocean, the Schol. explains this of the large shells of Ocean. ἀμήσατο: only here is the α long in thesis (cf. 1. 1305, 4. 374); it is always long in arsis. If, with Rzach and Gerhard, we adopt ἐνί, we have to lengthen the penult. of Κασπίῃ, a license possible in a proper name. In Hom. the first α of αἰαίω is long only in arsis, and the one apparent instance of its lengthening in the active in thesis, Od. 9. 135, εἰς ὥρας ἀμῶεν, is uncertain.

860. ἐπτὰ: = ἐπτάκισ; cf. τετράκισ = τέσσαρες, 2. 974.

861. Βριμῶ: Hecate; cf. Lyc. 1176, Πέρσεως δὲ παρθένος Βριμῶ Τρίμορφος (where Tzet. connects the name with ἐμβριμάομαι): Prop. 2. 2. 12: Stat. Silv. 2. 3. 38. For her functions as κουροτρόφος cf. Hes. Th. 450, θῆκε δέ μιν Κρονίδης κουροτρόφον, οἷ μετ' ἐκείνην Ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἡοῦς.

862. νυκτιπόλον: noctivagam; an epithet applied to the Bacchantes by Eur., Ion 718. ἐνέροισιν ἄνασσαν: for the local dat. cf. Il. 5. 546, ἀνδρεσσι ἄνακτα.

λυγαίῃ ἐνὶ νυκτί, σὺν ὀρφναίοις φάρεσσιν.
 μυκηθμῷ δ' ὑπένερθεν ἑρεμνὴ σείετο γαῖα,
 ῥίζης τεμνομένης Τιτηνίδος· ἔστανε δ' αὐτὸς 865
 Ἰαπετοῖο πάις ὀδύνῃ πέρι θυμὸν ἀλύων.
 τό ρ' ἦγ' ἐξανελούσα θυώδεϊ κάτθετο μίτρη,
 ἣ τέ οἱ ἀμβροσίοισι περὶ στήθεσιν ἔερτο.
 ἐκ δὲ θύραζε κιοῦσα θοῆς ἐπεβήσατ' ἀπήνης·
 σὺν δέ οἱ ἀμφίπολοι δοιαὶ ἐκάτερθεν ἔβησαν. 870
 αὐτὴ δ' ἦν' ἔδεκτο καὶ εὐποίητον ἱμάσθλην
 δεξιτερῇ, ἔλαεν δὲ δι' ἄστεος· αἱ δὲ δὴ ἄλλαι
 ἀμφίπολοι, πείρινθος ἐφαπτόμεναι μετόπισθεν,
 τρώχων εὐρείαν κατ' ἀμαξιτόν· ἂν δὲ χιτῶνας
 λεπταλέους λευκῆς ἐπιγουνίδος ἄχρῃς ἄειρον. 875
 οἷη δὲ λιαροῖσιν ἐφ' ὕδασι Παρθενίῳ,
 ἥε καὶ Ἀρμισοῖο λοεσσαμένη ποταμοῖο
 χρυσείῳσι Λητῶϊς ἐφ' ἄρμασιν ἐστηνῖα
 ὠκείαις κεμάδεσσι διεξέλασσησι κολῶνας,
 τηλόθεν ἀντιόωσα πολυκνίσου ἐκατόμβης· 880

863. ὀρφναίοισι φάρεσσι Paris. unus, Brunnk.

865. fortasse αὐτως.

867. τὸν ρ' ἦγ' L, G vulg.: τοῖον ἦγ' Pariss. tres: τὸ ρ' ἦγ' Brunnk.

871. ἦν' αὖ δέδεκτο Vrat., Vind.: ἦν' αὖ δέδεκτο coni. Wellauer.

864. μυκηθμῷ: cf. *Rom. and Jul.* iv. 3, "shrieks like mandrakes' torn out of the earth."

865. Τιτηνίδος: i.e. the Titan Prometheus (strictly he was only son of a Titan, Iapetus). ἔστανε δ' αὐτός: cf. Val. Fl. 7. 368, gemit irritus (this favours αὐτως) ille Colchidos ora tuens: *Aen.* 3. 39, gemitus lacrimabilis imo Auditor tumulo (when Aeneas plucks the myrtles and cornels from the grave of Polydorus).

866. ἀλύων: the penult. is lengthened at the end of the line, as in *Od.* 9. 398; elsewhere it is short in Hom., cf. *Ap.* 4. 1289.

871. Cf. *Od.* 6. 316 sqq., where Nausicaa drives homewards.

873. πείρινθος: the wicker body of the car, tied on above the axle, πλέγμα τὸ ἐπὶ ἀμάξης. Hesych.

874. ἂν δὲ χιτῶνας κ.τ.λ.: cf. 4. 940, h. Hom. *Cer.* 176, ὥς αἱ ἐπισχόμεναι ἑανῶν πτύχας ἱμεροέντων "Ἡῖξαν κοίλην

κατ' ἀμαξιτόν: *Cat.* 64. 129, mollia nudatae tollentem tegmina surae.

876. This simile is from *Od.* 6. 102, Οἷη δ' Ἄρτεμις εἰσι κατ' οὖρεα ἰοχέαιρα" Ἡ κατὰ Τηϋέγον . . . Τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισιν· Τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, Ἀγρονόμοι παῖζουσι, γέγηθε δέ τε φρένα Λητώ. Παρθενίῳ: v.n. 2. 936.

877. Ἀρμισοῖο: a river in Crete, on which was a town of the same name with a shrine of Eileithyia to whom the nymphs of the river (882) were sacred; cf. *Od.* 19. 188, Call. *Dian.* 15.

879. κεμάδεσσι: v. n. 2. 696. Cf. Call. *Dian.* 110, Ἄρτεμι . . . χρύσεια μέν τοι ἔντα καὶ ζώνη, χρύσειον δ' ἐξέυξαι δίφρον, ἔν δ' ἐβάλεον χρύσεια, θέα, κεμάδεσσι χαλινά.

880. ἀντιόωσα: 'to take part in,' fut. pteple, v.n. i. 703. Cf. *Od.* i. 25 (of Poseidon), ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἐκατόμβης. πολυκνίσου: this compound is not found earlier.

τῇ δ' ἅμα νύμφαι ἔπονται ἀμορβάδες, αἱ μὲν ἐπ' αὐτῆς
 ἀγρόμεναι πηγῆς Ἀμνισίδος, ἂν δὲ δὴ ἄλλαι
 ἄλσεα καὶ σκοπιὰς πολυπίδακας· ἀμφὶ δὲ θῆρες
 κνυζηθμῷ σαίνουσιν ὑποτρομέοντες ἰοῦσαν·
 ὥς αἶγ' ἔσσεύοντο δι' ἄστεος· ἀμφὶ δὲ λαοὶ
 εἶκον, ἀλευάμενοι βασιλίδος ὄμματα κούρης.
 αὐτὰρ ἐπεὶ πόλιος μὲν ἐνδμήτους λίπ' ἀγνιάς,
 νηὸν δ' εἰσαφίκανε διέκ πεδίων ἐλάουσα,
 δὴ τότ' ἐντροχάλοιο κατ' αὐτόθι βήσατ' ἀπήνης
 ἱεμένη, καὶ τοῖα μετὰ δμῶησιν ἔειπεν·

885

890

“ὦ φίλοι, ἡ μέγα δὴ τι παρήλιτον, οὐδ' ἐνόησα
 μὴ ἔμεν ἀλλοδαποῖσι μετ' ἀνδράσιν, οἳ τ' ἐπὶ γαῖαν
 ἡμετέρην στρωφῶσιν. ἀμηχανίῃ βεβόληται
 πᾶσα πόλις· τὸ καὶ οὐτις ἀνῆλυθε δεῦρο γυναικῶν
 τάων, αἱ τὸ πάροιθεν ἐπημάτια ἀγέρονται.
 ἀλλ' ἐπεὶ οὖν ἰκόμεσθα, καὶ οὐ νύ τις ἄλλος ἔπεισιν,
 εἰ δ' ἄγε μολπῇ θυμὸν ἀφειδείως κορέσωμεν
 μελιχίῃ, τὰ δὲ καλὰ τερείνης ἄνθεα ποίης

895

882. Ἀμνησίδος L, vulg. ἂν O. Schneider: αἱ codd.: αἱ δὲ δὴ ἀμφὶ coni. Merkel: αἱ δὲ λιποῦσαι Köchly.

886. ἀλευόμενοι Brunk.

892. μήνιμ' pro μὴ ἔμεν Merkel: ἔμμεναι Samuelsson.

895. ἀγέροντο Brunk.

881. Cf. *Aen.* i. 499, Exercet Diana choros, quam mille secutae Hinc atque hinc glomerantur Oreades. ἀμορβάδες: τὰς ἀκολουθοῦσας φησί. Schol. This form is only found here. ἀμορβός occurs in Call. *Dian.* 45, θυγατέρας Λητωίδι πέμπεν ἀμορβούς, and Nicander uses ἀμορβεύειν = ἀκολουθεῖν.

882. For the different nymphs cf. I. 1226.

883. σκοπιὰς: v.n. I. 25.

884. κνυζηθμῷ σαίνουσιν: 'whimper and fawn'; cf. *Od.* 16. 163, κύνες τε ἴδον καὶ οὐχ ὑλάοντο Κνυζηθμῷ δ' . . . φόβηθεν: h. Hom. *Ven.* 70 sqq. See also on I. 1145.

886. For the flashing eyes of Medea, descended from the Sun, cf. 4. 727.

889. ἐντροχάλοιο: v.n. I. 845.

891. οὐδ' ἐνόησα κ.τ.λ.: neque sensi non accedendum esse alienigenas ad viros. For οὐδ' ἐνόησα 'I did not bethink me'

cf. *Od.* II. 62, οὐκ ἐνόησα Ἀψορρον καταβῆναι. μετὰ c. dat. after a verb of motion is found in I. 648, ἀμειβομένη . . . ἐς αὐγὰς Ἡελίου ζωῖσι μετ' ἀνδράσιν. If correction were necessary, Samuelsson's ἔμμεναι is the best; cf. I. 779, μετ' ἀλλοδαποῖσιν ἐόντος Ἀνδράσι: *Ov. Pont.* 4. 10. 70, in mediis nec nos sensimus esse Getis. But ἔμεν is confirmed by 896, ἀλλ' ἐπεὶ οὖν ἰκόμεσθα. Merkel's μήνιμα is supposed to mean 'neque memor fui simultatis susceptae cum peregrinis viris.' Schneider, putting a full stop after ἐνόησα and a note of interrogation after στρωφῶσιν, takes ἔμεν as pres. ind. 'peccavi imprudens. ut opinor, non incidemus in hostes?'

895. ἐπημάτια: *quotidie*, ἄπ. λεγ.; ἡμάτια in *Il.* 9. 72. For the new form ἀγέρονται (= ἀγείρονται) see on I. 716.

897. ἀφειδείως: this form is only found here.

λεξάμεναι τότ' ἔπειτ' αὐτὴν ἀπονισσόμεθ' ὥρην.
 καὶ δέ κε σὺν πολέεσσιν ὀνείασιν οἴκαδ' ἴκοισθε 900
 ἡματι τῷ, εἴ μοι συναρέσσετε τήνδε μενοινήν.
 Ἄργος γάρ μ' ἐπέεσσι παρατρέπει, ὥς δέ καὶ αὐτὴ
 Χαλκιοῖα/ τὰ δὲ σίγα νόῳ ἔχετ' εἰσαΐουσαι
 ἐξ ἐμέθεν, μὴ πατρὸς ἐς οὐατα μῦθος ἴκηται.
 τὸν ξεῖνόν με κέλονται, ὅτις περὶ βουσὶν ὑπέστη, 905
 δῶρ' ἀποδεξαμένην ὀλοῶν ρύσασθαι ἀέθλων.
 αὐτὰρ ἐγὼ τὸν μῦθον ἐπήνεον, ἥδὲ καὶ αὐτὸν
 κέκλωμαι εἰς ὥπην ἐτάρων ἄπο μῶνον ἰκέσθαι,
 ὄφρα τὰ μὲν δασόμεσθα μετὰ σφίσιν, εἴ κεν ὀπάσση
 δῶρα φέρων, τῷ δ' αὖτε κακώτερον ἄλλο πόρωμεν 910
 φάρμακον. ἀλλ' ἀπονόσφι πέλεσθέ μοι, εὖτ' ἂν ἴκηται."
 Ὡς ἡῦδα· πάσῃσι δ' ἐπὶ κλοπος ἦνδανε μῆτις.
 αὐτίκα δ' Αἰσονίδην ἐτάρων ἄπο μῶνον ἐρύσσας
 Ἄργος, ὅτ' ἤδη τήνδε κασιγνήτων ἐσάκουσεν
 ἡερίην Ἑκάτης ἱερὸν μετὰ νηὸν ἰοῦσαν, 915
 ἦγε διὲκ πεδίου· ἅμα δέ σφισιν εἶπετο Μόψος
 Ἀμπυκίδης, ἐσθλὸς μὲν ἐπιπροφανέντας ἐνισπείν
 οἴωνους, ἐσθλὸς δὲ σὺν εὖ φράσσασθαι ἰοῦσιν.
 Ἐνθ' οὕτω τις τοῖος ἐπὶ προτέρων γένετ' ἀνδρῶν,

903. τὰ δὲ Brunck: τὰδε vulg.

906. ὑποδεξαμένην G.

909. μετὰ Stephanus: κατὰ vulg. ὀπάσσοι Paris. unus, Brunck.

913. ἀπὸ νόσφιν G.

914. ὅς ἤδη Köchly.

916. μετὰ pro ἅμα vulg.

918. σὺν εὖ φράσσασθαι Vatt. tres, Paris. unus: συνενφρέσσασθαι vulg.

899. **λεξάμεναι**: 'having gathered.' The explanation of the Schol., ἀνακλιθεῖσαι, if not a mere mistake, may point to a variant κατὰ καλὰ τερείνης δ' ἄνθεα ποίης in 898, as Weil suggests. αὐτὴν ὥρην: 'when the wonted hour comes'; for the acc. v.n. I. 278.

901. **συναρέσσετε**: συναρέσκω is used in a peculiar way by Ap. meaning 'to agree upon with another,' cf. 1100, 4. 373.

902. **παρατρέπει**: προτρέπεται. Schol.; rather 'makes me to turn aside from the path of duty,' cf. παρατροπέων (946).

903. **εἰσαΐουσαι**: v.n. I. 764.

908. **κέκλωμαι**: v.n. I. 716.

909. **σφίσιν**: 'ourselves,' v.n. 2. 1278.

912. **ἐπὶ κλοπος**: v.n. 781.

914. **ἐσάκουσεν**: here c. gen. as in Soph. *El.* 883, τίνος βροτῶν λόγον Τόνδ' εἰσακούσας, but in 1. 766 c. ἀπό.

915. **ἡερίην**: 'at dawn,' v.n. I. 580.

917. **ἐσθλός** κ.τ.λ.: ὁ νοῦς, ἀγαθὸς μὲν καὶ ἐπιφανέντας καὶ ἀπρόντας εὖ σημειώσασθαι. Schol. This is the view taken by the Lat. translators, e.g. Shaw "peritus quidem advolantes interpretandi aves, peritus etiam eadem sentiendi aufugientibus." de M., who rejects this view as 'un contresens,' rightly renders "habile à tirer des présages des oiseaux qu'il apercevait, habile à conseiller ceux avec qui il allait." Lobeck, *Phryn.* 624, saw that ἰοῦσιν means *iter facientibus*, and compares h. Hom. *Merc.* 294 for the tmesis σὺν . . . φράσσασθαι.

- οὐθ' ὅσοι ἐξ αὐτοῖο Διὸς γένος, οὐθ' ὅσοι ἄλλων 920
 ἀθανάτων ἥρωες ἀφ' αἵματος ἐβλάστησαν,
 οἶον Ἰήσωνα θῆκε Διὸς δάμαρ ἥματι κείνῳ
 ἡμὲν ἐσάντα ἰδεῖν, ἡδὲ προτιμυθήσασθαι.
 τὸν καὶ παπταίνοντες ἐθάμβεον αὐτοὶ ἐταῖροι
 λαμπόμενον χαρίτεσσιν· ἐγήθησεν δὲ κελεύθῳ 925
 Ἀμπυκίδης, ἥδη που οἰσάμενος τὰ ἕκαστα.
 Ἔστι δέ τις πεδίοιο κατὰ στίβον ἐγγύθι νηοῦ
 αἰγειρος φύλλοισιν ἀπειρεσίοις κομόωσα,
 τῇ θαμὰ δὴ λακέρυζαι ἐπηυλίζοντο κορώναι.
 τάων τις μεσσηγὺς ἀνὰ πτερὰ κινήσασα 930
 ὑψοῦ ἐπ' ἀκρεμόνων Ἥρης ἡνίπαπε βουλάς·
 Ἄκλειῆς ὅδε μάντις, ὅς οὐδ' ὅσα παῖδες ἴσασιν
 οἶδε νόῳ φράσσασθαι, ὁθούνεκεν οὔτε τι λαρόν
 οὔτ' ἐρατὸν κούρη κεν ἔπος προτιμυθήσαιτο

927. ἔσκε O. Schneider.

931. βουλαῖς O. Schneider.

922. Cf. Ov. *Met.* 7. 84, solito formosior Aesone natus Illa luce fuit: posces ignoscere amanti.

923. An echo of *Od.* 11. 142, οὐδ' ἐδὼν νῖδον Ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

925. λαμπόμενον χαρίτεσσιν: cf. 443. κελεύθῳ: for the dat. cf. 1. 449, 2. 707; Hom. has the acc. with γηθέω, e.g. *Il.* 9. 77.

926. ἥδη . . . ἕκαστα: 'for even now, I trow, he foresaw how everything would come to pass.' Cf. *Od.* 9. 338, ἥ τι οἰσάμενος 'having some foreboding.'

929. λακέρυζαι κορώναι: 'cawing crows'; cf. Hes. *Op.* 747, μή τοι ἐφεζομένη κρώξῃ λακέρυζα κορώνη. The crow was a lucky omen in love affairs, cf. Nonn. *Dion.* 3. 119, ἐπαινήσεις δὲ κορώνην, Καὶ γαμῶν καλέσεις με θεοπρόπον ὄρνιν Ἐρώτων: Ael. *H.A.* 3. 9.

930. Nonnus closely imitates this passage, *Dion.* 3. 102, καὶ πτερὰ σεισαμένη φιλοκέρτομον ἴαχε φωνήν.

931. ἡνίπαπε: 'declared'; in Hom. always 'upbraided,' 'censured.' Curtius explains it from ἐν and a reduplication of rt. ἰπ (*ἵπταμαι* 'hurt').

932. There is a clear reference to Call. *Ar.* 105, ὁ φθόνος Ἀπόλλωνος ἐπ' οὐατι λάθριος εἶπεν Ὅκ ἄγαμαι τὸν αἰδόν,

ὅς οὐδ' ὅσα πόντος ἀεῖδει' κ.τ.λ., a passage which was written during the quarrel between the two poets (v. *Introd.* p. 7). Merkel and Bernhardt assume that our poet is here replying to Callimachus, but Ap. would hardly assign to himself the part of the noisy crow, and the lines have no point as a reply to what Call. had said. Linde holds that the passage refers to Call., but in quite a different way. His ingenious theory is that 927-48 (and probably 917-8) were added when the poem was revised at Rhodes. In the first edition there had been no actual mention of the withdrawal of Argus and Mopsus, it being tacitly assumed, and so Call. had censured their presence at the interview as a flaw in the poem. In consequence Ap. introduced these 20 lines, the strictures of Call. being put in the mouth of the crow, while Ap., in the person of Mopsus, merely smiles (μείδῃσε, 938), and, though he makes no direct answer to the crow, yet we are now distinctly told that Jason was alone when he met Medea.

933. ὁθούνεκεν: Ap. keeps the aspirate in this word, borrowed from Trag., though he uses τούνεκα with Ionic *psilosis*.

λαρόν, 'sweet'; in Hom. only used of taste, cf. 1. 456.

ἡιθέω, εὐτ' ἂν σφιν ἐπήλυδες ἄλλοι ἔπωνται. 935
ἔρροις, ὦ κακόμαντι, κακοφραδές· οὔτε σε Κύπρις,
οὐτ' ἀγανοὶ φιλέοντες ἐπιπνεῖουσιν Ἔρωτες."

"Ἴσκειν ἀτεμβομένη· μείδησε δὲ Μόψος ἀκούσας
ὀμφὴν οἰωνοῖο θεήλατον, ὧδέ τ' ἔειπεν· 940
"Τύνη μὲν νηόνδε θεᾶς ἴθι, τῷ ἔνι κούρην
δῆεις, Αἰσονίδη· μάλα δ' ἡπίη ἀντιβολήσεις
Κύπριδος ἐννεσίης, ἣ τοι συνέριθος ἀέθλων
ἔσσεται, ὥς δὴ καὶ πρὶν Ἀγηνορίδης φάτο Φινεύς.
νῶϊ δ', ἐγὼν Ἄργος τε, δεδεγμένοι, εὐτ' ἂν ἴκηαι,
τῷδ' αὐτῷ ἐνὶ χώρῳ ἀπεσσόμεθ'· οἰόθι δ' αὐτὸς 945
λίσσεό μιν πυκινοῖσι παρατροπέων ἐπέεσσιν."

Ἡ ῥα περιφραδέως, ἐπὶ δὲ σχεδὸν ἦνεον ἄμφω.
οὐδ' ἄρα Μηδεῖης θυμὸς τράπετ' ἄλλα νοῆσαι,
μελπομένης περ ὅμως· πᾶσαι δέ οἱ, ἦντιν' ἀθύροι
μολπήν, οὐκ ἐπὶ δηρὸν ἐφῆνδανεν ἐψιάσθαι. 950
ἀλλὰ μεταλλήγεσκειν ἀμήχανος, οὐδέ ποτ' ὅσσε
ἀμφιπόλων μεθ' ὁμίλον ἔχ' ἀτρέμας· ἐς δὲ κελεύθους
τηλόσε παπταίνεσκε, παρακλίνουσα παρειάς.

936. οὔτε Seaton: οὐδὲ codd.

942. ἐννεσίαις Merkel.· συνάριθμος G.

944. ἔστ' ἂν Ziegler.

948. ἄλλο Merkel.

949. ὅμως G, Pariss. quatt.: ὁμῶς vulg.

950. ἐφῆνδανον Pariss. quatt., Brunck.

935. ἡιθέω: cf. *Il.* 22. 128, παρθένος
ἡιθεός τ' ὑαρίζετον ἀλλήλοιν.

936. κακοφραδές: cf. *Il.* 23. 483, Αἴαν,
νεῖκος ἄριστε, κακοφραδές.

937. ἐπιπνεῖουσιν: *adspirant*; cf.
Nonn. *Dion.* 3. 121, ἥλιτον· ἀλλά με
Κύπρις ἐπέπνεεν. Ἔρωτες: v.n. 452.

938. Ἴσκειν: v.n. 1. 834. ἀτεμβομένη:
v.n. 2. 56.

939. ὀμφὴν οἰωνοῖο: "Cornix non
humana quidem sed cornicina lingua
Mopsus obiurgat, idque solus intelligit
Mopsus" (Hoelzlin); cf. *Aen.* 3. 360
(of Helenus), sentis Et volucrum linguas
et praepetis omina pennae.

941. δῆεις: v.n. 4. 591.

942. συνέριθος: συνεργὸς καὶ συμ-
πράκτρια τῶν σῶν κινδύνων. Schol. Cf.
Od. 6. 32 (of Ἀθene), καὶ τοι ἐγὼ
συνέριθος ἄμ' ἐψομαι.

943. φάτο Φινεύς: v. 2. 423.

946. παρατροπέων: 'beguiling,' cf.
902.

947. ἐπὶ . . . ἄμφω: 'and forthwith
they both assented.' σχεδόν: *statim*,
as in 4. 1591, a meaning not in
the Lexicons; cf. αὐτοσχεδόν, παρα-
σχεδόν.

948. οὐδ' . . . ἄλλα: i.e. nothing but
the coming of Jason.

949. μελπομένης: v.n. 2. 714, 4. 1728.
πᾶσαι κ.τ.λ.: 'of all the games where-
with she would make merry none pleased
her long to play thereat.' For the sing.
ἐφῆνδανεν v.n. 192. For ἐψιάσθαι see
on 1. 459.

951. μεταλλήγεσκειν: i.e. she broke off
one game after another in her restlessness.
See on 110 supr.

ἦ θαμὰ δὴ στηθέων ἑάγη κέαρ, ὅπποτε δοῦπον
 ἦ ποδὸς ἦ ἀνέμοιο παραθρέξαντα δοάσσαι. 955
 αὐτὰρ ὄγ' οὐ μετὰ δηρὸν ἐλδομένη ἐφαάνθη
 ὑψόσ' ἀναθρώσκων ἅ τε Σείριος Ὠκεανοῖο,
 ὃς δὴ τοι καλὸς μὲν ἀρίζηλός τ' ἐσιδέσθαι
 ἀντέλλει, μήλοισι δ' ἐν ἄσπετον ἦκεν οἰζύν'
 ὥς ἄρα τῇ καλὸς μὲν ἐπήλυθεν εἰσοράσθαι 960
 Αἰσονίδης, κάματον δὲ δυσίμερον ὦρσε φαανθείς.
 ἐκ δ' ἄρα οἱ κραδίη στηθέων πέσεν, ὄμματα δ' αὖτως
 ἤχλυσαν· θερμὸν δὲ παρηίδας εἶλεν ἔρευθος.
 γούνατα δ' οὔτ' ὀπίσω οὔτε προπάροιθεν αἰεῖραι
 ἔσθενεν, ἀλλ' ὑπένερθε πάγῃ πόδας. αἱ δ' ἄρα τείως 965
 ἀμφίπολοι μάλα πᾶσαι ἀπὸ σφείων ἐλίαςθεν.
 τῷ δ' ἄνεω καὶ ἄναυδοι ἐφέστασαν ἀλλήλοισιν,
 ἦ δρυσίν, ἦ μακρῇσιν ἐειδόμενοι ἐλάτησιν,
 αἱ τε παρᾶσσον ἐκῆλοι ἐν οὔρεσιν ἐρρίζωνται,
 νηνεμίῃ· μετὰ δ' αὖτις ὑπὸ ριπῆς ἀνέμοιο 970

954. *στήθεσφ'* Herwerden.

957. *ἀναθρώσκων* L.

958. *ὅς δ'* ἦτοι Hermann.

960. *ἐσήλυθεν* Pariss.

963. *ἤχλυσαν* supr. α scr. ε L: *ἤχλυσεν* G.

968. *ἐειδόμενοι* G.

970. *ὑπαι ριπῆς* vulg.

954. *στήθεων*: the local gen. is rare in Ap. Besides *αὐτοῦ* we have *νειοῖο* 1056, *χθονός* 4. 1478. *δοῦπον*: cf. Soph. *fr.* 58, *ἅπαντα γὰρ τοι τῷ φοβουμένῳ ψοφεῖ*: *Aen.* 2. 728, *Nunc omnes terrent auræ*; *sonus excitat omnis Suspensum*.

955. *παραθρέξαντα*: the Ion. aor. *θρέξασκον* from *τρέχω* occurs in *Il.* 18. 599, 602.

δοάσσαι: v.n. 770.

957. *ὑψόσ' ἀναθρώσκων*: cf. *Il.* 13. 371, *ὑψι βιβάς*.

ἅτε Σείριος: a comparison suggested by *Il.* 5. 5, *δαῖε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ, Ἀστέρ' ὀπαρινῶ ἐναλίγκιον, ὅστε μάλιστα Λαμπρὸν παμφαίγησι λελουμένος Ὠκεανοῖο*. Cf. *Aen.* 8. 589, *Qualis ubi Oceani perfusus Lucifer unda* . . . *Extulit os sacrum*.

959. *μήλοισι* . . . *οἰζύν*: for the scorching power of Sirius cf. 2. 517.

961. *κάματον δυσίμερον ὦρσε*: 'waked the pangs of a luckless love': cf. 4. 4.

962. *ἐκ* . . . *πέσεν*: cf. 289: *Il.* 10. 93, *οὐδ' ἐμοὶ ἦτορ ἔμπεδον, ἀλλ' ἀλαλύκηναι, κραδίη δ' ἐμοὶ ἔξω Στῆθέων ἐκθρώσκει*.

αὖτως: 'likewise.'

963. *ἤχλυσαν*: cf. 725, 4. 1525: Archil. 103, *τοῖος γὰρ φιλόττος ἔρως ὑπὸ καρδίην ἐλυσθεὶς Πολλὴν κατ' ἀχλὺν ὁμμάτων ἔχενε*: Sapph. 2. 11, *ὀππάτεσσι δ' οὐδὲν ὕρην' ἐπιρρομβεῖσι δ' ἀκουαί*. L. and S. wrongly make *ἤχλυσαν* (or rather *ἤχλυσεν*) trans. here.

θερμὸν . . . *ἔρευθος*: cf. Ov. *Met.* 7. 78 (of Medea), *et rubuere genae, totoque recanduit ore*.

967. *ἄνεω*: v.n. 503.

968. Cf. Val. Fl. 7. 403, *haut secus in mediis noctis nemorisque tenebris Inciderant ambo attoniti iuxtaque subibant, Abietibus tacitis aut immotis cyparissis Adsimiles, ravidus nondum quas miscuit auster*: Cat. 64. 106.

969. *παρᾶσσον*: 'side by side.' Elsewhere always = *παραντίκα*, v. n. 1. 383.

κινύμεναι ὁμάδησαν ἀπείριτον· ὥς ἄρα τώγε
μέλλον ἄλις φθέγξασθαι ὑπὸ πνοιῇσιν Ἑρως.
γυνὴ δέ μιν Αἰσονίδης ἄτη ἐνιπεπτηνύϊαν
θευμορίη, καὶ τοῖον ὑποσσαιῶν φάτο μῦθον·

“ Τίπτε με, παρθενική, τόσον ἄζεαι, οἶον ἔοντα ; 975
οὐ τοι ἐγών, οἰοί τε δυσσαυχέες ἄλλοι ἔασιν
ἄνδρες, οὐδ’ ὅτε περ πάτρη ἐνι ναιετάασκον,
ἦα πάρος· τῷ μὴ με λίην ὑπεραίδεις, κούρη,
ἦ τι παρεξέρεεσθαι, ὅ τοι φίλον, ἦέ τι φάσθαι.
ἀλλ’ ἐπεὶ ἀλλήλοισιν ἱκάνομεν εὐμενέοντες, 980
χώρῳ ἐν ἡγαθέῳ, ἵνα τ’ οὐ θέμις ἔστ’ ἀλιτέσθαι,
ἀμφαδίην ἀγόρευε καὶ εἴρεο· μηδέ με τερπνοῖς
φηλώσης ἐπέεσσιν, ἐπεὶ τὸ πρῶτον ὑπέστης
αὐτοκασιγνήτη μενοεικέα φάρμακα δώσειν.
πρὸς σ’ αὐτῆς Ἑκάτης μελίσσομαι ἡδὲ τοκήων 985
καὶ Διός, ὃς ξείνοισι ἱκέτησί τε χεῖρ’ ὑπερίσχει·
ἀμφότερον δ’ ἱκέτης ξεῖνός τέ τοι ἐνθάδ’ ἱκάνω,
χρειοὶ ἀναγκαίῃ γουγούμερος· οὐ γὰρ ἄνευθεν
ὑμείων στονδόντος ὑπέρτερος ἔσσομ’ ἀέθλου.
σοὶ δ’ ἂν ἐγὼ τίσαιμι χάριν μετόπισθεν ἀρωγῆς, 990
ἦ θέμις, ὥς ἐπέοικε διάνδιχα ναιετάοντας,
οὔνομα καὶ καλὸν τεύχων κλέος· ὥς δὲ καὶ ὦλλοι
ἥρωες κλήσουσιν ἐς Ἑλλάδα νοστήσαντες
ἥρώων τ’ ἄλοχοι καὶ μητέρες, αἶ νύ που ἦδη

973. ἐνιπεπτηνύϊαν vulg.: ἐνι πεπτηνύϊαν L: περιπεριπεπτηνύϊαν G.

977. ναιετάασκον vulg.

980. ἀλλήλοισιν G, Pariss. quatt., Vrat., Vind.: ἀλλήλοισι L.

987. δ’ om. Merkel. ξεῖνός τ’ ἔτι vulg.

992. ἄλλοι Vatt. duo, Pariss., Wellauer.

994. που G, L 16: ποτ’ vulg.

971. ὁμάδησαν ἀπείριτον: ‘rustle tumultuously.’

974. θευμορίη: v.n. 676. ὑποσσαιῶν: v.n. 396.

976. δυσσαυχέες: ‘braggarts,’ ἄπ. λεγ.

979. παρεξέρεεσθαι: ‘to question,’ a compound not in L. and S.

983. φηλώσης: cf. Aesch. Ag. 492, τερπνὸν τόδ’ ἔλθον φῶς ἐφήλωσεν φρένας. In Hes. Op. 373 we find φηλητής ‘deceiver.’ Curtius leaves it an open question whether these forms are to be connected with σφάλλω, or, as Fick conjectures, with the root *bhal* occurring in *fallo*.

985. πρὸς σ’ αὐτῆς: for this order of words in supplications cf. Eur. Alc. 275, μὴ πρὸς σε θεῶν: Ter. And. 3. 3. 6, per ego te deos oro.

986. Cf. 193, 2. 1133, Od. 6. 207.

989. ὑμέων: i.e. Medea and the gods.

991. διάνδιχα: ‘in widely parted lands.’

992. Cf. the offer of Jason to Aeetes, 391 supr.

993. κλήσουσιν: for the contracted form cf. h. Hom. 31. 18, κλήσω μερόπων γένος ἀνδρῶν. Ap. also uses κληίζεται (4. 1153), κεκλήσται (4. 618), ἐκλήσται (4. 990).

ἡμέας ἡϊόνεσσιν ἐφεζόμεναι γοάουσιν· 995
 τάων ἀργαλέας κεν ἀποσκεδάσειας ἀνίας.
 δὴ ποτε καὶ Θησῆα κακῶν ὑπελύσατ' ἀέθλων
 παρθενικὴ Μινωὶς ἐνφρονέουσ' Ἀριάδνη,
 ἣν ῥά τε Πασιφάη κούρη τέκεν Ἑελίοιο.
 ἀλλ' ἡ μὲν καὶ νηός, ἐπεὶ χόλον εὖνασε Μίνως, 1000
 σὺν τῷ ἐφεζομένη πάτρην λίπε· τὴν δὲ καὶ αὐτοὶ
 ἀθάνατοι φίλαντο, μέσῳ δέ οἱ αἰθέρι τέκμαρ
 ἀστερόεις στέφανος, τὸν τε κλείουσ' Ἀριάδνης,
 πάννυχος οὐρανίοισιν ἐλίσσεται εἰδώλοισιν.
 ὥς καὶ σοὶ θεόθεν χάρις ἔσσεται, εἴ κε σαώσης 1005
 τόσσοι ἀριστῶν ἀνδρῶν στόλον. ἥ γὰρ ἔοικας
 ἐκ μορφῆς ἀγανῆσιν ἐπητείησι κεκάσθαι.
 ὣς φάτο κυδαίνων· ἡ δ' ἐγκλιδὸν ὅσσε βαλοῦσα
 νεκτάρεον μείδισ'· ἐχύθη δέ οἱ ἔνδοθι θυμὸς
 αἰνῶ ἀειρομένης, καὶ ἀνέδρακεν ὄμμασιν αἴτην· 1010
 οὐδ' ἔχεν ὅττι πάροιθεν ἔπος προτιμυθῆσαιτο,

997. ὑπέλυεν G: ὑπέλυσεν Pierson.

1001. λίπε . . . οἱ δὲ corr. man. sec. λίπε τὴν δὲ L: λίπεν' οἱ δὲ Merkel.

1004. οὐρανίους ἐνελίσσεται Merkel.

1005. σαώσης G: σαώσεις L, vulg.: σαώσαις Paris. unus, Brunck.

996. ἀποσκεδάσειας: cf. *Od.* 8. 149, σκέδασον δ' ἀπὸ κήδεα θυμοῦ.

997. Θησῆα: διὰ τούτων ἠθικῶς προκαλεῖται τὴν Μήδειαν εἰς τὸ ἀποπλεῦσαι σὺν αὐτῷ, παράδειγμα φέρων τὴν Ἀριάδνην. Schol. For the story of Theseus and Ariadne, daughter of Minos, v. Cat. 64. 50 sqq. According to the legend in *Od.* 11. 324 sqq. when they reached the island of Dia (Naxos) in their flight from Crete, Ariadne was slain by Artemis. Others say that she was deserted there by Theseus, who acted either faithlessly (Plut. *Thes.* 20, *Ov. Her.* 10), or under the compulsion of Dionysus (Diod. 4. 61, Paus. 1. 20). When thus abandoned, Dionysus took her to wife, placed her among the immortals, and set her marriage-crown among the stars; v. 4. 431, Hes. *Th.* 947, *Ov. Met.* 8. 175.

1000. καί: i.e. not merely saved him, but even sailed away with him. Jason gives a version which suits his purpose. As the Schol. points out, the wrath of Minos against Theseus did not abate, and Jason suppresses the desertion of Ariadne.

1002. οἱ . . . τέκμαρ: 'her sign,' cf. 1. 499.

1003. στέφανος: cf. *Arat.* 71, αὐτοῦ κακῆινος στέφανος, τὸν ἀγαπὸν ἔθηκεν Σῆμ' ἔμεναι Διόνυσος ἀποιομένης Ἀριάδνης: Cat. 66. 60, ne solum in lumine caeli Ex Ariadneis aurea temporibus Fixa corona foret. For κλείουσι v.n. 1. 216.

1007. ἐκ: 'to judge from,' 'in accordance with'; cf. *Il.* 10. 68, ἐκ γενεῆς ὀνομάζων.

ἐπητείησι: ἄπ. λεγ. = Homeric ἐπητύς; v.n. 2. 987.

1008. ἐγκλιδόν: cf. 1. 790.

1009. νεκτάρεον: 'with wondrous sweetness.' Here, and in 832, Ap. may be imitating one interpretation of this adj. in *Il.* 3. 385, 18. 25, where it is used of garments, viz. 'divine' (ἀμβρόσιος), though more probably it means 'fragrant' (εὐώδης). οἱ . . . ἀειρομένης: for the enallage cf. 1. 355, 4. 170; h. Hom. *Cer.* 37, τόφρα οἱ ἐλπὶς ἔθελγε μέγαν νόον ἀχυνμένης περ.

1011. Cf. Val. Fl. 7. 433, nec quibus incipiat demens videt, ordine nec quo Quave tenuis, prima cupiens effundere voce Omnia; sed nec prima pudor dat verba timenti *Aen.* 4. 371.

ἀλλ' ἄμυδις μενέαιεν ἀολλέα πάντ' ἀγορεύσαι.
 προπρὸ δ' ἀφειδήσασα θυώδεος ἔξελε μίτρης
 φάρμακον· αὐτὰρ ὃγ' αἶψα χεροῖν ὑπέδεκτο γεγηθώς.
 καὶ νύ κέ οἱ καὶ πᾶσαν ἀπὸ στήθεων ἀρύσασα 1015
 ψυχὴν ἐγγυάλιξεν ἀγαιομένη χατέοντι·
 τοῖος ἀπὸ ξανθοῖο καρήατος Αἰσονίδαο
 στράπτειν Ἔρως ἠδεῖαν ἀπὸ φλόγα· τῆς δ' ἀμαρυγὰς
 ὀφθαλμῶν ἤρπαζεν· ἰαίνεται δὲ φρένας εἴσω
 τηκομένη, οἷόν τε περὶ ῥοδέησιν ἔερση 1020
 τήκεται ἠώοισιν ἰαινομένη φαέεσσιν.
 ἄμφω δ' ἄλλοτε μὲν τε κατ' οὐδεος ὄμματ' ἔρειδον
 αἰδόμενοι, ὅτε δ' αὖτις ἐπὶ σφίσι βάλλον ὀπωπὰς,
 ἱμερόεν φαιδρῇσιν ὑπ' ὀφρύσι μειδιόωντες.
 ὅσπερ δὲ δὴ τοίοισι μόλις προσπτύξατο κούρη· 1025
 “Φράξο νῦν, ὥς κέν τοι ἐγὼ μητίσομ' ἀρωγὴν.
 εὖτ' ἂν δὴ μετιόντι πατήρ ἐμὸς ἐγγυάλιξῃ
 ἐξ ὄφιος γενύων ὀλοοὺς σπείρασθαι ὀδόντας,

1013. προπρὸ δὲ μειδήσασα v.l. in schol.

1016. ἀγαλλομένη Pariss., Brunck, Wellauer.

1018. πέμπειν pro στράπτειν ex glosse mate Pariss. quatt.

1020. περὶ ῥοδέησιν Wellauer, Schaefer: περιρρόδουσιν L: περιρροδέεσσιν G: περὶ ῥοδέουσιν vulg. ἔερση L.

1023. τοτὲ δ' Pariss. quatt.

1013. προπρό: ἐρωτική ἢ ἐπαναδίπλωσις τῆς προθέσεως· ἐμφαίνει γὰρ μᾶλλον τὸ μετὰ σπουδῆς καὶ προχείρως γεγενῆσθαι τὴν δόσιν. Schol. It intensifies ἀφειδήσασα, ‘eagerly and ungrudgingly.’ In 4. 1234 προπρό means ‘right to the very end,’ ‘completely.’ Ap., who alone uses it, has it also as a prep. c. gen. = πρό, 453 supr.

μίτρης: τῆς στήθοδεσμιδος. Schol.; cf. 867.

1015. ἀπὸ . . . ἀρύσασα ψυχὴν: cf. Emped. fr. 138, χαλκῶ ἀπὸ ψυχὴν ἀρύσας.

1016. ἐγγυάλιξεν: v.n. 1. 245. ‘Yea, now would she even have drawn forth all her soul from her breast, And had laid it with joy in his hands for her gift, had he made request, So wondrously now from the golden head of Aison’s son Did Love out-lighten the witchery-flame; and her sweet eyes shone With the gleam that he stole therefrom, and her heart glowed through and through Melting for rapture away, from the lips of the rose as the dew At the sun’s kiss melteth away, when

the dayspring is kindled anew” (Way).

1018. στράπτειν . . . ἀπό: the comp. ἀποστράπτω is not noticed by L. and S. For στράπτω (ἀστράπτω) v. n. 1. 544. We find ἀαστράπτω in Arat. 430, and c. cogn. acc. in Opp. C. 3. 479, αἶγλην . . . ἀαστράπτουσιν ὀπωπαί.

ἀμαρυγὰς . . . ἤρπαζεν: ‘captivated her flashing eyes’; cf. Ov. Am. 2. 19, Tu quoque, quae nostros rapuisti nuper ocellos. For ἀμαρυγὰς v.n. 2. 42.

1020. ῥοδέησιν: ‘rose-trees’; cf. Archil. 29 (Bergk), ῥοδῆς καλὸν ἄνθος.

1021. τήκεται: cf. Il. 23. 597, τοῖο δὲ θυμὸς Ἰάνθη, ὥς εἴ τε περὶ σταχύεσσιν ἔέρση, where see Leaf’s note.

1022. ὄμματ' ἔρειδον: cf. 22.

1023. σφίσι: v.n. 2. 128.

1024. ὑπ' ὀφρύσι: cf. Il. 13. 88, ὑπ' ὀφρύσι δάκρυα λείβον.

1025. προσπτύξατο: ‘addressed’; cf. Od. 4. 647. The Schol. says that Soph. in his Κολχίδες introduced a dialogue in which Medea counselled Jason about the ordeal.

- δὴ τότε μέσσην νύκτα διαμμοιρηδὰ φυλάξας,
 ἀκαμάτιο ῥῶῃσι λοεσσάμενος ποταμοῖο, 1030
 οἷος ἀνενθ' ἄλλων ἐνὶ φάρεσι κυανέοισιν
 βόθρον ὀρύξασθαι περιηγέα· τῷ δ' ἐνὶ θῆλυν
 ἀρνεῖον σφάζειν, καὶ ἀδαίετον ὠμοθετῆσαι,
 αὐτῷ πυρκαϊὴν εὖ νηήσας ἐπὶ βόθρῳ.
 μουννογενῇ δ' Ἑκάτην Περσηίδα μελίσσοιο, 1035
 λείβων ἐκ δέπαος σιμβλήια ἔργα μελισσέων.
 ἔνθα δ' ἐπεὶ κε θεὰν μεμνημένος ἰλάσσηαι,
 ἅψ' ἀπὸ πυρκαϊῆς ἀναχάζεο· μηδέ σε δοῦπος
 ἡ ἐποδῶν ὄρσησι μεταστρεφθῆναι ὀπίσσω,
 ἡ ἐκυνῶν ὑλακῇ, μή πως τὰ ἕκαστα κολουῖσας 1040
 οὐδ' αὐτὸς κατὰ κόσμον ἑοῖς ἐτάροισι πελάσσης.
 ἦρι δὲ μυδῆνας τόδε φάρμακον, ἥντ' ἀλοιφῇ
 γυμνωθεὶς φαίδρυνε τεδὸν δέμας· ἐν δέ οἱ ἀλκῇ
 ἔσσετ' ἀπειρεσίῃ μέγα τε σθένος, οὐδέ κε φαίης
 ἀνδράσιν, ἀλλὰ θεοῖσιν ἰσαζέμεν ἀθανάτοισιν. 1045

1034. ἐννηήσας Pariss. quatt.

1036. μελισσέων Rzach: μελισσῶν codd.

1037. ἐπεὶ κε Vrat. in marg., et conī. Brunck: ἔπειτα vulg.

1038. ἅψ Brunck: ἅψ δ' codd.

1045. θεοῖς ἰσαζέμεν conī. Merkel.

1029. διαμμοιρηδὰ: ἄπ. λεγ., on the analogy of ἔμωρον; 'waiting for the hour which divides the night in twain.' In *Od.* 14. 434 we find διεμοιράτο with ε lengthened.

1030 sqq. This digging of a trench and offering of sacrifice is modelled on *Od.* 10. 517 sqq., where Circe instructs Odysseus in the rites which he must perform before he has communion with the souls of the dead.

1032. περιηγέα: v.n. 1. 559. θῆλυν ἀρνεῖον: cf. *Od.* 10. 527, ἐνθ' οὖν ἀρνεῖον ῥέζειν θῆλυν τε μέλαιναν.

1033. ἀδαίετον ὠμοθετῆσαι: 'lay it raw and entire on the fire.' ἀδαίετον 'undivided' is ἄπ. λεγ.; cf. *Aen.* 6. 253, et solida imponit taurorum viscera flammis. ὠμοθετῆσαι properly meant to lay raw slices cut from the carcass on the thighs which were wrapped in a double layer of fat (*Od.* 3. 456). As this sacrifice to the gods below was offered whole, the verb is very loosely used.

1035. Περσηίδα: v.n. 467.

1036. So Odysseus is commanded to

make libation πρῶτα μελικρήτω, i.e. with a mixture of honey and milk; cf. *Eur. I. T.* 159, where the χοαὶ consist of milk and wine and honey (ξουθᾶν πόνημα μελισσᾶν). In 1199 infr. mention is made of the milk mixed with the honey. For σιμβλήια v. 1. 880, 2. 132.

1039. μεταστρεφθῆναι ὀπίσσω: cf. *Soph. O. C.* 490, ἀφέρπειν ἄστροφος (after offerings to the Eumenides): *Theocr.* 24. 93, ἅψ δὲ νέεσθαι Ἄστροπος: *Ov. Fast.* 6. 164, Quique sacris adsunt respicere illa vetat.

1040. μή πως . . . πελάσσης: 'lest haply thou cut short all things (i.e. ruin everything), and thou thyself return not duly to thy comrades.' Cf. *Od.* 8. 211, ἔο δ' αὐτοῦ πάντα κολουῖ· 'injures all his own interests.'

1041. ἑοῖς: = σοῖς, v.n. 1. 1113.

1042. μυδῆνας: 'soaking,' a verb elsewhere found only in *Lycophron*.

1045. ἰσαζέμεν: 'that thou art equal to,' an intrans. use found in *Plato (Legg. 773A)* and late prose. Contrast *Il.* 12. 435, σταθμὸν . . . ἀνέλκει Ἰσάδουσα.

πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπαλαγμένον ἔστω
καὶ ξίφος. ἔνθ' οὐκ ἂν σε διατμήξειαν ἀκκαὶ
γῆγενέων ἀνδρῶν, οὐδ' ἄσχετος αἴσσουσα
φλόξ ὀλοῶν ταύρων. τοῖός γε μὲν οὐκ ἐπὶ δηρὸν
ἔσσειαι, ἀλλ' αὐτῇμαρ' ὅμως σύγε μή ποτ' ἀέθλου
χάζεο. καὶ δέ τοι ἄλλο παρέξ ὑποθήσομ' ὄνειαρ.
αὐτίκ' ἐπὴν κρατεροὺς ζεύξης βόας, ὧκα δὲ πᾶσαν
χερσὶ καὶ ἡνωρὲ στυφελὴν διὰ νειὸν ἀρόσσης,
οἱ δ' ἤδη κατὰ ὦλκας ἀνασταχύνωσι Γίγαντες
σπειρομένων ὄφις δνοφερὴν ἐπὶ βῶλον ὀδόντων, 1050
αἶ κεν ὀρινομένους πολέας νειοῖο δοκεύσης,
λάθρη λᾶαν ἄφες στιβαρώτερον· οἱ δ' ἂν ἐπ' αὐτῷ,
καρχαλέοι κύνες ὥστε περὶ βρώμης, ὀλέκοιεν
ἀλλήλους· καὶ δ' αὐτὸς ἐπείγεται δηιοτῆτος
ιθῦσαι. τὸ δὲ κῶας ἐς Ἑλλάδα τοιό γ' ἔκητι 1060
οἶσαι ἐξ Αἴης τηλοῦ ποθί· νίσσεο δ' ἔμπης,
ἦ φίλον, ἦ τοι ἔαδεν ἀφορμηθέντι νέεσθαι.”
᾽Ως ἄρ' ἔφη, καὶ σίγα ποδῶν πάρος ὅσσε βαλοῦσα
θεσπέσιον λιανοῖσι παρηίδα δάκρυσι δεῦνε

1048. ἄσπετος Pariss. tres : ἄσχετον Köchly.

1054. ἀνασταχύνωσι Paris. unus, et conl. Stephanus : ἀνασταχύνουσι vulg.

1058. καρχαρέοι ex *Et. Mag.* 493, 1 Brunck.

1060. τοῖο δ' ἔκητι vulg. : τοῖο ἔκητι Paris. unus, Wellauer.

1062. ἦτοι L : εἴ τι G : ἦ τοι Pariss., Brunck, Wellauer : εἴ τοι vulg.

1046. αὐτῷ δουρί: i.e. not merely the spear, which was of primary importance for attack, but also the shield and sword.
πεπαλαγμένον: 'sprinkled.' The line is an echo of *Od.* 22. 184, σάκος εὐρὺ γέρον, πεπαλαγμένον ἄρη.

1048. γῆγενέων: i.e. the Sparti who would spring from the dragon's teeth.

1050. αὐτῇμαρ: 'for that one day,' cf. 850.

1051. ἄλλο παρέξ . . . ὄνειαρ: 'another thing, besides, that will help thee.' For παρέξ cf. 195.

1053. στυφελὴν: cf. 2. 1005. νειόν: v.n. 1. 687.

1054. ὦλκας: cf. *Il.* 13. 707, ἱεμένω κατὰ ὦλκα (*Fóλκα*, Fick). In 2. 396 δμῶλακες = *confines*. The various forms αὔλαξ, ὠλαξ, and ἄλοξ are all connected with ὀλκός-(141 *supr.*), *sulcus*, root *Feλκ*, *suelg*. Hesych. has ὄλοκες, from which Merkel conjectured ὄλοξιν in 1393 *infr.*

1056. δοκεύσης: cf. 2. 1269.

1057. Pherecydes had told how Cadmus adopted a similar device, and how the Sparti, thinking they were attacked by one another, fought so fiercely among themselves that only five survived.

1058. καρχαλέοι: *asperī*. For a different use v. 4. 1442. This adj. is closely connected with *κάρχαρος* 'sharp,' 'sharp-toothed,' *Lyc.* 34, *Τρίτωνος* . . . *κάρχαρος κύων* (cf. *Il.* 10. 360, *καρχαρόδοντε* . . . *κύων*). Curtius refers both words to the root *kar* 'to be hard or rough.'

1059. δηιοτῆτος ιθῦσαι: 'to rush straight to the onslaught'; v.n. 2. 950.

1060. τοιό γ' ἔκητι: 'as far as this (ordeal) is concerned'; cf. 1. 334.

1061. Αἴης: v.n. 2. 417.

1062. ἔαδεν: v.n. 568.

1064. λιανοῖσι: from this Brunck restored *tepidō* for *tepidos* in *Ov. Am.* 3. 6. 68, *illa oculos in humum directa modestos Spargebat tepido flebilis imbre sinus*.

- μυρομένη, ὃ τ' ἔμελλεν ἀπόπροθι πολλὸν ἐοῖο 1065
 πόντον ἐπιπλάγξασθαι ἀνιηρῶ δέ μιν ἄντην
 ἐξαῦτις μύθῳ προσεφώνεεν, εἰλέ τε χειρὸς
 δεξιτερῆς· δὴ γάρ οἱ ἀπ' ὀφθαλμοῦς λίπεν αἰδώς·
 “ Μνώεο δ', ἦν ἄρα δὴ ποθ' ὑπότηροπος οἴκαδ' ἵκηαι,
 οὔνομα Μηδείης· ὥς δ' αὐτ' ἐγὼ ἀμφὶς ἑάτος 1070
 μνήσομαι. εἰπέ δέ μοι πρόφρων τόδε, πῇ τοι ἔασιν
 δώματα, πῇ νῦν ἔνθεν ὑπεῖρ ἅλα νηὶ περήσεις·
 ἣ νύ που ἀφνειοῦ σχεδὸν ἵξαι Ὀρχομενοῖο,
 ἦε καὶ Αἰαίης νήσου πέλας; εἰπέ δὲ κούρην,
 ἦντινα τήνδ' ὀνόμηνας ἀριγνώτην γεγαυῖαν 1075
 Πασσιφάης, ἣ πατρὸς ὁμόγνιός ἐστιν ἐμεῖο.”
 ὣς φάτο· τὸν δὲ καὶ αὐτὸν ὑπήϊε δάκρυσι κούρης
 οὔλος Ἔρωσ, τοῖον δὲ παραβλήδην ἔπος ηὔδα·
 “ Καὶ λίην οὐ νύκτας οἴομαι, οὐδέ ποτ' ἦμαρ
 σεῦ ἐπιλήσεσθαι, προφυγὼν μόρον, εἰ ἐτεόν γε 1080
 φεύξομαι ἀσκηθῆς ἐς Ἀχαιίδα, μηδέ τιν' ἄλλον
 Αἰήτης προβάλλησι κακώτερον ἄμμιν ἄεθλον.
 εἰ δέ τοι ἡμετέρην ἐξίδμεναι εὐαδε πάτρην,
 ἐξερέω· μάλα γάρ με καὶ αὐτὸν θυμὸς ἀνώγει.

1065. ὃ τ' Merkel: ὅτ' codd.

1066. ἐπιπλάγξασθαι Vatt. duo, Pariss. quatt., Brunck, Wellauer.

1067. μῦθον G.

1068. δὴ Brunck: ἥδη codd.

1076. Πασσιφάης ed. Paris.: Πασσιφάην codd. omnes (exceptis fortasse Pariss.).

1081. κεν pro τιν' Brunck.

1083. εἰ δέ τι G, vulg.

1065. ὃ τ': this division of the ὅτ' of the MSS. is in accordance with the view of Aristophanes of Byzantium on *Od.* 5. 357, where see M. and R. On the ground that ὅτε cannot mean 'because,' and that ὅτι cannot be elided, Bekker has restored ὅ τε and ὅ τ' in several passages in Homer, ὅ having the same force as in *Od.* 1. 382, ὃ θαρσαλέως ἀγόρευεν 'in that he spake boldly,' and τε generalising.

1066. ἄντην: v.n. 100.

1069. Μνώεο: cf. Hypsipyle's appeal, I. 896.

1073. Ὀρχομενοῖο: a name familiar to her from the voyage of the sons of Phrixus; cf. 2. 1153.

1074. Αἰαίης νήσου: the mythical island-home of Circe in the far West,

cf. 4. 661, *Od.* 10. 135, 12. 3. Circe was said to be either the sister or daughter of Aeetes. The Schol. wrongly explains νήσος ἐν τῷ Φάσιδι ἐστὶν ἡ Αἰαία, ἐν ἣ τὸ δέρας ἔκειτο, ὥς φησι Φερεκύδης, as this island cannot be referred to here.

1076. ὁμόγνιος: Pasiphae, mother of Ariadne, was the daughter of Helios, and so sister of Aeetes.

1077. ὑπήϊε: *subibat*, 'stole over him.' ὑπέρχεσθαι and ὑφέρπειν are more common in this sense.

1078. οὔλος: v.n. 297. παραβλήδην: v.n. 1. 835.

1079 sqq. So Aeneas says to Dido, *Aen.* 4. 335, nec me meminisse pigebit Elissae Dum memor ipse mei.

ἔστι τις αἰπεινοῖσι περιδρομος οὔρεσι γαῖα, 1085
 πάμπαν ἑρρηνός τε καὶ εὐβοτός, ἔνθα Προμηθεὺς
 Ἰαπετιονίδης ἀγαθὸν τέκε Δευκαλίωνα,
 ὃς πρῶτος ποίησε πόλεις καὶ ἐδείματό νηοὺς
 ἀθανάτοις, πρῶτος δὲ καὶ ἀνθρώπων βασίλευσεν. 1090
 Αἰμονίην δὴ τήνγε περικτίονες καλέουσιν.
 ἐν δ' αὐτῇ Ἰαωλκός, ἐμὴ πόλις, ἐν δὲ καὶ ἄλλαι
 πολλαὶ ναιετάουσιν, ἣν οὐδέ περ οὔνομ' ἀκοῦσαι
 Αἰαίης νήσου· Μινύην γε μὲν ὀρμηθέντα,
 Αἰολίδην Μινύην ἔνθεν φάτις Ὀρχομενοῖο
 δὴ ποτε Καδμείοισιν ὁμούριον ἄστρ' πολίσσαι. 1095
 ἀλλὰ τίη τάδε τοι μεταμῶνια πάντ' ἀγορεύω,
 ἡμετέρους τε δόμους τηλεκλείτην τ' Ἀριάδνην,
 κούρην Μίνως, τόπερ ἀγλαὸν οὔνομα κείνην
 παρθενικὴν καλέεσκον ἐπήρατον, ἣν μ' ἐρεΐνεις;
 αἶθε γάρ, ὥς Θησῇ τότε ξυναρέσσατο Μίνως
 ἀμφ' αὐτῆς, ὥς ἄμμι πατὴρ τεὸς ἄρθμιος εἶη." 1100

1086. ἑρρηνός Paris. unus, Brunck.

1089. ἀθανάτων G.

1091. αὐτῇ L, G. Ἰαωλκός G, Vat. unus: Ἰωλκός vulg.

1085. Cf. Hdt. 7. 129, τὴν δὲ Θεσσαλὴν λόγος ἐστὶ τὸ παλαιὸν εἶναι λίμνην, ὥστε γε συνεκκλημένην πάντοθεν ὑπερμήκεσι ὕρεσι. τὰ μὲν γὰρ αὐτῆς πρὸς τὴν ἡῶ ἔχοντα τό τε Πήλιον ὕρος καὶ ἡ Ὀσσα ἀποκληΐει . . . τὰ δὲ πρὸς βορρῶ ἀνέμου Ὀλυμπος, τὰ δὲ πρὸς ἐσπερὴν Πίνδος, τὰ δὲ πρὸς μεσαμβρίην . . . ἡ Ὀθρυς· τὸ μέσον δὲ τούτων τῶν λεχθέντων ὀρέων ἡ Θεσσαλίη ἐστὶ ἐοῦσα κοίλη.

περίδρομος: this passive use is rare; cf. Eur. *fr.* 1008, ἄροτος . . . ὕρεσι περίδρομος (of Messenia).

1086. ἑρρηνός: v.n. 1. 49. εὐβοτός: 'with goodly pastures'; cf. *Od.* 15. 406, εὐβοτός, εὐμηλος, οἰνοπληθής, πολὺπυρος.

1087. Ἰαπετιονίδης: v.n. 865. Δευκαλίωνα: ὅτι Προμηθεὺς καὶ Πανδώρας υἱὸς Δευκαλίων Ἡσίοδος ἐν πρώτῳ Καταλόγων φησί, καὶ ὅτι Δευκαλίωνος καὶ Πύρας Ἑλλήν. ὅτι δὲ καὶ ὁ Δευκαλίων ἐβασίλευσε Θεσσαλίας Ἑλλάνικος ἐν πρώτῳ τῆς Δευκαλιωνείας φησίν. ὅτι δὲ καὶ ἱβ' θεῶν βωμὸν Δευκαλίων ιδρύσατο Ἑλλάνικος ἐν τῷ αὐτῷ φησι συγγράμματι. Schol.

1090. Αἰμονίην: v.n. 2. 504.

1091. Ἰαωλκός: this form occurs again in 1114; elsewhere Ap. always uses

Ἰωλκός. Hom. has Ἰαωλκός, e.g. *Od.* 11. 256. It was a city at the head of the Pagasaeen Gulf, v.n. 1. 572.

1092. ναιετάουσιν: 'are situate,' v.n. 1. 831. ἣν . . . ἀκοῦσαι: we must assume either an ellipse of ἔστι or a strange extension to Oratio Recta of the use of the infin. in Oratio Obliqua, e.g. Plat. *Rep.* 614B, ἀφικνεῖσθαι ἔφη εἰς τόπον ἐν ᾧ δὴ εἶναι χάσματα.

1094. Αἰολίδην: Minyas was the great-grandson of Sisyphus, who was son of Aeolus/ ἔνθεν: i.e. from Haemonia (Thessaly)/ so the Schol. on 2. 1190 says, οἱ Ὀρχομένιοι ἀποικοῖ εἰσι Θεσσαλῶν. For an account of Orchomenus in Boeotia and the legends of its foundation v. Paus. 9. 34-8, where we have a description of the famous treasure-house of Minyas. The city was called after Orchomenus, the son of Minyas. It is mentioned as Ὀρχομενὸς Μινύειος in *Il.* 2. 511 and *Od.* 11. 284 (see the discussion by Schliemann, *J.H.S.* ii 122 sqq.).

1095. Καδμείοισιν: i.e. Thebans, v.n. 1179.

1100. συναρέσσατο: v.n. 901.

ᾧ φάτο, μελιχίοισι καταψήχων ὀάροισιν.
τῆς δ' ἀλεγεινόταται κραδίην ἐρέθεςκον ἀνῖαι,
καί μιν ἀκηχεμένη ἀδινῶ προσπτύξατο μύθῳ.

“Ἑλλάδι που τάδε καλά, συνημοσύνας ἀλεγύνειν. 1105
Αἰήτης δ' οὐ τοῖος ἐν ἀνδράσιν, οἷον ἔειπας
Μίνω Πασιφάης πόσιν ἔμμεναι· οὐδ' Ἀριάδνη
ἰσοῦμαι· τῷ μῆτι φιλοξενίην ἀγόρευε.
ἀλλ' οἷον τύνη μὲν ἐμεῦ, ὅτ' Ἰωλκὸν ἵκηαι,
μνώεο· σείο δ' ἐγὼ καὶ ἐμῶν ἀέκητι τοκῇν 1110
μνήσομαι. ἔλθοι δ' ἡμῖν ἀπόπροθεν ἡέ τις ὅσσα,
ἡέ τις ἄγγελος ὄρνις, ὅτ' ἐκλεάθοιο ἐμεῖο·
ἡ αὐτὴν με ταχεῖαι ὑπὲρ πόντοιο φέροιεν
ἐνθένδ' εἰς Ἰαωλκὸν ἀναρπάξασαι ἄελλαί, 1115
ὄφρα σ', ἐν ὀφθαλμοῖσιν ἐλεγχείας προφέρουσα,
μνήσω ἐμῇ ἰότητι πεφυγμένον. αἶθε γὰρ εἶην
ἀπροφάτως τότε σοῖσιν ἐφέστιος ἐν μεγάροισιν.”

ᾧ ἄρ' ἔφη, ἐλεεινὰ καταπροχέουσα παρειῶν
δάκρυα· τὴν δ' ὅγε δῆθεν ὑποβλήδην προσέειπεν·
“Δαιμονίη, κενεὰς μὲν ἔα πλάζεσθαι ἀέλλας, 1120
ὥς δὲ καὶ ἄγγελον ὄρνιν, ἐπεὶ μεταμῶνια βάσεις.
εἰ δέ κεν ἤθεα κεῖνα καὶ Ἑλλάδα γαῖαν ἵκηαι,
τιμῆεσσα γυναιξὶ καὶ ἀνδράσιν αἰδοίῃ τε

1102. καταψήχων vulg.

1113. γε pro με Pariss., Brunck.

1114. Ἰαωλκὸν Brunck: Ἰωλκὸν vulg.

1117. τόσσοισιν pro τότε σοῖσιν G.

1121. ἄλλον ὄρνιν G.

1102. καταψήχων: *demulcens*, καταμαλάττων. Schol. So Polybius uses καταψάω, e.g. 2. 13. 6, καταψήσαντες δὲ καὶ πρᾶνναιτες τὸν Ἀσδρούβαν.

1103. ἐρέθεςκον: cf. 618.

1104. ἀδινῶ: οἰκτρῶ καὶ λυπηρῶ. Schol.; more probably 'earnest,' *lit.* 'concentrated,' 'intense' (v.n. I. 269). προσπτύξατο: cf. 1025.

1105. συνημοσύνας: 'compacts,' cf. I. 300; L. and S. 'ties of friendship or relationship.'

1108. τῷ . . . ἀγόρευε: 'wherefore, talk not to me of friendships made with a stranger.'

1111. ὅσσα: 'rumour' which spreads in a mysterious fashion, and so in Hom. its authorship is attributed to the gods, e.g.

Il. 2. 93, ὅσσα δεδήκει . . . Διὸς ἄγγελος. Cf. the description of Fama in *Aen.* 4. 174 sqq. Curtius explains ὅσσα as ὄγκα, Skt. *vakya* (vox). For the secondary meaning 'prophetic voice,' 'omen,' v. I. 1087.

1112. ἐκλεάθοιο: attracted into the mood of ἔλθοι, cf. 788.

1114. ἀναρπάξασαι: cf. *Od.* 5. 419, μ' ἐξαυτὶς ἀναρπάξασα θύελλα.

1116. ἰότητι: 'favour,' v. n. I. 130.

1117. ἀπροφάτως: v.n. I. 1201. τότε: i.e. when you forget me.

1118. καταπροχέουσα: απ. λεγ.

1119. ὑποβλήδην: v.n. I. 699.

1120. Δαιμονίη: v.n. I. 476.

1121. μεταμῶνια βάσεις: cf. I. 491.

ἔσσαι· οἳ δέ σε πάγχυ θεὸν ὥς πορσανέουσιν,
 οὔνεκα τῶν μὲν παῖδες ὑπότροποι οἴκαδ' ἵκοντο 1125
 σῇ βουλῇ, τῶν δ' αὖτε κασίγνητοί τε ἔται τε
 καὶ θαλεροὶ κακότητος ἄδην ἐσάωθεν ἀκοῖται.
 ἡμέτερον δὲ λέχος θαλάμοις ἐνι κουριδίοισιν
 πορσυνέεις· οὐδ' ἄμμε διακρινέει φιλότῃτος 1130
 ἄλλο, πάρος θάνατόν γε μεμορμένον ἀμφικαλύψαι.”
 ὣς φάτο· τῇ δ' ἔντοσθε κατεΐβετο θυμὸς ἀκουῇ,
 ἔμψης δ' ἔργ' αἰδέηλα κατερρίγησεν ιδέσθαι.
 σχετλίη· οὐ μὲν δηρὸν ἀπαρνήσεσθαι ἔμελλεν
 Ἑλλάδα ναιετάειν. ὥς γὰρ τόδε μῆδετο Ἥρῃ, 1135
 ὄφρα κακὸν Πελήϊ ἱερὴν ἐς Ἴωλκὸν ἵκοιτο
 Αἰαΐη Μήδεια, λιποῦσ' ἀπο πατρίδα γαίαν.
 Ἦδη δ' ἀμφίπολοι μὲν ὀπιπεύουσαι ἄπωθεν
 σιγῇ ἀνιάζουσιν· ἐδέετο δ' ἡματός ὥρῃ

1124. ἡδέ σε Paris. unus, Brunck.

1129. πορσανέεις G, vulg. φιλότῃτας Madvig: φιλέοντας Cobet.

1133. ἀπαρνήσασθαι G.

1135. ἵκοιτο Brunck: ἵκητο L: ἵκηται vulg.

1136. λιποῦσ' ἀπο Merkel: λιποῦσα L, G, Vatt. tres, Pariss. tres, Vrat. Vind.: λιποῦσά γε vulg.

1137. ὀπιπεύουσαι Vatt. duo, Merkel: ὀπιπτεύουσαι L, G.

1138. ἐδέετο Samuelsson.

1124. πορσανέουσιν: v.n. 2. 719.

1126. ἔται: 'kinsmen.' This was the primary meaning of ἔται (for σφέται, from the pronom. stem *sua*); cf. *sui* = *cognati*, *propinqui*. In a wider sense it meant 'clansmen,' those belonging to the same φρατρία or φυλή, e.g. I. 305.

1127. 'and many a stalwart husband was delivered from doom by thee.' ἄδην is used absolutely in the sense of *multi* or *omnino*. σαοῦν here takes the ablatival gen. like σώζειν (e.g. Soph. Ph. 919, σώσαι κακοῦ). In 2. 610 we have σώεσθαι c. ἐκ, as in Hom.; so ἐλαύνειν has the simple gen. in 3. 597, but the gen. c. prepp. in 4. 386, I. 1107, etc. Cholevius, comparing Od. 5. 290, ἄδην (ἄδην) ἐλάαν κακότητος, takes κακότητος with ἄδην and explains "im Uebermasse des Unglücks" (in their excessive tribulation), but ἄδην in Od. I.e. is probably a real acc., see M. and R.

1128. λέχος . . . πορσυνέεις: cf. Od. 3. 403, τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν, where πόρσυνε = ἡντρέπειζε. It was then used generally of

the wife 'sharing' her husband's bed, e.g. Od. 7. 347, παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν. See M. and R. on these passages, and Ellis on Cat. 64. 163.

1130. μεμορμένον: v.n. I. 646. Ap. is imitating Od. 4. 179, οὐδέ κεν ὕμεις Ἄλλο διέκρινεν φιλέοντ' ἐτε τερπομένω τε, Πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.

1131. κατεΐβετο: v.n. 290.

1132. 'nevertheless she shuddered to see the awful deeds which she must do.' αἰδέηλα seems here to have its Hom. meaning 'ruinous' (v.n. I. 102), though it may mean 'dark' (i.e. with uncertain issue), and so Way renders "deeds whose end was beyond her ken."

1133. σχετλίη: v.n. 2. 1028. ἔμελλεν: v.n. 260.

1136. Αἰαΐη: = Κολχίς; v.n. 2. 417.

1137. ὀπιπεύουσαι: v.n. 2. 406.

1138. ἐδέετο: ἐδέετο, ἐχρηζεν, ἀπῆται ἢ ὅτι ἐνελείπετο ὁ τῆς ἡμέρας καιρὸς. Schol. There are thus two interpretations: (1) 'the time of day demanded that she should return'; (2) 'the time of day was failing for her to return (so that

- ἂψ οἰκόνδε νέεσθαι ἔην μετὰ μητέρα κούρην.
 ἣ δ' οὐπω κομιδῆς μιμνήσκετο, τέρπετο γάρ οἱ
 θυμὸς ὁμῶς μορφῇ τε καὶ αἰμυλίοισι λόγοισιν,
 εἰ μὴ ἄρ' Λίσονιδης πεφυλαγμένος ὀψέ περ ἡὔδα·
 “ὦρῃ ἀποβλώσκειν, μὴ πρὶν φάος ἡέλιιο
 δύη ὑποφθάμενον, καί τις τὰ ἕκαστα νοήσῃ
 ὀθυνείων· αὖτις δ' ἀβολήσομεν ἐνθάδ' ἰόντες.”
 ὣς τῶγ' ἀλλήλων ἀγανοῖς ἐπὶ τόσσον ἔπessιν
 πείρηθεν· μετὰ δ' αὖτε διέτμαγεν. ἦτοι Ἰήσων
 εἰς ἐτάρους καὶ νῆα κεχαρμένος ὦρτο νέεσθαι·
 ἣ δὲ μετ' ἀμφιπόλους· αἱ δὲ σχεδὸν ἀντεβόλησαν
 πᾶσαι ὁμοῦ· τὰς δ' οὔτι περιπλομένας ἐνόησεν.
 ψυχὴ γὰρ νεφέεσσι μεταχρονίῃ πεπότητο.
 αὐτομάτοις δὲ πόδεσσι θεῆς ἐπεβήσατ' ἀπήνης,
 καὶ ῥ' ἐτέρῃ μὲν χειρὶ λάβ' ἡνία, τῇ δ' ἄρ' ἰμάσθλην
 δαιδαλέην, οὐρῆας ἐλαννέμεν· οἱ δὲ πόλινδε
 θῦνον ἐπειγόμενοι ποτὶ δώματα· τὴν δ' ἄρ' ἰοῦσαν
 Χαλκιόπῃ περὶ παισὶν ἀκηχεμένη ἐρέεινεν·
 ἣ δὲ παλιντροπίησιν ἀμήχανος οὔτε τι μύθων
 ἔκλυεν, οὔτ' αὐδῆσαι ἀνειρομένη λελίητο.
 ἰξε δ' ἐπὶ χθαμαλῷ σφέλαϊ κλιντῆρος ἔνερθεν
 λέχρῃς ἐρεισασμένη λαιῇ ἐπὶ χειρὶ παρειήν·
 ὕγρα δ' ἐνὶ βλεφάροισι ἔχεν ὄμματα, πορφύρουσα

I 140

I 145

I 150

I 155

I 160

1139. ἂψ ἐς οἰκόνδε G: εἰς οἰκόνδε Pariss. tres.

1147. διέτμαγεν Spitzner: διέτμαγον codd.

1151. μεταχρονίῃ Vat. unus, vulg.

1152. αὐτομάτῃ Pariss.

1155. τὴν δ' ἀνιοῦσαν Paris. unus, Brunck.

she should return).’ Seaton (*Cl. Rev.* iv 117) defends the latter, referring to the absolute use of δέομαι in *Il.* 20. 122, μηδὲ τι θυμῷ Δευνέσθω, but the constr. is unique in either sense. Samuelsson defends his conj. ἐδύετο by *Od.* 13. 33, τῷ κατέδυ φάος ἡέλιιο Δόρπον ἐποίχεσθαι, taking ἡματος ὦρῃ either as = ἡμαρ, or = *tempus orportunum, solitum* (v. 899). We have ἡμαρ ἔδν in 1407.

1140. κομιδῆς: ‘return,’ cf. 4. 1275.

1142. πεφυλαγμένος ὀψέ περ: *cautus, quamquam sero*, ‘with tardy circumspection.’

1143. ἀποβλώσκειν: ἄπ. λεγ.

1145. ἀβολήσομεν: συντενξόμεθα. Schol., v. n. 2. 770.

1147. διέτμαγεν: v.n. 343.

1149. σχεδὸν ἀντεβόλησαν: ‘drew near to meet her.’

1151. μεταχρονίῃ: v.n. 2. 300.

1152. αὐτομάτοις: i. e. without any conscious effort of will.

1154. οὐρῆας: v.n. 841.

1157. παλιντροπίησιν κ.τ.λ.: ‘But rapt in a trance of thoughts back-drifting she heard not a word’ (Way). παλ. is used by Polybius of reverses of fortune.

1161. πορφύρουσα κ.τ.λ.: ‘brooding on the direful deed in which she was a sharer by her own counsels.’ In 4. 435 ἐπεξυνώσατο means ‘gave a share of,’ ‘communicated.’ For πορφύρουσα v.n. 1. 461.

οἶον ἐῆ κακὸν ἔργον ἐπιξυνώσατο βουλῇ.

Αἰσονίδης δ' ὅτε δὴ ἐτάροις ἐξαυτὶς ἔμικτο
ἐν χώρῃ, ὅθι τούσγε καταπρολιπὼν ἐλιάσθη,
ᾧρτ' ἰέναι σὺν τοῖσι, πιφανσκόμενος τὰ ἕκαστα,
ἡρώων ἐς ὄμιλον· ὁμοῦ δ' ἐπὶ νῆα πέλασσαν.
οἱ δέ μιν ἀμφαγάπαζον, ὅπως ἴδον, ἔκ τ' ἐρέοντο.
αὐτὰρ ὁ τοῖς πάντεσσι μετέννεπε δῆνεα κούρης,
δεῖξέ τε φάρμακον αἰνόν· ὁ δ' οἰόθεν οἶος ἐταίρων
Ἰδας ἦστ' ἀπάνευθε δακῶν χόλον· οἱ δὲ δὴ ἄλλοι
γηθόσυνοι τῆμος μὲν, ἐπεὶ κνέφας ἔργαθε νυκτός,
εὐκηλοὶ ἐμέλοντο περὶ σφίσιν. αὐτὰρ ἄμ' ἡοῖ
πέμπον ἐς Αἰήτην ἰέναι σπόρον αἰτήσοντας
ἄνδρε δύω, πρὸ μὲν αὐτὸν ἀρηίφιλον Τελαμῶνα,
σὺν δὲ καὶ Αἰθαλίδην, νῖα κλυτὸν Ἑρμείαιο.
βὰν δ' ἵμεν, οὐδ' ἀλίωσαν ὁδόν· πόρε δέ σφιν ἰοῦσιν
κρείων Αἰήτης χαλεποὺς ἐς ἄεθλον ὁδόντας
Ἀονίοιο δράκοντος, ὃν Ὠγυγίῃ ἐνὶ Θήβῃ.
Κάδμος, ὅτ' Εὐρώπην διζήμενος εἰσαφίκαγεν,

1165

1170

1175

1166. ἡρώων ἐς ὄμιλον G: ἡρώων ἐς ἕκαστα (in marg. ὄμιλον) L: οἱ δ' ἔκλυον ἕκαστα Vat. unus, Pariss. tres: οἱ δ' ἔκλυον τὰ ἕκαστα Gerhard.

1172. ἐμέλοντο Paris. unus, schol. Par.: μέλλοντο L, G, vulg.

1174. πρόμον αὐτὸν O. Schneider.

1164. 80i . . . ἐλιάσθη: 'where he left them when he parted from them'; cf. 827 supr., I. 94, 4. 306.

1170. δακῶν χόλον: nursing his wrath, biting his lips to keep back an outburst of passion: cf. Ar. *Nub.* 1369, ὅμως δὲ τὸν θυμὸν δακῶν ἔφην. For the cause of the wrath of Idas v. 556 sqq.

1171. ἔργαθε: for the form cf. εἰκαθεῖν, διακαθεῖν, ἀμυναθεῖν.

1172. ἐμέλοντο περὶ σφίσιν: as a rule Ap. uses the simple gen. with μέλεσθαι, e.g. I. 967, but we find ἀμφὶ τι 2. 376, ἀμφὶ τινος 4. 491.

1175. Αἰθαλίδην: cf. I. 640, where he is sent as herald to Hypsipyle.

1176. οὐδ' ἀλίωσαν ὁδόν: 'they journeyed not in vain'; cf. *Il.* 16. 737, οὐδ' ἀλίωσε βέλος: *Od.* 2. 273, οὐτοί ἐπειθ' ἀλήϊ ὁδὸς ἔσσεται.

1177. χαλεποὺς . . . ὁδόντας: 'the terrible teeth for the ordeal which was to come.'

1178 Ἀονίοιο: Βοιωτικοῦ. Schol. The Ἀονες, sprung from Aon, a son of

Poseidon, are mentioned amongst the oldest dwellers in Boeotia, Paus. 9. 5. 1, Strab. 344, 40. Ὠγυγίῃ: Κόρινθα τὸν Ὠγυγον Βοιωτοῦ υἱὸν εἶπεν. Schol. Thebes is called Ὠγυγία πόλις in Aesch. *Th.* 308, where Verrall says: "the word clearly means *very ancient*, something like our 'pre-historic' . . . It was explained of course by reference to a hero Ὠγυγος, but is probably of foreign, possibly of Phoenician, origin."

1179. Κάδμος: Europa, sister of Cadmus, was carried off by Zeus to Crete. After a fruitless search for her, Cadmus consulted the oracle at Delphi which bade him desist from the search, follow a certain cow, and found a city where the cow would sink down exhausted. Thus Thebes was founded. Wishing to sacrifice the cow to Athene he sent to draw water from the well of Ares, but his messengers were slain by the dragon at the well. Cadmus then slew the dragon and sowed its teeth at the bidding of Athene. The warriors who sprang up

- πέφνεν Ἀρητιάδι κρήνη ἐπίουρον ἔοντα· 1180
 ἔνθα καὶ ἐννάσθη πομπῇ βοός, ἣν οἱ Ἀπόλλων
 ὦπασε μαντοσύνησι προηγῆταιραν ὁδοῖο.
 τοὺς δὲ θεὰ Τριτωνὶς ὑπὲκ γενύων ἐλάσασα
 Αἰήτη πόρε δῶρον ὁμῶς αὐτῷ τε φονῇ.
 καὶ ῥ' ὁ μὲν Ἀονίοισιν ἐνισπείρας πεδίοισιν 1185
 Κάδμος Ἀγηνορίδης γαιηγενῇ εἶσατο λαόν,
 Ἄρεος ἀμῶντος ὅσοι ὑπὸ δουρὶ λίποντο·
 τοὺς δὲ τότε Αἰήτης ἔπορεν μετὰ νῆα φέρεσθαι
 προφρονέως, ἐπεὶ οὐ μιν οἴσσατο πείρατ' ἀέθλου
 ἐξανύσειν, εἰ καὶ περ ἐπὶ ζυγὰ βουσι βάλοιτο. 1190
 Ἥελιος μὲν ἄπωθεν ἐρεμνὴν δύετο γαῖαν
 ἐσπέριος, νεάτας ὑπὲρ ἄκριας Αἰθιοπῶν·
 Νύξ δ' ἵπποισιν ἔβαλλεν ἐπὶ ζυγὰ· τοὶ δὲ χαμεύνας
 ἔντυον ἥρωες παρὰ πείσμασιν. αὐτὰρ Ἰήσων
 αὐτίκ' ἐπεὶ ῥ' Ἑλίκης εὐφεγγέος ἀστέρες Ἄρκτου 1195
 ἔκλιθεν, οὐρανόθεν δὲ πανεύκηνος γένετ' αἰθήρ,
 βῆ ῥ' ἐς ἐρημαίην, κλωπῆιος ἥύτε τις φῶρ,

1180. Ἀρητιάδι Pariss. tres, et conl. Stephanus: Ἀρητιάδῃ vulg.

1186. γαιηγενῇ G, vulg.: γεηγενῇ L: ἐπὶ γηγενῇ Pariss., Brunck. εἶσατο Stephanus: εἶσατο codd.

1187. ἀμῶντος conl. Merkel.

1195. εὐφεγγέες Brunck.

attacked each other, and only five survived to become the founders of the Theban race (Apollod. 3. 1. 1: Paus. 9. 5. 1, etc.: Hygin. *Fab.* 178).

1180. ἐπίουρον: cf. 1. 87. For the dat. cf. *Il.* 13. 450, Μίνωα . . . Κρήτη ἐπίουρον.

1181. ἐννάσθη: 'settled'; v.n. 1. 1356. πομπῇ βοός: cf. Eur. *Phoen.* 638, Κάδμος ἔμολε τάνδε γαῖν | Τύριος, ᾧ τετρασκελὴς | μόσχος ἀδάματος πέσημα | δῖκε τελεσφόρον διδοῦσα | χρησμόν, οὗ κατοικίσαι | πεδία νιν τὸ θέσφατον | πυροφόρ' Ἀόνων ἔχρη. For προηγῆταιρα cf. *Bacch.* 1159.

1183. Τριτωνίς: v.n. 1. 109. ὑπ' . . . ἐλάσασα: 'forcing them from its jaws.'

1184. The goddess gave half the teeth to Aeetes, half to Cadmus.

1186. γαιηγενῇ: this form = γηγενῇ is not found elsewhere. εἶσατο: 'founded'; only here of peoples, elsewhere of temples, e.g. 2. 807. Hom. has the act. εἶσα of planting a colony, *Od.* 6. 8.

1187. 'from as many as were left when the War God had mown them with his spear'; v.n. 1179. For ἀμῶντος cf. 418.

1190. εἰ καὶ περ: = εἴ περ καὶ 'even granting that,' *Od.* 9. 35.

1191. ἐρεμνὴν δύετο γαῖαν: 'was sinking beneath the darkened earth,' ὑπὸ τὸν ὀρίζοντα. Schol. In *Il.* 6. 19 γαῖαν ἐδύτην means 'went beneath the earth' i.e. died.

1192. νεάτας: τὰς ἐσχατίας ὡς ὑπερκειμένης τῆς οἰκουμένης. Schol. Αἰθιοπῶν: cf. *Od.* 1. 22, Αἰθίοπας . . . Οἱ μὲν δυσσόμενον Ὑπερίονος, οἱ δ' ἀνιόντος.

1193. χαμεύνας: cf. 4. 883.

1195. Ἑλίκης: v.n. 2. 360.

1196. ἔκλιθεν: the active is used in 1. 452, κλίνοντος ἡελίοιο, though it is not so used in any previous poet. πανεύκηνος: ἄπ. λεγ., v.n. 2. 935.

σὺν πᾶσιν χρήεσσι· πρὸ γάρ τ' ἀλέγυνεν ἕκαστα
 ἡμάτιος· θῆλυν μὲν οἶν, γάλα τ' ἔκτοθι ποίμνης
 Ἄργος ἰὼν ἤνεικε· τὰ δ' ἐξ αὐτῆς ἔλε νηός.
 1200 ἄλλ' ὅτε δὴ ἶδε χῶρον, ὅτις πάτου ἔκτοθεν ἦεν
 ἀνθρώπων, καθαρῇσιν ὑπεύδιος εἵαμενῇσιν,
 ἔνθ' ἦτοι πάμπρωτα λοέσσαστο μὲν ποταμοῖο
 εὐαγέως θεῖοιο τέρεν δέμας· ἀμφὶ δὲ φᾶρος
 ἔσαστο κυάνεον, τό ρά οἱ πάρος ἐγγυάλιξεν
 1205 Λημνιάς Ὑψιπύλη, ἀδινῆς μνημήιον εὐνῆς.
 πήχυιον δ' ἄρ' ἔπειτα πέδω ἐνὶ βόθρον ὀρύξας
 νῆησε σχίζας, ἐπὶ δ' ἀρνειοῦ τάμε λαιμόν,
 αὐτόν τ' εὖ καθύπερθε τανύσαστο· δαίε δὲ φिटροὺς
 1210 πῦρ ὑπένερθεν ἰεῖς, ἐπὶ δὲ μιγάδας χέε λοιβάς,
 Βριμῶ κικλήσκων Ἐκάτην ἐπαρωγὸν ἀέθλων.
 καὶ ῥ' ὁ μὲν ἀγκαλέσας πάλιν ἔστιχεν· ἡ δ' αἰούσα
 κευθμῶν ἐξ ὑπάτων δεινὴ θεὸς ἀντεβόλησεν
 ἱροῖς Αἰσονίδαο· πέριξ δέ μιν ἔστεφάνωντο
 1215 σμερδαλέοι δρυῖνοισι μετὰ πτόρθοισι δράκοντες.

1198. πᾶσιν L : πᾶσι G, vulg.

1205. ρά Hermann : μὲν codd.

1208. νῆησεν L.

1198. σὺν πᾶσιν χρήεσσι: 'with all things needful.' The form χρήεσσι = χρέεσσι is only found here.

1199. Coleridge mistranslates, "and Argus went with him bringing a ewe and milk from the flock, which things he took from the ship itself." Jason went alone to perform the rites: Argus had already gone to the flock and brought him the ewe and the milk, while the other things needful for the sacrifice Jason took from the ship itself.

1201. πάτου ἔκτοθεν: 'out of the beaten track,' cf. *Il.* 20. 137, κινόντες Ἐκ πάτου.

1202. καθαρῇσιν ὑπεύδιος εἵαμενῇσιν: "where under the unscreened sky the clear meads spread" (Way); cf. Theocr. 26. 5, ἐν καθαρῷ λειμῶνι. For ὑπεύδιος v.n. 1. 584. For εἵαμενῇσιν v.n. 2. 795.

1206. ἀδινῆς: οἰκτρᾶς, λυπηρᾶς διὰ τὴν ἀπόλειψιν. Schol., cf. 1104. Merkel and Buttm. explain ἀδινός here as = ἡδύς. More probably it means 'frequent,' "in memory of many a night of love"

(Coleridge). For the stay of the heroes at Lemnos v. 1. 608 sqq.

1207. πήχυιον: v.n. 1. 379. βόθρον: cf. 1032.

1210. μιγάδας λοιβάς: v.n. 1036.

1211. Βριμῶ: v.n. 861.

1213. κευθμῶν: τῶν κρυφίων. Schol. κευθμός = κευθμών is found in *Il.* 13. 28. ὑπάτων: 'nethermost,' v. n. 1. 222. ἀντεβόλησεν: for the notion that the gods actually came in person to receive the sacrifice cf. 880.

1214. ἔστεφάνωντο: 'twined': cf. *Il.* 11. 36, τῇ δ' ἐπὶ μὲν Γοργῶ... ἔστεφάνωτο. As evidence that Hecate was wreathed with snakes and oaken shoots the Schol. quotes a chorus from the *Ῥιζοτόμοι* of Soph. (*fr.* 480, Dindorf), *Ἥλιε δέσποτα | καὶ πῦρ ἱερόν, τῆς εἰνοδίας | Ἐκάτης ἔγχος, τῷ δι' Ὀλύμπου | πολλὴ φέρεται καὶ γῆς, καίουσ' | ἱερὰς τριόδους στεφανωσαμένη | δρυσὶ καὶ πλεκτοῖς | ὤμων σπείραισι δρακόντων.* Here belongs Varro *Atac. fr.* 8, Cuius ut aspexit torta caput angue revinctum.

στράπτε δ' ἀπειρέσιον δαΐδων σέλας· ἀμφὶ δὲ τήνγχε
ὀξείῃ ὕλακῇ χθόνιοι κύνες ἐφθέγγοντο.

πίσσεα δ' ἔτρεμε πάντα κατὰ στίβον· αἱ δ' ὀλόλυξαν
νύμφαι ἐλειονόμοι ποταμηίδες, αἱ περὶ κείνῃν
Φάσιδος εἵαμενῇν Ἀμαραντίου εἰλίσσονται.

1220

Λίσονίδην δ' ἦτοι μὲν ἔλεν δέος, ἀλλὰ μιν οὐδ' ὥς
ἐντροπαλιζόμενον πόδες ἔκφερον, ὅφρ' ἐτάροισιν
μίκτο κιών· ἦδη δὲ φόως νιφόεντος ὑπερθεν
Καυκάσου ἠριγενῆς Ἡὼς βάλεν ἀντέλλουσα.

Καὶ τότε ἄρ' Αἰήτης περὶ μὲν στήθεσσι νύξοιο
θώρηκα στάδιον, τὸν οἱ πόρεν ἐξεναρίζας
σφωιτέραις Φλεγραῖον Ἀρης ὑπὸ χερσὶ Μίμαντα·
χρυσείην δ' ἐπὶ κρατὶ κόρυν θέτο τετραφάλῃρον,

1225

1219. ποταμηίδες L 16, Vat. unus, vulg: ποταμητίδες L, G, Wellauer: ποταμίτιδες O. Schneider, Merkel.

1227. σφωιτέραις schol. utraque: σφωιτέρης codd.

1216. στράπτε: v.n. I. 544.

1217. χθόνιοι κύνες: *infernae canes* (Hor. S. I. 8. 35); cf. Lucian *Philopseud.* 22, 24, where these hounds are described as ἐλεφάντων ὑψηλότεροι, καὶ μέλανες καὶ λάσιοι, πιναρὰ καὶ αὐχμώση τῇ λάχῃ.

1218. κατὰ στίβον: 'at her tread'; cf. Sen. *Oed.* 569, Latravit Hecates turba, ter valles cavae Sonuere maestum, tota succusso solo Pulsata tellus: *Aen.* 6. 256, Sub pedibus mugire solum, et iuga coepta moveri Silvarum, visaeque canes ululare per umbram Adventante dea. ὀλόλυξαν: imitated in *Aen.* 4. 168, summoque ulularunt vertice nymphae, though the meaning there is probably different (v. Conington).

1219. ἐλειονόμοι: v.n. 2. 821. ποταμηίδες: 'river-nymphs'; cf. Nic. *Al.* 128, ποταμηῖσι νύμφαις (used of 'water of the river').

1220. εἵαμενῇν: v.n. 2. 795. Ἀμαραντίου: Ἀμαράντιοι ἔθνος βάρβαρον ὑπὲρ Κόλχων ἐν τῇ ἠπείρῳ, ὅθεν αἱ τοῦ Φάσιδος πηγαὶ ἐξερέγγονται. ἢ ὕρος Κολχικὸν καλούμενον Ἀμαράντιον, ὅθεν ὁ Φᾶσις καταφέρεται. Schol.; see on 2. 399.

1221. ἀλλὰ . . . ἔκφερον: 'but, for all that, his feet bore him away without one backward turn'; v. 1039. Cf. *Il.* 6. 496, ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει Ἐντροπαλιζομένη.

1224. Καυκάσου: as the sun had sunk behind the Aethiopian heights (1192),

so now the snowy Caucasus receives the first ray of dawn; cf. 162 *supr.* For ἠριγενῆς v.n. 2. 450.

1225. ἔστο: v.n. 454.

1226. θώρηκα στάδιον: ὅτι οὐκ ἦν ἄλυσιδωτός, ἀλλὰ σταδιαῖος. ἀπὸ τῆς στάσεως ἐσχημάτισται. τινὲς δὲ στάδιον τὸν εὐπαγῆ, ὃν καὶ Καλλίμαχος λέγει "στάδιον δ' ὑφέεστο χιτῶνα." Schol. This θώρηξ was made of stiff plates of metal, as opposed to the ἄλυσιδωτός θώρηξ, *lorica annulata*, chain-armour. The epithet στατός was also applied to it (v. schol. Ar. *Pax* 1227), because this stiff cuirass could stand by itself. Callimachus (*fr.* 59) uses στάδιος χιτῶν in the sense of ὀρθοστάδιος, i.e. the ungirdled tunic falling straight from the neck to the feet.

1227. σφωιτέραις: = εἰς, v.n. I. 643. Φλεγραῖον: v.n. 234.

Μίμαντα: cf. Hor. *C.* 3. 4. 53, Typhoeus et validus Mimas. In Eur. *Ion* 216 the Chorus speak of this giant as slain by the thunderbolt of Zeus, τὸν δαῖον Μίμαντα πυρὶ καταίθοιοι (sc. Ζεὺς).

1228. τετραφάλῃρον: probably the same as τετράφαλος, 2. 920 (where see note). Buttm., arguing from the verb φαληριάω (κύμα φαληριῶν), maintained that φάληρος was either one of the names for the plume of a helmet or an epithet of it, so that τετραφάλῃρος means 'with four-fold plume.'

λαμπομένην οἶόν τε περίτροχον ἔπλετο φέγγος
ἡελίου, ὅτε πρῶτον ἀνέρχεται Ὀκεανοῖο.

1230

ἂν δὲ πολύρρινον νῶμα σάκος, ἂν δὲ καὶ ἔγχος
δεινόν, ἀμαιμάκετον· τὸ μὲν οὐ κέ τις ἄλλος ὑπέστη
ἀνδρῶν ἡρώων, ὅτε κάλλιπον Ἡρακλῆα
τῇλε παρέξ, ὃ κεν οἶος ἐναντίβιον πολέμιξεν.

1235

τῷ δὲ καὶ ὠκυπόδων ἵππων εὐπηγέα δίφρον
ἔσχε πέλας Φαέθων ἐπιβήμεναι· ἂν δὲ καὶ αὐτὸς
βήσατο, ῥυτῆρας δὲ χεροῖν ἔχεν. ἐκ δὲ πόλῃος
ἦλασεν εὐρείαν κατ' ἀμαξιτόν, ὥς κεν ἀέθλω
παρσταίῃ· σὺν δέ σφιν ἀπείριτος ἔσσυτο λαός.

1240

οἶος δ' Ἴσθμιον εἴσι Ποσειδάων ἐς ἀγῶνα
ἄρμασιν ἐμβεβαώς, ἣ Ταίναρον, ἣ ὅγε Λέρνης
ὔδωρ, ἣ κατ' ἄλσος Ὑαντίου Ὀγχηστοῖο,
καὶ τε Καλαύρειαν μετὰ δῆθ' ἅμα νίσσεται ἵπποις,

1229. περίτροχον Hoelzlin.

1234. πολέμιξεν Merkel: πολέμιξεν vulg.: πελέμιξε Paris, unus, Brunck.
Versum uncis inclusit Herwerden.

1235. εὐπηγέα Brunck.

1237. ἔλεν coni. Brunck.

1238. ἀέθλω Vatt., Pariss. quatt.: ἀέθλων L, G: ἀέθλων προσταίῃ Samuelsson.

1243. δαῖθ' Wilamowitz-Moellendorff: δὴ θαμὰ Brunck.

1229. περίτροχον φέγγος: 'the round gleaming orb'; cf. *Il.* 23. 455, περίτροχον ἥντε μήνη: *ib.* 22. 134, χαλκὸς ἐλάμπετο ἔγκελος αὐγῇ. . . ἡελίου ἀνιόντος.

1231. πολύρρινον: cf. the shield of Ajax, *Il.* 7. 220.

1232. ἀμαιμάκετον: 'resistless,' from the stem *μαιμακ* (*μαιμάω*, *μαιμάσσω*). Some explain it as a redupl. form from *ἄμαχος*.

1233. κάλλιπον: v. I. 1290. Heracles remained to search for Hylas.

1234. τῇλε παρέξ: 'far away.'

1236. Φαέθων: v.n. 245.

1237. ῥυτῆρας: in Hom. *ῥυτήρ* means 'the trace,' but later it was used for 'the reins,' e.g. Soph. *O.C.* 900, σπεύδειν ἀπὸ ῥυτῆρος, *immissis habenis*.

1240. Ἴσθμιον ἀγῶνα: Pindar (*N.* 5. 37) speaks of Poseidon journeying from Aegae in Achaia to the Isthmian festival, Ποσειδάωνα . . . ὃς Αἰγᾶθεν ποτὶ κλειτὰν θαμὰ νίσσεται Ἴσθμόν κ.τ.λ. The festival was held in the τέμενος Ποσειδάνιον.

1241. Ταίναρον: v.n. I. 102. The temple of Poseidon was at the extreme

point of the peninsula. *ὄγε*: v.n. I. 308. Λέρνης: a marsh near Argos, where Heracles slew the hydra. For the amours of Poseidon with Amymone at Lerna v. Prop. 3. 18. 47.

1242. Ὑαντίου Ὀγχηστοῖο: the Ὑάντες were aboriginal inhabitants of Boeotia expelled by the Cadmeans (Strab. 345, 5; 363, 38). Onchestus was named after the son of Poseidon. For the temple and grove cf. *Il.* 2. 506, Ὀγχηστόν θ' ἱερὸν Ποσιδήιον, ἀγλαὸν ἄλσος. Strabo (354, 31) says that the temple had no grove, οἱ δὲ ποιηταὶ κοσμοῦσιν, ἄλση καλοῦντες τὰ ἱερὰ πάντα κἂν ἢ ψιλά. Pausanias, however, mentions the grove (9. 26. 3), ἐπ' ἐμοῦ δὲ ναὸς τε καὶ ἀγαλμα Ποσειδῶνος ἐλείπετο καὶ τὸ ἄλσος ὃ δὴ καὶ Ὀμηρος ἐπήνεσε.

1243. Καλαύρειαν: an island in the Saronic Gulf. Strabo (321, 24) mentions the legend that Poseidon received Calauraea from Leto in exchange for Delos. It was in the temple at Calauraea that Demosthenes took refuge from Antipater, and ended his life by poison.

Πέτρην θ' Αἰμονίην, ἣ δεινδρήεντα Γεραιστόν·
τοῖος ἄρ' Αἰήτης Κόλχων ἀγὸς ἦεν ιδέσθαι.

1245

Τόφρα δὲ Μηδείης ὑποθημοσύνησιν Ἰήσων
φάρμακα μυδήνας ἡμὲν σάκος ἀμφεπάλυνεν
ἡδὲ δόρυ βριαρόν, περὶ δὲ ξίφος· ἀμφὶ δ' ἑταῖροι
πίερῃσαν τευχέων βεβηγμένοι, οὐδ' ἐδύναντο
κεῖνο δόρυ γνάμψαι τυτθόν γέ περ, ἀλλὰ μάλ' αὐτως 1250
ἀαγὲς κρατερῇσιν ἐνεσκλήκει παλάμησιν.

αὐτὰρ ὁ τοῖς ἄμοτον κοτέων Ἀφαρήιος Ἴδας
κόψε παρ' οὐρίαχον μεγάλῳ ξίφει· ἄλτο δ' ἀκωκῇ
ῥαιστῆρ ἄκμονος ὥστε, παλιντυπές· οἱ δ' ὁμάδησαν
γηθόσυνοι ἥρωες ἐπ' ἐλπωρῇσιν ἀέθλου. 1255

καὶ δ' αὐτὸς μετέπειτα παλύνετο· δὴ δέ μιν ἀλκῇ
σμερδαλέῃ ἀφατός τε καὶ ἄτρομος· αἱ δ' ἐκάτερθεν
χεῖρες ἐπερρώσαντο περὶ σθένει σφριγώσσαι.
ὥς δ' ὅτ' ἀρήιος ἵππος ἐελδόμενος πολέμοιο
σκαρθμῷ ἐπιχρεμέθων κρούει πέδον, αὐτὰρ ὑπερθεν 1260

1244. Πέτρην littera maiuscula scripsit Beck.

1249. λεληγμένοι Naber.

1254-6. om. G.

1244. Πέτρην Αἰμονίην: τὴν Θεσσαλίαν Πέτραν. χωρίον δὲ ἐστὶν ἐν ᾧ Ποσειδῶνος ἄγεται ἄγών, ὡς ἀπὸ τοῦ τόπου Πέτραϊον καλεῖσθαι. Schol. Pindar, P. 4. 138, applies to Poseidon the epithet Πέτραϊος 'Cleaver of the Rock,' which is explained either of his opening a passage for the Peneius through the rock, or creating the first horse which leaped forth from a rock in Thessaly or Attica. Γεραιστόν: Geraestus was a town and promontory in Euboea. For the famous temple there cf. *Od.* 3. 177, ἐς δὲ Γεραιστὸν Ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων Πόλλ' ἐπὶ μῆρ' ἔθεμεν.

1247. ἀμφεπάλυνεν: 'sprinkled around,' ἄπ. λεγ. For μυδήνας v.n. 1042.

1250. ἀλλὰ . . . παλάμησιν: 'but, just as it was, it remained hard and unbroken in their stout hands.'

1251. ἀαγὲς: the first syll. is short in *Od.* 11. 575, αἰὲν ἀαγὲς; Ap. lengthens it on the false analogy of ἀθάνατος and ἀκάματος. ἐνεσκλήκει: it had become dry, and so was well-seasoned and hard in their hands.

1252. ἄμοτον: v.n. 1. 513. Ἴδας: cf. 556, 1170.

1253. οὐρίαχον: the 'butt-end' of the spear. Leaf, on *Il.* 13. 443, distinguishes it from *σανρωτῆρ*, the *spike* at the butt-end.

1254. παλιντυπές: 'beaten back,' ἄπ. λεγ.

1256. ἀλκῇ κ.τ.λ.: cf. 1044.

1258. ἐπερρώσαντο: v.n. 2. 661, 1. 385.

1259. This simile is drawn from Hom., who describes Paris going forth from Troy to battle, *Il.* 6. 506, ὥς δ' ὅτε τις στατὸς ἵππος ἀκοστήσας ἐπὶ φάτῃ, Δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων, Εἰωθὼς λούεσθαι ἑυρρείος ποταμοῖο, Κυδιῶν' ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται Ὀμοῖς ἀίσσονται· ὁ δ' ἀγλαΐῃφι πεποιθὼς, Ῥίμῃφ' ἐ γοῦνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων. Cf. *Aen.* 11. 492 (of Turnus), qualis ubi abruptis fugit praesepia vinculis Tandem liber equus . . . Emicat arrectisque fremit cervicibus alte, Luxurians, luduntque iubae per colla per armos.

1260. σκαρθμῷ ἐπιχρεμέθων: 'prancing and neighing.'

κνιδίῳ ὀρθοῖσιν ἐπ' οὐασιν ἀνχέν' αἰερεῖ
 τοῖος ἄρ' Αἰσονίδης ἐπαγαίετο κάρτεϊ γυνῶν.
 πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθα μετάρσιον ἵχνος ἔπαλλεν,
 ἀσπίδα χαλκείην μελίνην τ' ἐν χερσὶ τινάσσων. 1265
 φαίης κε ζοφεροῖο κατ' αἰθέρος αἰσσοῦσαν
 χειμερίην στεροπὴν θαμινὸν μεταπαιφάσσεσθαι
 ἐκ νεφέων, ὅτ' ἔπειτα μελάντατον ὄμβρον ἄγωνται.
 καὶ τότ' ἔπειτ' οὐ δηρὸν ἔτι σχήσεσθαι ἀέθλων
 μέλλον· ἀτὰρ κληῖσιν ἐπισχερῶ ἰδρυνθέντες 1270
 ρίμφα μάλ' ἐς πεδίον τὸ Ἀρηιον ἡπείγουντο.
 τόσσον δὲ προτέρω πέλεν ἄστεος ἀντιπέρηθεν,
 ὅσσον τ' ἐκ βαλβίδος ἐπήβολος ἄρματι νύσσα
 γίγνεται, ὅπποτ' ἄεθλα καταφθιμένοιο ἄνακτος
 κηδεμόνες πεζοῖσι καὶ ἱππῆεσσι τίθενται.
 τέτμον δ' Αἰήτην τε καὶ ἄλλων ἔθνεα Κόλχων, 1275
 τοὺς μὲν Καυκασίοισιν ἐφισταότας σκοπέλοισιν,

1262. ἐπαγάλλετο Herwerden.

1264. ἐνὶ Paris. unus, Brunnck, Gerhard.

1266. μεταπαιφάσσοῦσαν v.l. in schol.

1267. ὅτε πέρ τε Ziegler: ἄτ' ἔπειτα . . . ἄγωνται Köchly. ἄγωνται vulg.

1261. ὀρθοῖσιν ἐπ' οὐασιν: cf. I. 514.

1263. ἔπαλλεν: like Polydeuces before his contest with Amycus, 2. 45.

1265 sqq. "Thou hadst said that adown through the murky welkin the leaping flash Of the tempest-lewin was gleaming and flickering once and again From the clouds that are bringing hard after their burden of blackest rain" (Way).

1266. μεταπαιφάσσεσθαι: 'to flash,' ἄπ. λεγ. The simple verb occurs in 4. 1442 and II. 2. 450, παιφάσσοῦσα ('dazzling') διέσσυτο λαὸν Ἀχαιῶν. It is a redupl. form (cf. δαιδάλλω) from a secondary variation of the root φα, φαῖνω.

1267. ὄμβρον: as distinct from δέτος, ὄμβρος was 'thunder rain': cf. II. 10. 6, Hdt. 8. 12. For ὅτε c. subj. v.n. I. 76.

1269. κληῖσιν: τὰ ζυγά, ἐφ' ὧν οἱ ἐρέται κάθηνται. Schol. In Hom. it is a disputed point whether κληῖδες means 'benches' or 'thole-pins' (which Ap. calls σκαλμοί, I. 379, 392).

1271. 'It (i.e. the plain) lay over

opposite the city, as far in front thereof as the goal which the chariot must gain from the starting-place, what time a chieftain dies and his kinsmen ordain contests for prizes for those on foot and for those in chariots,' ἀντιπέρηθεν: v.n. 2. 1030.

1272. βαλβίδος: τῆς ἀφ' ἑταρίας. Schol., Lat. *carceres*; cf. Ar. *Eq.* 1159, ἄφ' ἐς ἀπὸ βαλβίδων. ἐπήβολος: v.n. I. 694. νύσσα: the goal, *meta*. In Hom. νύσσα means (1) the turning-post, *καμπτήρ*, II. 23. 332; (2) the post at the other end from which they started, which served also as the winning-post, *Od.* 8. 121. Our poet means that the plain was as far from the city as the pillar at one end of the hippodrome was from that at the other. The plain was on the side of the river opposite to the city, v. 2. 1268.

1273. ἄεθλα: for funeral games cf. I. 1060, 1304; *Od.* 24. 88, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος Ζῶνυννταί τε νέοι καὶ ἐπεντύονται ἄεθλα.

1275. Cf. Ov. *Met.* 7. 101, *Convenient populi sacrum Mavortis in arvom, Consistuntque iugis: medio rex ipse resedit.*

τὸν δ' αὐτοῦ παρὰ χεῖλος ἐλίσσόμενον ποταμοῖο.

Λίσονίδης δ', ὅτε δὴ πρυμνήσια δῆσαν ἑταῖροι,
 δὴ ρά τότε ξὺν δουρὶ καὶ ἀσπίδι βαῖν' ἐς ἄεθλον,
 νηὸς ἀποπροθορών· ἄμυδις δ' ἔλε παμφανόωσαν 1280

χαλκείην πῆληκα θοῶν ἔμπλειον ὁδόντων
 καὶ ξίφος ἀμφ' ὤμοις, γυμνὸς δέμας, ἄλλα μὲν Ἄρει
 εἴκελος, ἄλλα δέ που χρυσαόρῳ Ἀπόλλωνι.

παπτήνας δ' ἀνὰ νειὸν ἶδε ζυγὰ χάλκεα ταύρων
 αὐτόγυνόν τ' ἐπὶ τοῖς στιβαροῦ ἀδάμαντος ἄροτρον. 1285

χρίμψε δ' ἔπειτα κιών, παρὰ δ' ὄβριμον ἔγχος ἔπηξεν
 ὀρθὸν ἐπ' οὐριάχῳ, κυνέην δ' ἀποκάτθεται ἑρείσας.

βῆ δ' αὐτῇ προτέρωσε σὺν ἀσπίδι νήριτα ταύρων
 ἵχνια μαστεύων· οἱ δ' ἔκποθεν ἀφράστοιο
 κευθμῶνος χθονίου, ἵνα τέ σφισιν ἔσκε βόαυλα 1290

καρτερὰ λιγνυόεντι πέριξ εἰλυμένα καπνῶ,
 ἄμφω ὁμοῦ προγένοντο πυρὸς σέλας ἀμπνείοντες.

ἔδδεισαν δ' ἥρωες, ὅπως ἴδον. αὐτὰρ ὁ τούσγε,
 εὖ διαβάς, ἐπιόντας, ἃ τε σπιλὰς εἰν ἀλὶ πέτρῃ
 μῖννει ἀπειρεσίησι δονέμενα κύματ' ἀέλλαις. 1295

1277. ἐλίσσόμενον Herwerden.

1283. χρυσαόρῳ G, L 16, Vatt. duo: χρυσάορι vulg.

1295. μῖννειν Vat. unus, unde μῖννεν Merkel.

1277. ἐλίσσόμενον: 'winding'; cf. Hes. *Th.* 791, δίνης ἀργυρέης εἰλιγμένος εἰς ἄλα πίπτει.

1280. ἀποπροθορών: imitated in *Orph. Arg.* 545, νηὸς ἀποπροθορόντες. The compound is only found in these two passages.

1282. γυμνός: the body of Jason was not encased in a *στάδιος θώρηξ* like that of Aetes, so that partly he resembled the naked War God Ares, and partly Apollo 'of the golden brand.' For χρυσαόρος v. Leaf on *Il.* 5. 509.

1284. νειόν: v.n. 1. 687.

1285. αὐτόγυνον: v.n. 232.

1286. χρίμψε: πλησίον ἐγένετο. Schol.

1287. οὐριάχῳ: v.n. 1253.

1288. αὐτῇ σὺν ἀσπίδι: 'with his shield alone.' νήριτα: τὰ μεγάλα καὶ ἀναριθμητά. Schol.; cf. 4. 158, νήριτος ὁδμή: Hes. *Op.* 509, πᾶσα βοᾷ τότε νήριτος ὕλη. Curtius refers it to the root ἄρ (ἀριθμός). Others explain 'certain,' (e.g. Lehrs and de M.), following the old deriv. from νή and ἐρίζειν.

1289. ἔκποθεν ἀφράστοιο: v.n. 2. 224.

1290. βόαυλα: 'stalls,' ἢ βοῦστασις. Schol. This form occurs only here; βόαυλος in Theocr., and βοαύλιον in *Orph. Arg.*

1291. εἰλυμένα: both εἰλυμένος and ἐλυσθείς are used by Ap. in two distinct senses: (1) rolled up, huddled, crouching; (2) enfolded, enwrapped. The former is the meaning in 281, 296, and 1. 1034; the latter here and in 1313, 1. 254. Buttmann distinguished two verbs, ἐλῶ to push or compress, and εἰλῶ to envelop (wrap). In Hom. εἰλυμένος is from the latter, ἐλυσθείς from the former. We see that Ap. recognized no such distinction.

1292. σέλας ἀμπνείοντες: v.n. 410.

1294. εὖ διαβάς: cf. 1. 1199. ἐπιόντας κ.τ.λ.: 'awaits their onset, as an ocean reef awaits the onset of the billows lashed to fury by the hurricane's resistless might.' Cf. *Il.* 15. 618, ἴσχον γὰρ πυργηδὺν ἀρρήρτες, ἥτε πέτρῃ Ἥλιβατος, μεγάλη, πολίης ἄλδς ἐγγυς ἐούσα. "Ἡ τε μένει λιγύν ανέμων λαιψήρὰ κέλευθα, Κύματ' αὖτε τροφόνετα, τὰ τε προσερεύγεται αὐτήν:

πρόσθε δέ οἱ σάκος ἔσχεν ἐναντίον· οἱ δέ μιν ἄμφω
 μυκηθμῷ κρατεροῖσιν ἐνέπληξαν κεράεσσιν·
 οὐδ' ἄρα μιν τυτθόν περ ἀνώχλισαν ἀντιόωντες.
 ὥς δ' ὅτ' ἐνὶ τρητοῖσιν ἑύρρινοι χοάνοισιν
 φῦσαι χαλκῶν ὅτε μὲν τ' ἀναμαρμαίρουνσιν,
 πῦρ ὁλοόν πιμπρᾶσαι, ὅτ' αὖ λήγουσιν αὐτμῆς,
 δεινὸς δ' ἐξ αὐτοῦ πέλεται βρόμος, ὅπποτ' αἶξῃ
 νειόθεν· ὥς ἄρα τῷγε θοὴν φλόγα φυσιώωντες
 ἐκ στομάτων ὁμάδουν, τὸν δ' ἄμφεπε δῆιον αἶθος
 βάλλον ἅ τε στεροπῇ· κούρης δέ ἐ φάρμακ' ἔρυτο.
 καὶ ῥ' ὅγε δεξιτεροῖο βοὸς κέρας ἄκρον ἐρύσσας
 εἶλκεν ἐπικρατέως παντὶ σθένει, ὄφρα πελάσση
 ζεύγλῃ χαλκείῃ, τὸν δ' ἐν χθονὶ κάββαλεν ὀκλάξ,

1300

1305

1299. ἑύρρινοι Paris. unus ex corr.: ἐνρρίνοις vulg.

1300. ἀναμορμύρουσιν Ruhnken: ἀναμαιμάουσιν Merkel.

1302. αὐτῶν Pariss., Brunck, Wellauer: αὐ τοῦ Merkel.

1304. ὁμάδουν Hermann: ὁμάδουν Stephanus: ὁμάδω vulg. ἄμφεπε Merkel: ἀμφί τε codd.: ἀμφί ἐ Hermann.

1305. βάλλον Merkel: βάλλεν codd.: βάλλε θ' ἅτε Ziegler.

Aen. 10. 693, Ille, velut rupes vastum quae prodit in aequor Obvia ventorum furiis, expostaque ponto, Vim cunctam atque minas perfert caelique marisque, Ipsa immota manens: Tennyson, *Will*, "Who seems a promontory of rock, That, compass'd round with turbulent sound, In middle ocean meets the surging shock, Tempest-buffed, citadel-crown'd."

1298. ἀνώχλισαν: v. n. I. 1167.

1299 sqq. 'As when the brazier's bellows of stout hide now send quick tongues of flame through the holes of the smelting-furnace, kindling a devouring fire, and, again, cease from their blast; and a fierce roar arises from the fire in its upward rush: even so did these two bulls bellow, breathing forth quick blasts of flame from their mouths, and the deadly glow played round him with lightning flash.' Cf. *Il.* 18. 470, φῦσαι δ' ἐν χοάνοισιν εἰκόσι πᾶσαι ἐφύσαν, Παντοίην εὐπρηστον αὐτμὴν ἐξανιέσαι, Ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε, "Ὅπως Ἡφαιστός τ' ἐθέλοι καὶ ἔργον ἄντο. The χοάνος was the smelting-furnace from which the metal was run; cf. Hes. *Th.* 862, ἀτμῇ θεοσπεσίῃ καὶ ἐτήκετο, κασσίτερος ὡς Τέχνην ὑπ' αἰζηῶν ὑπὸ τ' εὐτρήτου χοάνοιο θαλφθεῖς, ἥ ἐ σίδηρος κ.τ.λ. For ἑύρρινοι cf. *Virg. G.*

4. 171 (of the Cyclopes), taurinis follibus auras Accipiunt redduntque.

1300. ἀναμαρμαίρουνσιν: this word has excited much suspicion, but I believe it to be sound. Ap. combines the two notions of the quick puffs of the bellows and the quick flashes of flame which follow, and expresses them by a compound which is ἄπ. λεγ., though the simple verb is common. The Schol. says, μαρμαίρουσι: κυρίως καίουνσι· μετενῆνοχε δὲ τὴν φωνὴν ἐπὶ τῆς σφοδροτάτης φυσήσεως ἐνεργούσης ἔσωθεν. Ruhnken's ἀναμορμύρουσιν 'roar' anticipates and spoils the effect of 1302. For Merkel's ἀναμαιμάουσιν cf. *Il.* 20. 490.

1302. αὐτοῦ: sc. πυρός. Merkel's αὐ τοῦ is more ingenious than convincing.

1303. φυσιώωντες: cf. *Ov. Met.* 7. 104, Ecce adamanteis vulcanum naribus efflant Aeripedes tauri; tactaeque vaporibus herbae. Ardent: utque solent pleni resonare camini, Aut ubi terrena silices fornace soluti Concipiunt ignem liquidarum adspergine aquarum: Pectora sic intus clausas volventia flammās, Gutturaque usta sonant.

1304. αἶθος: neuter here, but masc. in *Eur. Supp.* 208.

1308. ζεύγλῃ: 'yoke-collar,' Lat. *subiugium*; cf. *Aesch. Pr.* 463, ἔξενεα... ἐν ζυγοῖσι κνώδαλα Ζεύγλαισι δουλεύοντα.

ρίμφα ποδὶ κρούσας πόδα χάλκεον. ὥς δὲ καὶ ἄλλον
 σφῆλεν γνῦξ ἐπιόντα, μιῇ βεβολημένον ὀρμῇ. 1310
 εὐρὺ δ' ἀποπροβαλὼν χαμάδις σάκος, ἔνθα καὶ ἔνθα
 τῇ καὶ τῇ βεβαῶς ἄμφω ἔχε πεπτηῶτας
 γούνασιν ἐν προτέροισι, διὰ φλογὸς εἴθαρ ἔλυσθεις.
 θαύμασε δ' Αἰήτης σθένος ἀνέρος. οἱ δ' ἄρα τείως
 Τυνδαρίδαι—δὴ γάρ σφι πάλαι προπεφραδμένον ἦεν—1315
 ἀγχίμολον ζυγά οἱ πεδόθεν δόσαν ἀμφιβαλέσθαι.
 αὐτὰρ ὁ εὖ ἐνέδησε λόφους· μεσσηγὺ δ' αἶρας
 χάλκεον ἱστοβοῆα, θοῇ συνάρασσε κορώνῃ
 ζεύγληθεν. καὶ τὼ μὲν ὑπὲκ πυρὸς ἅψ ἐπὶ νῆα
 χαζέσθην. ὁ δ' ἄρ' αὖτις ἔλων σάκος ἔνθετο νώτῳ 1320
 ἐξόπιθεν, καὶ γέντο θοῶν ἔμπλειον ὀδόντων
 πήληκα βριαρὴν δόρυ τ' ἄσχετον, ᾧ ῥ' ὑπὸ μέσσης
 ἐργατίνης ὥς τίς τε Πελασγίδι νύσσειν ἀκαίνῃ
 οὐτάζων λαγόνας· μάλα δ' ἔμπεδον εὖ ἀραρυῖαν

1313. δι' ἐκ φλογὸς O. Schneider.

1315. προπεφασμένον Hermann.

1319. ὑπὲρ L, vulg.

1320. ἄνθετο vulg.

1324. αὖ pro εὖ G.

Leaf, on *Il.* 17. 440, 19. 406, explains ζεύγλη as the 'yoke-cushion' i.e. a circular pad wrapped round the yoke to keep it from chafing the horses' necks. The epithet *χαλκείη* shows that Ap. attached no such meaning to it. *ὀκλάξ*: ἐπὶ τὰ γόνατα. Schol. Flor. It is generally used of a crouching posture, cf. *ὀκλαδόν* (122), but the meaning here is fixed by γούνασιν ἐν προτέροισι (1313).

1309. *ρίμφα* . . . *πόδα*: 'with a swift thrust of his foot against its hoof.'

1310. 'he brought it to its knees as it charged, smitten with one quick movement.' For *βεβολημένον* v.n. 1. 262.

1311. *ἐνθα* κ.τ.λ.; 'moving hither and thither, now on this side, now on that, he kept them down where they had fallen on their fore-knees. The flame enveloped him in a moment.'

1313. *ἐλυσθεις*: v.n. 1291. For *διὰ φλογὸς* (where Oswald says the sense of *διὰ* fades into that of *ἐν*) cf. 4. 874, *σπαίροντα διὰ φλογὸς*.

1315. *Τυνδαρίδαι*: Castor and Polydeuces. *προπεφραδμένον*: 'for it had been told them beforehand so to do.'

1317. *μεσσηγὺ* κ.τ.λ.: 'lifting up and

placing the pole between them he fastened it by its sharp tip to the yoke.'

1318. *κορώνῃ*: the point of the pole to which the yoke was hooked or tied; cf. Poll. 1. 252, τὸ δὲ μετὰ τὸν γύην *ἱστοβοεύς*, τὸ δὲ τέλος αὐτοῦ τὸ μετὰ τὸν ζυγὸν *κορώνῃ*. For the complicated way in which the *ζυγόν* and *ἱστοβοεύς* were fastened together v. Helbig, *Hom. Epos* 147 sqq.; Leaf on *Il.* 24. 268 sqq. (Vol. ii, App. M).

1319. *τῷ*: οἱ *Τυνδαρίδαι*.

1321. *γέντο*: 'took up'; cf. *Il.* 18. 476, γέντο δὲ χειρὶ *ῥαιστήρα*. Fick explains it as *γενθ-το*, from rt. *gandh*, but it is for *γέμ-το* (ἀπόγεμ- ἀφελκε, Hesych.).

1323. *ἐργατίνης*: γεωργός. Schol.; cf. 2. 663. *ἀκαίνῃ*: 'goad' (lit. 'thorn'); cf. *Anth.* P. 6. 41, *βούπληκτρον ἀκαιναν*. Our Schol. gives us the only information we have about the word: ἀντὶ τοῦ κέντρω· ἀκaina δέ ἐστι μέτρον δεκάπουον Θεσσαλῶν εὔρεμα· ἢ ῥάβδος ποιμενικὴ παρὰ Πελασγοῖς ἡρῆμένη, περὶ ἧς Καλλίμαχος φησιν "ἄμφοτερον, κέντρον τε βοῶν καὶ μέτρον ἀρούρης." We find a form *acna* or *acniua* used of a measure of land 10 feet square in Varro *R.R.* 1. 10 (Keil).

τυκτὴν ἐξ ἀδάμαντος ἐπιθύνεσκειν ἐχέτλην. 1325
 οἱ δ' εἴως μὲν δὴ περιώσια θυμαίνεσκον,
 λάβρον ἐπιπνεύοντε πυρὸς σέλας· ὦρτο δ' αὐτμῇ
 ἥύτε βυκτῶν ἀνέμων βρόμος, οὓς τε μάλιστα
 δειδιότες μέγα λαῖφος ἀλίπλοοι ἐστείλαντο.
 δηρὸν δ' οὐ μετέπειτα κελευόμενοι ὑπὸ δουρὶ 1330
 ἦσαν· ὀκριέσσα δ' ἐρείκετο νειὸς ὀπίσσω,
 σχιζομένη ταύρων τε βίῃ κρατερῶ τ' ἀροτῆρι.
 δεινὸν δ' ἐσμαράγευν ἄμυδις κατὰ ὠλκας ἀρότρου
 βώλακες ἀγνύμεναι ἀνδραχθῆες· εἶπετο δ' αὐτὸς 1335
 λαῖον ἐπὶ στιβαρῶ πίεσας ποδί· τῇλε δ' εἰοῖο
 βάλλεν ἀρηρομένην αἰεὶ κατὰ βῶλον ὀδόντας
 ἐντροπαλιζόμενος, μή οἱ πάρος ἀντίασειεν
 γηγενέων ἀνδρῶν ὀλοὸς στάχυσ· οἱ δ' ἄρ' ἐπιπρὸ
 χαλκείης χηλῇσιν ἐρειδόμενοι πονέοντο.
 ἦμος δὲ τρίτατον λάχος ἡματος ἀνομένοιο 1340
 λείπεται ἐξ ἡοῦς, καλέουσι δὲ κεκμηῶτες
 ἐργατῖναι γλυκερόν σφιν ἄφαρ βουλυτὸν ἰκέσθαι,
 τῆμος ἀρήροτο νειὸς ὑπ' ἀκαμάτῳ ἀροτῆρι,

1326. οἱ δ' εἴως Merkel: οἱ δ' ἦτοι εἴως L, G: οἱ δὲ τέως edd. vet.: οἱ δ' ἦτοι εἴως περιώσια O. Schneider.

1330. δηναῖον pro δηρὸν G.

1331. ὀκριέσσα G: ὀκρυέσσα L, vulg.

1335. λαῖον supr. scr. γρ. βαθμὸν L: λαῖον G: βαθμὸν vulg.: λαῖφ . . . στιβαρῶς Samuelsson.

1340. λέχος G.

1341. χατέουσι Naber.

1325. ἐχέτλην: 'plough-handle,' Lat. *stiva*.

1328. βυκτῶν: 'blustering' (βύζω); cf. *Od.* 10. 20, βυκτῶν ἀνέμων κατέδησε κέλευθα.

1331. ὀκριέσσα . . . ὀπίσσω: 'and the rough fallow was broken up behind them.' Cf. Hes. *Sc.* 286, οἱ δ' ἀροτῆρες Ἡρεῖκον χθόνα διαν.

1333. ὠλκας: v.n. 1054.

1334. ἀνδραχθῆες: cf. *Od.* 10. 121, ἀνδραχθῆσι χερμαδίοισι.

1335. λαῖον: if genuine, this must mean the plough-share, *cutter aratri*, on which the ploughman pressed his foot to drive it deeper into the earth. In the only references we have to the word (Favorinus, s.v. λῆϊον; Bast, *Commentatio Palaeographica*, p. 872 n.) the meaning given is *δρέπανον, falx messoria*,

not *cutter aratri*. Samuelsson explains his ingenious correction λαῖφ of the ploughman pressing with the *left* foot on the back part of the plough as illustrated in Baumeister, *Denkm.* i Tab. i, 13a. 13b. He regards the vulg. βαθμὸν as a gloss to provide an object for ἐπιπίεσας, as βαθμός may have been a name for the part of the plough 'inter stivam et burim.' Pierson and Brunck explain βαθ. ἐπιπ. 'forti pede gradum premens,' 'fortiter pedem figens.'

1337. ἐντροπαλιζόμενος v.n. 1221.

1340. λάχος: v.n. 1. 1082.

1342. βουλυτόν: sc. καιρόν, cf. Hom. *iuga demeret Bobus fatigatis*. The opposite phrase for dawn occurs in Hes. *Op.* 581, ἥως . . . πολλοῖσι τ' ἐπὶ ζυγὰ βοῦσι τίθησιν.

τετράγυός περ ἐούσα· βοῶν τ' ἀπελύετ' ἄροτρα.
 καὶ τοὺς μὲν πεδίονδε διεπτοίησε φέβεσθαι· 1345
 αὐτὰρ ὁ ἄψ ἐπὶ νῆα πάλιν κίεν, ὄφρ' ἔτι κεινὰς
 γηγενέων ἀνδρῶν ἴδεν αὔλακας. ἀμφὶ δ' ἑταῖροι
 θάρσυνον μύθοισιν. ὁ δ' ἐκ ποταμοῖο ροάων
 αὐτῇ ἀφυσσάμενος κυνέη σβέσεν ὕδατι δίψαν·
 γνάμψε δὲ γούνατ' ἐλαφρά, μέγαν δ' ἐμπλήσατο θυμὸν 1350
 ἀλκῆς, μαιμώνων σὺν εἵκελος, ὅς ρά τ' ὀδόντας
 θήγει θηρευτῆσιν ἐπ' ἀνδράσιν, ἀμφὶ δὲ πολλὸς
 ἀφρὸς ἀπὸ στόματος χαμάδις ρεῖ χωομένοιο.
 οἱ δ' ἤδη κατὰ πᾶσαν ἀνασταχέσκον ἄρουραν
 γηγενέες· φρίξεν δὲ περὶ στιβαροῖς σακέεσσιν 1355
 δούρασί τ' ἀμφιγύοις κορύθεσσί τε λαμπομένησιν·
 Ἄρης τέμενος φθισιμβρότου· ἵκετο δ' αἶγλη
 νειόθεν Οὐλυμπόνδε δι' ἡέρος ἀστράπτουσα.
 ὥς δ' ὁπότ' ἐς γαῖαν πολέος νιφετοῖο πεσόντος
 ἄψ ἀπὸ χειμερίας νεφέλας ἐκέδασσαν ἄελλαι 1360
 λυγαίῃ ὑπὸ νυκτί, τὰ δ' ἀθρόα πάντ' ἐφαάνθη
 τεῖρεα λαμπετόωντα διὰ κνέφας· ὥς ἄρα τοίγε

1351. εἵκελος Stephanus: ἵκελος codd.

1353. ρεῖ Samuelsson: ρέε codd.

1355. φρίξαν L, vulg.: φράξαν Samuelsson.

1360. ἀῖται L ex corr., Paris, unus in marg., Brunck.

1361. πάντ' ἐφαάνθη Brunck: πάντα φαάνθη codd.

1344. τετράγυος: v.n. 412.

1345. διεπτοίησε: 'scared'; cf. *Od.*
 18. 340, διεπτοίησε γυναῖκας.

1346. ὄφρ' . . . αὔλακας: 'while he
 saw the furrows still void of earthborn
 men.'

1349. αὐτῇ κυνέη: the very helmet from
 which he had sown the dragon's teeth.

1350. γνάμψε γούνατα: the phrase
 γούνατα κάμπτειν (γνάμπτειν) usually
 means 'to sink down to rest,' e.g.
 1. 1174, *Il.* 7. 118; here the meaning
 is that Jason bent his knees to test
 their suppleness (cf. 1263).

1351. σὺν εἵκελος: cf. *Il.* 13. 471,
 ἀλλ' ἔμεν', ὥς ὅτε τις σὺς οὐρεσιν ἀλκὴ
 πεποιθὼς . . . Ὀφθαλμῷ δ' ἄρα οἱ πυρὶ
 λάμπετον· αὐτὰρ ὀδόντας θήγει, ἀλέξασθαι
 μεμᾶς κύνas ἡδὲ καὶ ἄνδρας.

1353. ἀφρός: cf. Hes. *Sc.* 389, ἀφρὸς δὲ
 περὶ στόμα μαστιχόωντι (κάπρω) Λεῖβεται:
Aen. 1. 324, spumantis apri. ρεῖ: this

correction is necessary, as the impf. is
 not used by Hom. or Ap. in similes.
 If ρέε is kept, it must refer to Jason.
 For the contracted form ρεῖ cf. *πνεῖ*,
 2. 229.

1355. φρίξεν: *horruit*; cf. *Il.* 13. 339,
 ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείησι:
Aen. 7. 525, atraque late Horrescit
 strictis seges ensibus, aeraque fulgent
 Sole lacessita, et lumen sub nubila
 iactant: 11. 601, ferreus hastis Horret
 ager.

1356. ἀμφιγύοις: cf. *Il.* 13. 147, ἔγχεσιν
 ἀμφιγύοισιν, where four interpretations
 have been given: (1) having a γυῖον, a limb
 (of iron), at each end—the λόγχη and
 σαυρωτήρ; (2) having a λόγχη curved (γυ)
 on both sides; (3) bending to either side,
 elastic (so Leaf); (4) wielded with both
 hands. See also on ἀμφιγυήεις, 37 *supr.*
 In Soph. *Tr.* 505 ἀμφίγυοι means 'valiant
 rivals' (Jebb).

λάμπον ἀναλδήσκοντες ὑπὲρ χθονός. αὐτὰρ Ἰήσων
 μνήσατο Μηδείης πολυκερδέος ἐννεσιάων,
 λάζετο δ' ἐκ πεδίοιο μέγαν περιηγέα πέτρον, 1365
 δεινὸν Ἐνναλίου σόλον Ἄρεος· οὐ κέ μιν ἄνδρες
 αἰζηοὶ πίσυρες γαίης ἀπο τυτθὸν αἶεραν.
 τὸν ῥ' ἀνὰ χεῖρα λαβὼν μάλα τηλόθεν ἔμβαλε μέσσοις
 αἰξας· αὐτὸς δ' ὑφ' ἐὼν σάκος ἔζετο λάθρῃ
 θαρσαλέως. Κόλχοι δὲ μέγ' ἴαχον, ὥς ὅτε πόντος 1370
 ἴαχεν ὀξείησιν ἐπιβρομέων σπιλάδεσσιν·
 τὸν δ' ἔλεν ἀμφασίῃ ῥιπῇ στιβαροῖο σόλοιο
 Αἰήτην. οἱ δ' ὥστε θοοὶ κύνες ἀμφιθορόντες
 ἀλλήλους βρυχηδὸν ἐδήιον· οἱ δ' ἐπὶ γαῖαν
 μητέρα πῖπτον ἐοῖς ὑπὸ δούρασιν, ἥντε πεῦκαι 1375
 ἦ δρυές, ἅς τ' ἀνέμοιο κατὰίκες δονέουσιν.
 οἷος δ' οὐρανόθεν πυρόεις ἀναπάλλεται ἀστὴρ
 ὄλκον ὑπανγάζων, τέρας ἀνδράσιν, οἳ μιν ἴδωνται
 μαρμαρυγῇ σκοτίοιο δι' ἡέρος αἰξάντα·
 τοῖος ἄρ' Αἰσονος υἱὸς ἐπέσσυτο γηγενέεσσιν, 1380
 γυμνὸν δ' ἐκ κολεοῖο φέρε ξίφος, οὔτα δὲ μίγδην
 ἀμῶων, πολέας μὲν ἔτ' ἐς νηδὺν λαγόνας τε

1367. ὑπὸ Paris. unus, Brunck.

1374. ἐπήιον Struve.

1377. ἀπολάμπεται v.l. in schol., *Et. Mag.* 697, 50: ἀποπάλλεται O. Schneider.

1381. οὔτα Brunck: οὔτα codd.

1365. Cf. *Il.* 5. 302 sqq., 12. 445 sqq.; *Od. Met.* 7. 140, Ille, gravem medios silicem iaculatus in hostes, A se depulsum Martem convertit in ipsos. Medea advises this stratagem, 1057 sup.

1366. Ἐνναλίου: this name, which is usually a subst., is here an epithet of Ares as in *Il.* 17. 210, Ἄρης Δεινὸς Ἐννάλιος. For its meaning and connexion with Ἐνώ see the exhaustive article by Jessen in Pauly-Wissowa, *Real-Encycl.* σόλον: δίσκον. Schol. In *Il.* 23. 826 σόλος αὐτοχόωνος is used of the mass of metal hurled in one of the contests.

1367. Cf. *Aen.* 12. 896, saxum circumspicit ingens. . . Vix illud lecti bis sex cervice subirent Qualia nunc hominum producit corpora tellus. Ille manu raptum trepida torquebat in hostem. Both Ap. and Virg. are indebted to Hom., *Il.* 5. 302, 20. 285. πίσυρες: v.n. 1. 671.

1370-71. Cf. *Il.* 2. 394, Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα κ.τ.λ.

1372. Οὗτος καὶ οἱ ἐξῆς στίχοι εἰλημένοι εἰσὶ παρ' Εὐμήλου, παρ' ᾧ φησι Μῆδεια πρὸς Ἰδμονα. Σοφοκλῆς δὲ ἐν Κολχίσι πεποίηκε τὸν ἄγγελον τοῦ Αἰήτου πυθομένου περὶ τῶν προειρημένων "ἦ βλαστὸς οὐκ ἔβλασται οὐπιχώριος;" λέγοντα "καὶ κάρτα φρίζας εὐλόφω σφηκώματι Χαλκηλάτοις ὕπλοισι μητρὸς ἐξέδου." ταῦτα δὲ Ἀπολλώνιος παραγέγραφεν. Schol.

1376. κατὰίκες: v.n. 1. 1203.

1377. Cf. *Il.* 4. 75, οἶον δ' ἀστέρα ἦκε Κρόνον παῖς ἀγκυλομήτεω, "Ἡ ναύτησι τέρας ἦε στρατῶ εὐρέϊ λαῶν, Λαμπρόν τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔενται· Τῷ εἰκυ' ἦξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη.

1378. ὄλκον: v.n. 141.

1379. μαρμαρυγῇ: v.n. 2. 42.

ἡμίσεας ἀνέχοντας ἐς ἡέρα· τοὺς δὲ καὶ ἄχρισ
 ὤμων τελλομένους· τοὺς δὲ νέον ἐστηῶτας,
 τοὺς δ' ἤδη καὶ ποσσὶν ἐπειγομένους ἐς ἄρηα.
 ὡς δ' ὅπότη' ἀμφ' οὖροισιν ἐγειρομένου πολέμοιο,
 δείσας γειομόρος, μή οἱ προτάμονται ἀρούρας,
 ἄρπην εὐκαμπῇ νεοθηγέα χερσὶ μεμαρπῶς
 ὤμῳ ἐπισπενδὼν κείρει στάχυν, οὐδὲ βολῆσιν
 μίμνει ἐς ὥραίην τερσήμεναι ἡελίοιο·
 ὥς τότε γηγενέων κείρει στάχυν· αἵματι δ' ὀλκοὶ
 ἤυτε κρηναῖαι ἀμάραι πλήθοντο ῥοῇσιν.
 πίπτουν δ', οἱ μὲν ὁδὰξ τετρηχότα βῶλον ὁδοῦσιν

1385

1390

1384. γούνων Struve: κώλων Merkel. στελλομένους vulg.

1386. ἀγχοῦροισιν Pierson.

1391. ὡς ὅγε Köchly.

1393. ὁκλάξ Abresch. ἀρούρης pro ὁδοῦσιν Hermann: ὄπλοισιν Pierson: ὄλοξιν Merkel.

1384. ὤμων: this word has been suspected, but it is defended by the fact that Val. Fl. (7. 619) mentions those whose heads only were above the ground, 'necdum humeri videre diem.' Ap. is distinguishing different stages of growth: (1) those who had risen half way, (2) those who were beginning to rise, (3) those who had risen completely. The use of καὶ before ἄχρισ is as superfluous as in 1385, where we might apply the criticism of the Schol. on 1. 604, περιττὸς ὁ καὶ σύνδεσμος.

1386. ἀμφ' οὖροισιν: 'concerning boundaries.' For this use of ἀμφί cf. 1. 747, ἀμφὶ βουσὶν μάρναντο: 11. 3. 70, αἰψὲς Ἑλένη μάχεσθαι. Some take it here in a local sense, e.g. de M. 'aux frontières.'

1387. γειομόρος: 'the owner of a farm.' The subst. γεωμόρος always means a landowner (big or small). In 4. 1453, γειομόροι μύρμηκες, and in 1. 1214, βοὸς γεωμόρου, the adj. means 'earth-cleaving,' and it is possible that a husbandman is here called an 'earth-cleaver.' προτάμονται: i.e. foemen may cut it down before he has time to reap it. Ellis in his note on Cat. 64. 353, praecerpens messor aristas, wrongly explains προταμῆν here of 'cutting in front of him.'

1389. οὐδὲ . . . ἡελίοιο: 'and does not wait till harvest-time for it to be ripened by the rays of the sun.' ὥραίη is used

like ὥρα ἔτους for the reaping season; cf. ἀναγκαῖη = ἀνάγκη, Ἀθηναῖα = Αθηναῖ, σεληναῖη = σελήνη.

1392. ἀμάραι: 'channels,' 'runnels'; cf. 11. 21. 259, ἀμάρης ἐξ ἔχματα βάλλων. They served to diffuse the water for irrigating the fields.

πλήθοντο: Ap. alone uses the passive, cf. 4. 564. πλήθω is sometimes trans. in late Greek.

1393. ὁδὰξ . . . ὁδοῦσιν: 'biting it with their teeth.' The pleonasm is merely apparent, as ὁδὰξ and ὁδοῦς are prob. from different roots. Cf. 4. 18, κουρὶς Ἑλκομένη πλοκάμους. Ap. may have regarded these as justifiable extensions of the curious Homeric λαξ ποδὶ. ὁδὰξ is from 11. 2. 418, πρηνέες ἐν κονίῃσιν ὁδὰξ λαξοῖατο γαῖαν. Some needlessly try to take ὁδοῦσιν of the dragon's teeth, 'biting the clods broken for the dragon's teeth,' which is suggested by the ending of 1336, βῶλον ὁδόντας. Brunck adopts ὁκλάξ, the conjecture of Abresch, but, even granting that ὁκλάξ can be used for γνύξ (as in 1308), it is inconsistent with πρηνέες in the following line. Lehrs accepts Hermann's ἀρούρης, regarding ὁδοῦσιν as a gloss on ὁδὰξ, but such a familiar word would not require a gloss. For Merkel's ὄλοξιν see on 1054; he keeps ὁδοῦσιν in his text. τετρηχότα: 'rough,' v.n. 1. 1167. As βῶλος elsewhere in the poem is always fem., we must, with Merkel, consider this as an

- λαζόμενοι πρηνείς, οἱ δ' ἔμπαλιν, οἱ δ' ἐπ' ἀγοστῶ
καὶ πλευροῖς, κήτεσσι δομὴν ἀτάλαντοι ἰδέσθαι. 1395
πολλοὶ δ' οὐτάμενοι, πρὶν ὑπὸ χθονὸς ἵχνος αἰεῖραι.
ὅσσον ἄνω προύτυψαν ἐς ἡέρα, τόσσον ἔραζε
βριθόμενοι πλαδαροῖσι καρῆασιν ἡρήρειντο.
ἔρνεά που τοίως, Διὸς ἄσπετον ὀμβρήσαντος.
φυταλιῇ νεόθρεπτα κατημύνουσιν ἔραζε 1400
κλασθέντα ῥίζηθεν, ἀλωήων πόνος ἀνδρῶν
τὸν δὲ κατηφείη τε καὶ οὐλοὸν ἄλγος ἰκάνει
κλήρου σημαντῆρα φυτοτρόφον· ὥς τότ' ἄνακτος
Αἰήταο βαρεῖαι ὑπὸ φρένας ἦλθον ἀνίαι.
ἦε δ' ἐς πτολίεθρον ὑπότροπος ἄμμιγα Κόλχοις, 1405
πορφύρων, ἧ κέ σφι θώτερον ἀντιώωτο.
ἦμαρ ἔδυ, καὶ τῷ τετελεσμένος ἦεν αἶεθλος.

1396. ἀπὸ Vatt. duo, et. coni. Struve.

instance of the *Schema Atticum*, cf. 3. 21. Masc. forms of pteples. as well as adjj. can be used as fem. in epic, e.g. Hes. *fr.* 703, δαΐζομένοιο πόλῃος. For the varying gender of βῶλος in late Greek v. L. and S.

1394. ἐπ' ἀγοστῶ: cf. *Il.* 11. 425, ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαῖαν ἀγοστῶ.

1395. κήτεσσι δομὴν ἀτάλαντοι: 'like sea-monsters in form.' δομή for δέμας is found in Lycophron.

1397. προύτυψαν: 'shot up'; cf. *I.* 953.

1398. πλαδαροῖσι: διύγροις. Schol., either 'wet with blood,' or 'damp with the death-agony.' As πλαδαρός is also used of flesh in the sense of 'flabby' (cf. πλαδόωσαν, 2. 662n), the meaning may be that they were weighed down by their heads which hung forward limply, cf. *Ov. Met.* 10. 195, Ipsa sibi est oneri cervix, humeroque recumbit.

1399. Cf. *Il.* 8. 306, Μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἦτ' ἐνὶ κήπῳ, Καρπῶ βριθομένη, νοτίησι τε εἰαρινῇσιν· ὧς ἐτέρωσ' ἤμυσε κάρη πῆλῃκι βαρυνθέν:

Aen. 9. 435, Purpureus veluti cum flos succisus aratro Languescit moriens; lassove papavera collo Demisere caput, pluvia cum forte gravantur: *Ov. Met.* 10. 190, Ut si quis violas, riguove papaver in horto, Liliaque infringat, fulvis haerentia virgis; Marcida demittant subito caput illa gravatum, etc.

1400. φυταλιῇ: cf. 2. 1003. κατημύνουσιν: v.n. 2. 862.

1401. ἀλωήων πόνος ἀνδρῶν: 'the labours of gardening folk.' So in *Od.* 10. 98 vineyards or gardens are called ἔργα ἀνδρῶν. Others explain πόνος as the toil or vexation caused to the gardeners by the devastation. ἀλωεύς as a common noun is first found in Aratus; in Hom. it is a proper name.

1402. κατηφείη: v.n. 1. 267.

1403. σημαντῆρα: τὸν δεσπότην. Schol., v.n. 1. 575.

1406. πορφύρων: v.n. 1. 461. ἧ . . . ἀντιώωτο: 'in what way he could the more quickly thwart them.'

1407. τῷ: i.e. Jason.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΥΤΙΚΩΝ Δ.

SUMMARY.—Invocation of the Muse (1-5)—Distress of Medea, who bids farewell to her home (6-33)—Flight of Medea: exultation of Titania (34-65)—Medea comes to the Argonauts (66-91)—Jason welcomes Medea (92-108)—Jason takes the fleece by the magic agency of Medea (109-182)—The Argonauts begin their return (183-211)—The Colchians pursue them (212-235)—They land at the mouth of the Halys (236-252)—Argus sets forth the plan of their voyage (253-293)—They enter the Ister (294-302)—The Colchians pursue them through the Ister to the Adriatic (303-337)—Truce between the Argonauts and Colchians (338-349)—Medea reproaches Jason: they plot the murder of Absyrtus (350-444)—Imprecations on Eros (445-451)—Murder of Absyrtus (452-481)—On the advice of Peleus the heroes press on; the Colchians cease pursuing and settle in Illyria (482-521)—The Hylleans receive the heroes hospitably (522-551)—The will of Zeus is revealed that they must be cleansed from their bloodguiltiness (552-591)—They enter the Eridanus (592-626)—They pass into the Rhodanus, and reach the sea at the Stoechades (627-658)—Arrival at Aeaëa: Circe purifies Jason and Medea (659-717)—Medea tells her tale to Circe, who spurns her from her house (718-752)—Hera persuades Thetis to save the Argo from Scylla and Charybdis (753-832)—Thetis visits Peleus, and reveals the will of Hera (833-884)—The Argonauts pass by the isle of the Sirens; the Nereids save them from the Planctæ (885-981)—They come to Phaeacia: others of the Colchians arrive and demand back Medea, who implores Arete and the heroes (982-1067)—Alcinous, on his wife's entreaty, decides that Medea shall not be given up if she be already wedded to Jason (1068-1109)—Arete brings these tidings to Jason: consummation of the marriage (1110-1169)—Alcinous declares his decision to the Colchians, who are allowed to settle among the Phaeacians; departure of the Argonauts (1170-1227)—They are driven by a tempest within the Syrtes: despair of the heroes (1228-1304)—The Libyan goddesses take pity on them, and send a wondrous portent (1305-1379)—They bear the Argo on their shoulders over the desert to Lake Tritonis, where the Hesperides show them a spring (1380-1460)—Search for Heracles who has carried off the golden apples: death of Canthus (1461-1501)—Death of Mopsus (1502-1536)—Triton shows them the outlet of the lake, and guides the Argo seaward (1537-1622)—They sail towards Crete (1623-1637)—They are repelled by Talos, who is slain by Medea's magic wiles (1638-1693)—Phoebus appears to save them at the isle of Anaphe (1694-1730)—The dream of Euphemus: its interpretation by Jason (1731-1764)—Arrival at Aegina (1765-1772)—End of the voyage (1773-1781).

Αὐτὴ νῦν κάματόν γε, θεά, καὶ δῆνεα κούρης
Κολχίδος ἔννεπε, Μοῦσα, Διὸς τέκος. ἧ γὰρ ἔμοιγε
ἀμφασίῃ νόος ἔνδον ἐλίσσεται ὁρμαίνοντι,

1. For the invocation cf. 3. 1.
κάματον: 'the pangs,' cf. 3.
961.

2. Διὸς τέκος: cf. *Od.* i. 10, θεά,
θύγατερ Διός, εἰπὲ καὶ ἡμῖν.

ἧ γὰρ κ.τ.λ.: 'for, of a truth, my

mind within me is in a whirl of dumb
perplexity, as I ponder whether I shall
say that it was the anguish of her luckless
infatuation, or that it was unworthy panic,
through which she left the tribes of the
Colchians.'

ἣ ἔμεν ἄτης πῆμα δυσίμερον, ἣ τόγ' ἐνίσπω
φύζαν ἀεικελίην, ἣ κάλλιπεν ἔθνεα Κόλχων.

5

Ἦτοι ὁ μὲν δῆμοιο μετ' ἀνδράσιν, ὅσσοι ἄριστοι,
παννύχιος δόλον αἰπὺν ἐπὶ σφίσι μητιάασκεν
οἴσιν ἐνὶ μεγάροις, στυγερῶ ἐπὶ θυμὸν ἀέθλω
Αἰήτης ἄμοτον κεχολωμένος· οὐδ' ὄγε πάμπαν
θυγατέρων τάδε νόσφιν ἑὼν τελέεσθαι ἐώλπει.

10

Τῇ δ' ἀλεγεινότατον κραδίη φόβον ἔμβαλεν Ἥρη·
τρέσσειν δ', ἥύτε τις κούφη κεμάς, ἣν τε βαθείης
τάρφεσιν ἐν ξυλόχοιο κυνῶν ἐφόβησεν ὁμοκλή.
αὐτίκα γὰρ νημερτὲς οἴσασατο, μή μιν ἀρωγὴν
ληθόμεν, αἶψα δὲ πᾶσαν ἀναπλήσειν κακότητα.
τάρβει δ' ἀμφιπόλους ἐπίστορας· ἐν δέ οἱ ὅσσε
πλήτο πυρός, δεινὸν δὲ περιβρομέεσκον ἀκουαί.
πυκνὰ δὲ λευκανίης ἐπεμάσασατο, πυκνὰ δὲ κουρίζ

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4. ἣ ἔμεν Merkel: ἣ ἔμιν L: ἥέ μιν vulg. δυσίμέρου conl. Merkel.

13. ξυλόχοιο Stephanus: ξυλόχοισι codd.

17. πλήντο vulg.

18. λευκανίης G, Pariss. tres: λανκανίης L, vulg.

4. ἄτης πῆμα δυσίμερον: by hypallage for ἄτης πῆμα δυσίμερον. As in 3. 961, δυσίμερος refers to Medea's luckless love, cf. δυσέρως. L. and S. wrongly explain it as 'unlovely,' 'hateful.' τόγε: v.n. 1. 308.

5. φύζαν: cf. *Il.* 9. 2, φύζα, φόβου κρυόντος ἑταίρη. Aristarchus defines φύζα as ἡ μετὰ δειλίας φυγή. ἀεικελίην: cf. ἀεικὴς φύξις, 748 infra. The Schol. explains it by κακώσεως φυγήν, i. e. a flight from ill-treatment, and this meaning is adopted by de M. and others.

6. ὁ μὲν: Aetes.

7. δόλον αἰπὺν: cf. h. Hom. *Merc.* 66, ὁρμαίνων δόλον αἰπὺν ἐνὶ φρέσιν.

8. στυγερῶ ἀέθλω: the thought that Jason had come safely through the ordeal was galling to him.

9. ἄμοτον: v.n. 1. 513. ὄγε: v.n. 1. 308.

10. οὐδ' . . . ἐώλπει: 'he weened that these things had not been accomplished without his daughters' aid'; v.n. 3. 370.

11. Τῇ: Medea.

12. κεμάς: v.n. 2. 696. For the timidity of deer cf. *Il.* 4. 243, 21. 29, 22. 1.

13. τάρφεσιν: cf. *Il.* 15. 606, βαθέης ἐν τάρφεσιν ὕλης.

14. μὴ . . . κακότητα: 'that the help which she had given to Jason was not hidden from Aetes, and that she would soon fill to the full the measure of calamity.'

16. τάρβει: 'she feared'; Coleridge, wrongly, 'she terrified.' ἐπίστορας: συνίστορας, συνειδυίας. Schol.; v. n. 2. 872. ὅσσε πλήτο πυρός: cf. 1543.

17. περιβρομέεσκον: cf. 1. 879: Sapph. 2. 11, ἐπιρρόμβεισι (ἐπιβρόμεισι, Bergk) δ' ἀκουαί: Cat. 51. 10, sonitu suopte Tintinant aures.

18. λευκανίης ἐπεμάσασατο: 'she clutched at her throat'; v.n. 3. 106. For λευκανίης cf. 2. 192. It is here used, not for the gullet, but for the throat generally, a meaning which some assign in *Il.* 22. 325 (v. Leaf). In Hom. the form λανκανίη is the best attested, but in 2. 192 our MSS. agree in λευκανίηνδε. There Beck adopted λευκανίηνδε, which had been suggested by Brunck. Here L has λανκανίης. Merkel and Seaton strangely read λευκανίηνδε but λευκανίης. κουρίζ . . . πλοκάμους: for the pleonasm see on 3. 1393. The Schol. explains κουρίζ by κατὰ κόρρη, κατὰ κεφαλῆς, but it is connected with κουρά, κείρω.

ἔλκομένη πλοκάμους γοερῇ βρυχήσατ' ἀνίη.
 καὶ νῦ κεν αὐτοῦ τῆμος ὑπὲρ μόρον ὤλετο κούρη, 20
 φάρμακα πασσαμένη, Ἥρης δ' ἀλίωσε μενοινάς,
 εἰ μή μιν Φρίξοιο θεὰ σὺν παισὶ φέβεσθαι
 ὦρσεν ἀτυζομένην· πτερόεις δέ οἱ ἐν φρεσὶ θυμὸς
 ἰάνθη· μετὰ δ' ἤγε παλίσσυτος ἀθρόα κόλπον
 φάρμακα πάντ' ἄμυδις κατεχεύατο φωριαμοῖο. 25
 κύσσε δ' ἑόν τε λέχος καὶ δικλίδας ἀμφοτέρωθεν
 σταθμούς, καὶ τοίχων ἐπαφήσατο, χερσὶ τε μακρὸν
 ῥηξαμένη πλόκαμον, θαλάμῳ μνημήια μητρὶ
 κάλλιπε παρθενίης, ἀδινῇ δ' ὀλοφύρατο φωνῇ.
 "Τόνδε τοι ἀντ' ἐμέθεν ταναὸν πλόκον εἴμι λιπούσα, 30
 μῆτερ ἐμή· χαίροις δὲ καὶ ἀνδιχα πολλὸν ἰούσῃ·
 χαίροις Χαλκιοπῇ, καὶ πᾶς δόμος. αἶθε σε πόντος,
 ξεῖνε, διέρραισεν, πρὶν Κολχίδα γαίαν ἰκέσθαι."
 Ὡς ἄρ' ἔφη· βλεφάρων δὲ κατ' ἀθρόα δάκρυα χεῖεν.
 οἷη δ' ἀφνειοῖο διειλυσθεῖσα δόμοιο 35

20. ὑπὲρ μόρον Vatt., Pariss. duo, Vrat.: ὑπερμόρον L: ὑπερμόρον G.

24. κόλπον vulg.

26. κύσσε Brunck: κύσε codd.

19. βρυχήσατο: 'moaned'; cf. Soph. *Tr.* 904 (of Deianira), βρυχᾶτο μὲν βωμοῖσι προσπίπτουσ'. It is used in Hom. of the death-cry of wounded men, and of the moaning of the waves.

20. ὑπὲρ μόρον: v.n. I. 1030.

21. φάρμακα πασσαμένη: cf. 3. 807. ἀλίωσε: v.n. 3. 1176.

23. πτερόεις: 'fluttering.' The Schol. takes it in a proleptic sense, οἶον κοῦφος· ἐκουφίσθη τοῦ προτέρου λογισμοῦ, ταχέως μετέπεσεν αὐτῆς ἡ ψυχὴ, εἰς ἰλαρότητα μετετράπη.

24. ἀθρόα . . φωριαμοῖο: 'she poured back at once all the drugs from her bosom into the casket.' The whole passage very closely resembles 3. 806 sqq. Preston interprets quite differently, "Drawn from her casket, in her breast she placed The magic hoard of drugs," i.e. took them with her in her flight as her most precious possession. The order of words is against this.

26. κύσσε: so in Soph. *Ph.* 533 Philoctetes says, ἴωμεν, ὦ παῖ, προσκύνσαντε τὴν ἔσω Ἄοικον εἰσοίκησιν. Cf. *Aen.* 2. 490, amplexaeque tenent postes

atque oscula figunt: 4. 659 (of Dido), os impressa toro.

28. μνημήια: cf. 3. 1206.

29. ἀδινῇ: cf. 3. 1104.

31. χαίροις . . . ἰούσῃ: 'my prayer is! that thou mayest fare well while I go far hence.' For the dat. cf. Jebb on Soph. *O.T.* 596, νῦν πᾶσι χαίρω.

32. αἶθε . . . ἰκέσθαι: cf. *Aen.* 4. 657, Felix, heu nimium felix, si litora tantum Nunquam Dardaniae tetigissent nostra carinae: Cat. 64. 171, Iuppiter omnipotens, utinam ne tempore primo Gnosia Cecropiae tetigissent litora puppes.

34. ἀθρόα δάκρυα: 'a flood of tears.'

35. διειλυσθεῖσα: 'stealing forth from,' λάθρα διεῖλθοῦσα τοῦ δόμου, ἀποδράσασα, φυγοῦσα. Schol. The word occurs again in Nonnus (quoted on 1531 *infr.*). Schellert (*De Ap. Rh. Comparationibus* p. 41) says it means *abducta*, "Cardo tum similitudinis in eo vertitur, quod eodem tristi animo et timore quo puella in servitium abducta Medea affecta est e domo egrediens"; but the point of the comparison is the secrecy of the flight of the two unhappy maidens.

ληϊάς, ἦν τε νέον πάτρης ἀπενόσφισεν αἶσα,
 οὐδέ νύ πω μογεροῖο πεπείρηται καμάτοιο,
 ἀλλ' ἔτ' ἀηθέσσουσα δύης καὶ δούλια ἔργα
 εἴσιν ἀτυζομένη χαλεπὰς ὑπὸ χεῖρας ἀνάσσης·
 τοίῃ ἄρ' ἱμερόεσσα δόμων ἐξέσσυτο κούρη. 40
 τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόειξαν ὀχῆες,
 ὠκείαις ἄψορροι ἀναθρώσκοντες αἰοδαῖς.
 γυμνοῖσιν δὲ πόδεσσιν ἀνὰ στεινὰς θέεν οἴμους,
 λαιῇ μὲν χερὶ πέπλον ἐπ' ὀφρύσιν ἀμφὶ μέτωπα
 στειλαμένη καὶ καλὰ παρήια, δεξιτερῇ δὲ 45
 ἄκρην ὑψόθι πέζαν ἀερτάζουσα χιτῶνος.
 καρπαλίμως δ' αἰδηλον ἀνὰ στίβον ἔκτοθι πύργων
 ἄστεος εὐρυχόριοι φόβῳ ἵκετ'· οὐδέ τις ἔγνω
 τήνγε φυλακτῆρων, λάθε δέ σφεας ὀρμηθεῖσα.
 ἔνθεν ἵμεν νηόνδε μάλ' ἐφράσατ'· οὐ γὰρ αἰδρις 50
 ἦεν ὁδῶν, θαμὰ καὶ πρὶν ἀλωμένη ἀμφί τε νεκρούς,
 ἀμφί τε δυσπαλέας ρίζας χθονός, οἷα γυναῖκες
 φαρμακίδες· τρομερῶ δ' ὑπὸ δείματι πάλλετο θυμός.
 τὴν δὲ νέον Τιτηνὺς ἀνερχομένη περάτῃθεν
 φοιταλέην ἐσιδοῦσα θεὰ ἐπεχέρατο Μῆνην 55

36. νέην ed. Basil.

42. ὀξείαις Spitzner.

49. τήνγε Headlam: τήνδε codd.

50. ἔνθεν ἵμεν Hartung: ἔνθ' ἐνὶ μὲν codd.

36. ληϊάς: cf. I. 612.

38. ἀηθέσσουσα: v.n. I. 1171.

39. εἴσιν: with ὑπὸ χεῖρας. Way wrongly renders, "shrinking in horror from slavery Under the cruel hands of a mistress, forth does she flee."

41. For bolts yielding to the charm of magic cf. *Macbeth* 4. 1, "Open, locks, Whoever knocks!"

42. αἰοδαῖς: = ἐπωδαῖς; cf. 59. *Carmina* is used in the same way, e.g. *Aen.* 4. 487.

46. πέζαν: τὸ ἀπολλῆγον τοῦ χιτῶνος, ὃ ἡμεῖς ὡς ἀν λέγομεν. τὸ γὰρ πρότερον ὑπὲρ τοῦ μὴ τρίβεσθαι δέρμα προβάτου προσέρραπτο. Schol. Cf. *Anth. P.* 6. 287, τὰν μίαν αἰ τρισσαὶ πέζαν ὀφηνάμεθα. In 1258 infr. πέζα is used of a strand or coastline; Hom. uses it of the end of a pole, *Il.* 24. 272, ἐπὶ ῥυμῶ Πέζῃ ἐπὶ πρῶτῃ.

47. αἰδηλον: v.n. I. 102.

48. εὐρυχόριοι: 'spacious,' *lit.* 'with broad dancing-places.' It is improbable that it is a poetical equivalent of *εὐρύχωρος*, which was the view of the Schol. on *Od.* 4. 635.

52. δυσπαλέας: this may mean either 'noxious' (χαλεπὰς καὶ κακάς. Schol.), or more probably 'tough,' 'hard to uproot' (*δυσχερῶς ἀνασπώμενας*. Schol.). de M., "racines, dont la puissance est irrésistible."

54. Τιτηνὺς: = Σελήνη. The Sun and Moon were the children of Hyperion, the Titan, and Thia; cf. Hes. *Th.* 371. Ennius uses *Titanis*, and Ovid *Titania*, for Diana. περάτῃθεν: "from heaven's-far bourne" (Way); cf. I. 1281.

55. φοιταλέην: this adj. combines the two notions of 'wandering' and 'distracted.' ἐπεχέρατο: 'exulted over her'; cf. Soph. *Aj.* 961, οἱ δ' οὖν γελῶντων κἀπιχαϊρόντων κακοῖς.

ἀρπαλέως, καὶ τοῖα μετὰ φρεσὶν ἵσιν ἔειπεν·

“Οὐκ ἄρ’ ἐγὼ μούνη μετὰ Λάτμιον ἄντρον ἀλύσκω,
οὐδ’ οἷη καλῶ περιδαίομαι Ἐνδυμίωνι·

ἢ θαμὰ δὴ καὶ σείο κίον δολίησιν αἰοδαῖς,

μνησαμένη φιλότητος, ἵνα σκοτίῃ ἐνὶ νυκτὶ

φαρμάσσης εὐκηλος, ἃ τοι φίλα ἔργα τέτυκται.

νῦν δὲ καὶ αὐτὴ δῆθεν ὁμοίης ἔμμορες ἄτης·

δῶκε δ’ ἀνιηρόν τοι Ἰήсона πῆμα γενέσθαι

δαίμων ἀλγινόεις. ἀλλ’ ἔρχεο, τέτλαθι δ’ ἔμπης,

καὶ πινυτὴ περ ἐοῦσα, πολύστονον ἄλγος ἀείρειν.”

ὣς ἄρ’ ἔφη· τὴν δ’ αἶψα πόδες φέρον ἐγκονέουσιν.

ἀσπασίως δ’ ὄχθησιν ἐπηέρθη ποταμοῖο,

ἀντιπέρην λεύσσουσα πυρὸς σέλας, ὃ ρά τ’ ἀέθλου

παννύχιοι ἥρωες ἐνφροσύνησιν ἔδαιον.

ὀξεῖη δῆπειτα διὰ κνέφας ὄρθια φωνῇ

ὀπλότατον Φρίξοιο περαιόθεν ἤπνε παίδων,

Φρόντιν· ὃ δὲ ξὺν ἐοῖσι κασιγνήτοις ὅπα κούρης

αὐτῷ τ’ Αἰσονίδῃ τεκμήρατο· σίγα δ’ ἐταῖροι

θάμβεον, εὖτ’ ἐνόησαν ὃ δὴ καὶ ἐτήτυμον ἦεν.

τρὶς μὲν ἀνήυσεν, τρὶς δ’ ὀτρύνοντος ὁμίλου

Φρόντις ἀμοιβήδην ἀντίαχεν· οἱ δ’ ἄρα τείως

57. κατὰ Brunck. οὖρος pro ἄντρον G.

59. σῆς Pariss. duo, unde σῆσι Brunck. κίον Ruhnken: κύν codd. δολίαισιν L, G.

64. οἶχεο Pierson.

73. τεκμήρατο Brunck: τεκμαίρατο L: τεκμαίρετο vulg.

56. ἀρπαλέως: ‘greedily’; cf. 2. 306.

57. Λάτμιον: Latmus was a mt. in Caria, where the Moon kissed the sleeping Endymion; cf. Ov. *A. A.* 3. 83, Latmius Endymion non est tibi, Luna, rubori. Strabo (543, 17) mentions the cave, πρὸς τῷ Λάτμῳ δέικνυται τάφος Ἐνδυμίωνος ἐν τινὶ σπηλαίῳ. ἀλύσκω: only here in the sense of ἀλύω or ἀλύσσω ‘to roam-distraught’; elsewhere it means ‘to flee from.’

58. περιδαίομαι: cf. δαιομένη, 3. 661: Call. *Epigr.* 49. 3, Πάμφιλον . . . ἔρωτι δεδαυμένον, *Ap.* 49, ἡθέου ὑπ’ ἔρωτι κεκαυμένος: Hor. *C.* 2. 4. 7, arsit virgine raptā.

59. sqq. ‘Full often, I ween, have I come down from heaven, remembering my love for him, through thy cunning

incantations, that thou mightest be able in the blackness of the night to follow at thy ease the magic arts so dear to thee.’ For the power of witchcraft over the Moon v.n. 3. 533; Ov. *Her.* 6. 84, Illa (sc. Medea) reluctantem curru deducere Lunam Nititur, et tenebris abdere Solis equos.

62. ἔμμορες: v.n. 3. 4.

65. ἄλγος ἀείρειν: ‘to take upon thyself a burden of bitter woe.’

70. ὄρθια: ἐπιτεταμένως, μεγάλως. Schol.; cf. *Il.* 11. 10, ἦυσε . . . ὄρθια: h. Hom. *Cer.* 20, ἰάχησε δ’ ἄρ’ ὄρθια φωνῇ.

71. ὀπλότατον: v.n. 1. 43. περαιόθεν: ‘from the opposite side.’

72. Φρόντιν: cf. 2. 1155.

73. τεκμήρατο: ‘divined’ that it was the voice of M.

ἥρωες μετὰ τήνγε θοοῖς ἐλάασκον ἐρετμοῖς.
 οὐπω πείσματα νηὸς ἐπ' ἡπίροιο περαίης
 βάλλον, ὃ δὲ κραιπνοὺς χέρσῳ πόδας ἦκεν Ἰήσων
 ὑψοῦ ἀπ' ἱκριόφιν· μετὰ δὲ Φρόντις τε καὶ Ἄργος, 80
 υἱὲ δὺν Φρίξον, χαμάδις θόρον· ἥ δ' ἄρα τοῦσγε
 γούνων ἀμφοτέρησι περισχομένη προσέειπεν·

“Ἐκ με, φίλοι, ῥύσασθε δυσάμμορον, ὥς δὲ καὶ αὐτοὺς
 ὑμέας Αἰήταο, πρὸ γάρ τ' ἀναφανδὰ τέτυκται
 πάντα μάλ', οὐδέ τι μῆχος ἰκάνεται. ἀλλ' ἐπὶ νηὶ 85
 φεύγωμεν, πρὶν τόνδε θοῶν ἐπιβήμεναι ἵππων.
 δώσω δὲ χρύσειον ἐγὼ δέρος, εὐνήσασα
 φρουρὸν ὄφιν· τύννη δὲ θεοὺς ἐνὶ σοῖσιν ἐταίροις,
 ξεῖνε, τεῶν μύθων ἐπίστορας, οὓς μοι ὑπέστης,
 ποίησαι· μῆδ' ἔνθεν ἐκαστέρῳ ὀρμηθεῖσαν 90
 χήτει κηδεμόνων ὀνοτὴν καὶ ἀεικέα θείης.”

Ἰσκεν ἀκηχεμένη· μέγα δὲ φρένες Αἰσονίδαο
 γήθεον· αἴψα δέ μιν περὶ γούνασι πεπτηυῖαν
 ἦκ' ἀναειρόμενος προσπτύξατο, θάρσυνέν τε·
 Δαιμονίη, Ζεὺς αὐτὸς Ὀλύμπιος ὄρκιος ἔστω, 95
 Ἥρη τε Ζυγίη, Διὸς εὐνέτις, ἥ μὲν ἐμοῖσιν

77. ἐλάεσκον vulg.

80. ἐπ' ἱκριόφιν vulg.

85. ἐνὶ Brunck.

87. εὐνήσασθαι G.

88. ἐπὶ vulg.

91. χήτει Brunck, Seaton.

78. ἐπ' ἡπίροιο περαίης: ‘on the opposite shore’; cf. 2. 392, 4. 848. Ap. seems to be the only writer who uses the full expression; elsewhere we find only περαίη, sc. γῆ, χώρα (v. I. 1112).

79. πόδας ἦκεν: cf. *Od.* 12. 442, ἦκα δ' ἐγὼ καθύπερθε πόδας.

82. ἀμφοτέρησι: sc. χερσὶ; cf. *Od.* 10. 264, αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων.

84. ἀναφανδὰ: here only as an adj.; in Hom. it is an adv. opposed to κρύβδην; cf. ἀμφαδά, 3. 615.

85. ἰκάνεται: the middle form only here, though common in Hom.

87. The Schol. says that the author of the *Ναυπακτικά* (rather *Ναυπάκτια*, the form found in Paus.; v. *Introd.* p. 20) represented Medea as bringing the fleece with her in her flight from her father's house where it lay. Aphrodite sent

deep sleep on Aeetes, who was plotting with the Colchians to burn the Argo, and the heroes escaped from his palace followed by Medea.

89. ἐπίστορας: v.n. 2. 872.

91. χήτει: cf. 1. 887. ὀνοτὴν: = μεμπτήν. The Homeric form is ὀνοστός. For κηδεμόνων v.n. 3. 732.

92. Ἰσκεν: v.n. 1. 834.

95. Δαιμονίη: v.n. 1. 476. ὄρκιος: cf. *Soph. Ph.* 1324, Ζῆνα δ' ὄρκιον καλῶ. Pausanias (5. 24. 2) mentions a statue of Ζεὺς Ὀρκιος in the *βουλευτήριον* at Olympia, with a thunderbolt in either hand.

96. Ζυγίη: ‘goddess of marriage rites’; *Ζυγία* ἢ *Ἥρα*. Ζύγιος· Ζεὺς. Hesych. Cf. Musaeus 274, ἦν γάμος, ἀλλ' ἀχόρευτος· ἔην λέχος, ἀλλ' ἄτερ ὕμνων· Οὐ Ζυγίην Ἥρην τις ἐπευφήμησεν ἀοιδός. Juno had a temple under the

κουριδίην σε δόμοισιν ἐνιστήσεσθαι ἄκοιτιν,
εὖτ' ἂν ἐς Ἑλλάδα γαῖαν ἰκώμεθα νοστήσαντες.”

Ἦς ἡῦδα, καὶ χεῖρα παρασχεδὸν ἤραρε χειρὶ
δεξιτερήν· ἥ δέ σφιν ἐς ἱερὸν ἄλσος ἀνώγει 100
νῆα θοὴν ἐλάαν αὐτοσχεδόν, ὄφρ' ἔτι νύκτωρ
κῶας ἐλόντες ἄγοιντο παρέκ νόον Αἰήταο.

ἔνθ' ἔπος ἡδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν.
εἰς γάρ μιν βήσαντες, ἀπὸ χθονὸς αὐτίκ' ἔωσαν
νῆα· πολὺς δ' ὀρυμαγδὸς ἐπειγομένων ἐλάτησιν 105
ἦεν ἀριστήων· ἥ δ' ἔμπαλιν αἰσσοῦσα
γαίῃ χεῖρας ἔτεινεν ἀμήχανος. αὐτὰρ Ἰήσων
θάρσυνέν τ' ἐπέεσσι, καὶ ἴσχανεν ἀσχαλῶσαν.

Ἦμος δ' ἀνέρες ὕπνον ἀπ' ὀφθαλμῶν ἐβάλλοντο
ἀγρόται, οἳ τε κύνεσσι πεποιθότες οὔποτε νύκτα 110
ἄγχαυρον κνώσσουσιν, ἀλευάμενοι φάος ἡοῦς,
μὴ πρὶν ἀμαλδύνῃ θηρῶν στίβον ἡδὲ καὶ ὀδμὴν
θηρείην λευκῆσιν ἐνισκίμψασα βολῇσιν·
τῆμος ἄρ' Αἰσονίδης κούρη τ' ἀπὸ νηὸς ἔβησαν
ποιήεντ' ἀνὰ χῶρον, ἵνα κριοῦ καλέονται 115

97. ἐνιστήσασθαι G, vulg.: ἐνι θήσεσθαι Pierson.

111. ἀλευόμενοι Brunck.

115. Κριοῦ Merkel. καλέωνται G.

name *Iuga* or *Iugalis* in the Forum at Rome.

97. κουριδίην: v.n. I. 611.

99. παρασχεδόν: v.n. I. 354.

101. αὐτοσχεδόν: v.n. I. 12.

102. παρέκ νόον: v.n. I. 130.

103. ἔπος ἡδὲ καὶ ἔργον: cf. *Il.* 19. 242, αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον: Ter. *Andr.* 381, dictum factum invenerit: Ov. *Met.* 4. 549, res dicta secuta est.

104. εἰς . . . βήσαντες: 'putting her on board.'

109 sqq. "In the hour when men from their eyes the fetters of slumber cast, Even huntsmen, which put their trust in their hounds, nor ever waste In slumber the end of the night, but the light of the sun they prevent, Lest, ere they be forth, he efface the track of the beasts, and the scent Of the quarry, with stainless-gleaming shafts down-smiting thereon. Even then with the maid from the galley forth stepped Aison's son" (Way).

110. ἀγρόται: here 'huntsmen' (ἀγρευταί); cf. the gloss in Hesych. ἀγρόται θηρευταί, referring primarily to *Od.* 16. 218, οἶωνοι . . . οἷσί τε τέκνα Ἀγρόται ἐξείλοντο, though there the word may have its usual meaning 'rustics.' Ap. uses ἀγρότις 'huntress,' 2. 509; cf. *Anth. P.* 6. 13, ἀγρότα Πάν, 6. 111, κούρα . . . ἀγροτίδι (i.e. Artemis).

111. ἀγχαυρον: τὸν καιρὸν τὸν πλησίον καὶ ἐγγὺς τῆς ἡμέρας, ὥσπερ λυκόφωτα. Schol. The word is ἄπ. λεγ.

112. ἀμαλδύνῃ: v.n. I. 834.

113. ἐνισκίμψασα: here ἐνσκήπτειν has the force of *incumbere*, and βολῇσιν is instr. dat.; elsewhere in Ap. it is equivalent to *infigere*, 3. 153, 765.

115. ἵνα κριοῦ . . . εὐναί: 'at the spot | which men call the resting-place of the ram'; ὅπου πρῶτον τὸν Φρίξον κομίσας ὁ κριοὺς ἀνεπαύσατο. Schol. For the legend v.n. 2. 653. For the constr. cf. I. 216, 237; Pind. *N.* 9. 41, ἐνθα ῥέας πόρον ἄνθρωποι καλέοισιν: *Il.*

εὐναί, ὅθι πρῶτον κεκμηότα γούνατ' ἔκαμψεν,
 νῶτοισιν φορέων Μινυήιον νῆ' Ἀθάμαντος.
 ἐγγύθι δ' αἰθαλόεντα πελεν βωμοῖο θέμεθλα,
 ὃν ρά ποτ' Αἰολίδης Διὶ Φυξίῳ εἶσατο Φρίξος,
 ῥέζων κείνο τέρας παγχρύσειον, ὥς οἱ ἔειπεν 120
 Ἑρμείας πρόφρων ξυμβλήμενος. ἔνθ' ἄρα τούσγε
 Ἄργου φραδμοσύνησιν ἀριστῆες μεθέηκαν.
 τῷ δὲ δι' ἀτραπιτοῖο μεθ' ἱερὸν ἄλσος ἵκοντο,
 φηγὸν ἀπειρεσίην διζήμενῳ, ἧ ἔπι κῶας 125
 βέβλητο, νεφέλῃ ἐναλίγκιον, ἧ τ' ἀνιόντος
 ἡελίου φλογερῇσιν ἐρεύθεται ἀκτίνεσσιν.
 αὐτὰρ ὁ ἀντικρὺ περιμήκεα τείνεται δειρὴν
 ὀξὺς ἀύννοισιν προῖδῶν ὄφιν ὀφθαλμοῖσιν
 νισσομένους, ῥοίξει δὲ πελώριον· ἀμφὶ δὲ μακραὶ 130
 ἡιόνες ποταμοῖο καὶ ἄσπετον ἴαχεν ἄλσος.
 ἔκλυον οἱ καὶ πολλὸν ἐκὰς Τιτηνίδος Αἴης
 Κολχίδα γῆν ἐνέμοντο παρὰ προχοῇσι Λύκοιο,
 ὅς τ' ἀποκιδνάμενος ποταμοῦ κελάδοντος Ἀράξῳ
 Φάσιδι συμφέρεται ἱερὸν ῥόον· οἱ δὲ συνάμφω

117. Μινυήιον Pariss., et coni. Hoelzlin : Μινύιον vulg.

127. τεῖνατο Paris. unus, Brunck.

134. σὺν ἄμφω vulg.

11. 757, Ἀλεισίῳ ἐνθα κολώνῃ Κέκληται,
 'where is the hill called the hill of A.'

117. Μινυήιον: v.n. 1. 763.

119. Αἰολίδης: v.n. 1. 143. Φυξίω:
 v.n. 2. 1147.

121. Ἑρμείας: v.n. 2. 1146.

122. μεθέηκαν: 'suffered them (i.e.
 Jason and Medea) to go apart.'

124. Virgil imitates this passage in
 describing Aeneas' search for the golden
 bough, *Aen.* 6. 136 sqq.

125. νεφέλῃ ἐναλίγκιον: cf. *Aen.*
 8. 622, qualis cum caerulea nubes Solis
 inardescit radiis.

126. ἐρεύθεται: cf. 3. 163.

128. ὀξὺς . . . προῖδῶν: cf. *Od.* 5. 393,
 ὀξὺν μάλα προῖδῶν.

129. ῥοίξει: 'hissed.' πελώριον: for
 the adverbial use of the neut. adj. cf.
 207, 3. 532, 2. 323. ἀμφὶ κ.τ.λ.: cf.
Aen. 3. 672 sqq., clamorem immensum
 tollit, quo pontus et omnes Contremuere
 undae, penitusque exterrita tellus Italiae,
 curvisque immugiit Aetna cavernis.

131. ἔκλυον κ.τ.λ.: cf. *Aen.* 7. 516,
 Audiit et Triviae longe lacus: audiit

amnis Sulfurea Nar albus aqua, fontesque
 Velini.

Τιτηνίδος: τοῦ Τιτῆνος ποταμοῦ, ἀφ' οὗ
 καὶ ἡ χώρα Τιτηνὶς κέκληται, μνημονεύει
 Ἑρατοσθένης ἐν Γεωγραφικοῖς. Schol.
 The river is not mentioned elsewhere,
 and it is quite possible that Τιτηνὶς refers
 to the origin of Aeetes, son of Helios,
 and so grandson of the Titan Hyperion
 (v.n. 54). Αἴης: v.n. 2. 417.

132. Λύκοιο: ποταμὸς ἀπὸ Ἀράξου
 φερόμενος συγκίρνεται Φάσιδι, καὶ οὕτως
 ἀπολέσας τὸ ἴδιον ὄνομα ἐκδίδωσιν εἰς
 θάλασσαν. Schol. Strabo (476, 32) says
 that it joins the Iris, not the Phasis.
 Distinguish the river Lycus in Bithynia
 (2. 724).

133. Ἀράξῳ: the Schol. wrongly says
 that this is the river in Scythia; it is the
 river in Armenia flowing into the Caspian
 Sea. For the frequent confusion of the
 two v. Rawlinson on Hdt. 1. 202.

134. ἱερὸν: all rivers were spoken of
 as sacred; cf. *Il.* 11. 726, Soph. *Ph.* 1215,
Eur. Med. 410, etc.

- Καυκασίην ἄλαδ' εἰς ἐν ἐλαυνόμενοι προχέουσιν. 135
 δείματι δ' ἐξέγροντο λεχωίδες, ἀμφὶ δὲ παισὶν
 ἠηπιάχοις, οἳ τέ σφιν ὑπ' ἀγκαλίδεσσιν ἱανον,
 ῥοίζω παλλομένοις χεῖρας βάλλον ἀσχαλόωσαι.
 ὥς δ' ὅτε τυφομένης ὕλης ὑπερ αἰθαλόεσσαι
 καπνοῖο στροφάλιγγες ἀπείριτοι εἰλίσσονται, 140
 ἄλλη δ' αἰψ' ἐτέρη ἐπιτέλλεται αἰὲν ἐπιπρὸ
 νειόθεν εἰλίγγοισιν ἐπήγορος ἐξανιούσα·
 ὥς τότε κεῖνο πέλωρον ἀπειρεσίας ἐλέλιξεν
 ῥυμβόνας ἀζαλέησιν ἐπηρεφέας φολίδεσσιν.
 τοῖο δ' ἐλίσσομένοιο κατ' ὄμματα νίσσέτο κούρη. 145
 Ὕπνον ἀοσσητῆρα, θεῶν ὕπατον, καλέονσα
 ἠδείη ἐνοπῇ, θέλξαι τέρας· αὖε δ' ἄνασσαν
 νυκτιπόλον, χθονίην, εὐαντέα δοῦναι ἐφορμήν.
 εἶπετο δ' Αἰσονίδης πεφοβημένος, αὐτὰρ ὅγ' ἦδη
 οἴμῃ θελγόμενος δολιχὴν ἀνελύετ' ἄκανθαν 150

142. *εἰλίγγοισιν* coni. Wellauer: *εἰλιγμοῖσιν* vel *εἰλίγγῃσιν* Pierson.

145. κατ' ὄμματα νίσσέτο Merkel: κατόμματος εἴσατο L, G: κατόμματος εἴσατο schol., vulg.: κατ' ὄμματος εἴσατο Pariss. quatt., Brunnck.

135. *Καυκασίην ἄλαδε*: this is the Caspian according to the Schol., but the Phasis discharges into the Euxine. According to Hecataeus (p. 92 ed. Klausen) the Caspian was connected with the Euxine by the Phasis.

136. *λεχωίδες*: *λεχωίς* is the Alex. form for *λεχώ* (Eur. *El.* 652), which Hesych. explains by *προσφάτως τετοκυῖα*. ἀμφὶ δὲ παισίν: Virgil's imitation is well known, *Aen.* 7. 518, et trepidae matres pressere ad pectora natos. Ap. is recalling Eur. *Tro.* 557, *βρέφη δὲ φίλια περὶ πέπλους ἔβαλε ματρὶ χεῖρας ἐπτοημένας*.

139 sqq. 'And as when countless rings of murky smoke curl upwards from a smouldering wood, and one upon another rises in quick succession, ascending from beneath in floating wreaths, even so then did that monster wind its folds innumerable, cased in dry scales,' de M. translates ἄλης "une forêt," Way "a faggot-pile." Hom. derives similes from smoke in *Il.* 18. 207, 21. 522.

140. *στροφάλιγγες*: cf. 3. 759.

141. *ἐπιτέλλεται*: this verb is often used of stars rising; here it means 'rises after (ἐπί)' and takes the dat.

(ἐτέρῃ), an innovation of Ap. Cf. 3. 277.

142. *ἐπήγορος*: μετέωρος. Schol.: cf. 2. 1065, 3. 856. *εἰλίγγοισιν* seems to be a modal dat. 'in wreaths.'

144. *ῥυμβόνας*: τὰς εἰλήσεις τῆς σπείρας, τὰς περιδιήσεις. Schol. It is ἄπ. λεγ. Cf. ῥύμβος (or ῥόμβος) Eur. *fr.* 596, ἐν αἰθερίῳ ῥύμβῳ, in vortice aethereo. See also I. 1139.

ἐπηρεφέας: v.n. I. 1121. φολίδεσσιν: v.n. I. 221.

145. κατ' ὄμματα νίσσέτο: the corruption κατόμματος εἴσατο is due to the form νείσομαι for νίσσομαι (v.n. I. 53). Brunnck adopted κατ' ὄμματος εἴσατο (εἰμι), but such an expression is without parallel. κατόμματος has been explained as an adv. = ἐναντίον (Wellauer), or as an adj. with Ὕπνον (Hermann).

146. ἀοσσητῆρα: v.n. I. 471. θεῶν ὕπατον: cf. *Il.* 14. 233, Ὕπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων.

147. ἄνασσαν: Hecate.

148. *νυκτιπόλον*: v.n. 3. 862. *εὐαντέα ἐφορμήν*: 'a favourable essay.' εὐάντης is ἄπ. λεγ. *εὐάντητος*, *δυσάντης*, and *δυσάντητος* are all found in late Greek.

150. οἴμῃ: ἐπωδῇ. Schol.; *lit.* 'the

γηγενέος σπείρης, μήκυνε δὲ μυρία κύκλα,
 οἷον ὅτε βληχροῖσι κυλινδόμενον πελάγεσσιν
 κύμα μέλαν κωφόν τε καὶ ἄβρομον· ἀλλὰ καὶ ἔμπης
 ὑψοῦ σμερδαλέην κεφαλὴν μενέαινεν αἰείρας
 ἀμφοτέρους ὀλοῇσι περιπτύξαι γενύεσσιν. 155
 ἥ δέ μιν ἀρκεύθοιο νέον τετμηότι θαλλῶ
 βάπτουσ' ἐκ κυκεῶνος ἀκήρατα φάρμακ' αἰοδαῖς
 ῥαῖνε κατ' ὀφθαλμῶν· περί τ' ἀμφί τε νήριτος ὁδμὴ
 φαρμάκου ὕπνον ἔβαλλε· γένυν δ' αὐτῇ ἐνὶ χώρῃ
 θῆκεν ἐρεϊσάμενος· τὰ δ' ἀπείρονα πολλὸν ὀπίσσω 160
 κύκλα πολυπρέμνοιο δι᾽ ὕλης τετάνυστο.
 ἔνθα δ' ὁ μὲν χρύσειον ἀπὸ δρυὸς αἶνυτο κῶας,
 κούρης κεκλομένης· ἥ δ' ἔμπεδον ἐστήνυα
 φαρμάκῳ ἔφηχεν θηρὸς κάρη, εἰσόκε δὴ μιν
 αὐτὸς ἐὼν ἐπὶ νῆα παλυντροπάασθαι Ἴησων 165
 ἦνωγεν, λέιπεν δὲ πολύσκιον ἄλσος Ἄρης.
 ὥς δὲ σεληναίην διχομήνιδα παρθένος αἶγλην
 ὑψόθεν ἐξανέχουσιν ὑπωροφίου θαλάμοιο

168. ὑπωροφίου Merkel: ὑπαρόφιον vulg.: ὑπαρόφιος Pariss., Brunck.

way, or avenue' of song (*Od.* 22. 347).

δολιχὴν . . . σπείρης: 'relaxed the long spine of its sinuous earthborn frame.' Cf. *Aen.* 6. 422, immania terga resolvit Fusus humi, totoque ingens extenditur antro.

152. "like a dark wave, dumb and noiseless, rolling o'er a sluggish sea" (Coleridge); a beautiful conception to illustrate the silent unfolding of the serpent's coils. **βληχροῖσι**: cf. Pind. *fr.* 95, βληχροὶ δνοφερὰς νυκτὸς ποταμοί (*Hor.* *C.* 2. 14. 17, flumine languido Cocytus): Alc. 46, βληχρῶν ἀνέμων ἀχείμαντοι πνοαί. The Homeric form is ἀβληχρός, which Ap. uses in 2. 205.

153. **κύμα . . . κωφόν**: cf. *Il.* 14. 16, ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῶ.

ἄβρομον: this adj. seems to have quite the opposite meaning 'noisy' in *Il.* 13. 41, where the conquering Trojans are described as ἄβρομοι, αἰάχοι.

156. 'but she, dipping a freshly cut spray of juniper, drew forth from the witch-broth untempered drugs, uttering incantations the while, and sprinkled them on the serpent's eyes.' Cf. *Aen.*

5. 854, Ecce deus ramum Lethaeo rore madentem Vique soporatum Stygia, super utraque quassat Tempora; cunctantique natantia lumina solvit.

ἀρκεύθοιο: Pliny, *N. H.* 24. 8, says of the juniper: et huius duo genera . . . utraque accensa serpentes fugat. Sunt qui et perungunt corpus e semine eius in serpentium ictus.

τετμηότι: this form, with passive meaning, is only found here. It is apparently on the analogy of κεκμηώς, βεβαρηώς, τετινώς, κεχαρηώς.

157. **βάπτουσ' ἐκ κυκεῶνος**: for the constr. cf. Theocr. 5. 127, ἀνθ' ὕδατος τᾷ καλπίδι κηρία βάψαι: Antiph. (25, Kock), ἀρύταιναν . . . ἐκ μέσου βάψασα τοῦ λέβητος . . . ὕδατος. **αἰοδαῖς**: modal dat.; cf. 142. 1596, 3. 1297, 2. 589.

158. **νήριτος**: πολλή. Schol., v. n. 3. 1288.

161. **πολυπρέμνοιο**: πολυστελέχου. Schol., ἄπ. λεγ.

167. 'As a maiden catches on her fine-spun robe the beams of the mid-month moon rising above her chamber beneath the roof, etc.' Cf. 1. 775 sqq. **διχομήνιδα**: v. n. 1. 1231.

168. **ὑπωροφίου**: in Hom. we have

- λεπταλέω ἐανῶ ὑποΐσχεται· ἐν δέ οἱ ἦτορ
χαίρει δερκομένης καλὸν σέλας· ὥς τὸτ' Ἰήσων 170
γηθόσυνος μέγα κῶας ἐαῖς ἐναείρατο χερσίν·
καὶ οἱ ἐπὶ ξανθῇσι παρησίῃν ἦδ' ἐμετώπῳ
μαρμαρυγῇ ληνέων φλογὶ εἵκελον ἔζεν ἔρευθος.
ὄσση δὲ ῥινὸς βοὸς ἦνιος ἦ ἐλάφοιο
γίγνεται, ἦν τ' ἀγρῶσται ἀχαινέην καλέουσιν, 175
τόσσον ἔην πάντῃ χρύσειον ἐφύπερθεν ἄωτον.
βεβρίθει λήνεσσιν ἐπηρεφές· ἤλιθα δὲ χθὼν
αἰὲν ὑποπρὸ ποδῶν ἀμαρύσσετο νισσομένοιο.
ἦε δ' ἄλλοτε μὲν λαιῶ ἐπιειμένος ὦμῳ
αὐχένος ἐξ ὑπάτοιο ποδηνεκές, ἄλλοτε δ' αὖτε 180
εἶλει ἀφασσόμενος· περὶ γὰρ δίεν, ὄφρα ἔ μή τις
ἀνδρῶν ἦε θεῶν νοσφίσσεται ἀντιβολήσας.
Ἥως μὲν ῥ' ἐπὶ γαῖαν ἐκίδνατο, τοῖ δ' ἐς ὄμιλον
ἔζον· θάμβησαν δὲ νέοι μέγα κῶας ἰδόντες
λαμπόμενον στεροπῇ ἔκελον Διός. ὦρτο δ' ἕκαστος 185

170. δερκομένη vulg.

172. παρησίῃν conl. Brunck: παρηάσιν vulg.: παρειάσιν Pariss. quatt.

173. μαρμαρυγῇ G. ληναίων L, G.

176. τόσσον ἔην Madvig: τοσσατήν Merkel.

182. ἦε Paris. unus: ἦδ' vulg.

185. Ἀκαστος Rutgers.

frequent mention of women's chambers in the upper story (ὑπερώιον) which was reached by a κλίμαξ; v. Jebb, *J.H.S.* vii. 170 sqq., Monro, *Od.* App. v.

169. ἐανῶ: in Ap. always a subst., cf. 1155, 1189; in Hom. we have ἐανός (subst.), and ἐανός (adj.). ὑποΐσχεται: cf. 473. Ap. alone uses the form, v.n. 2. 24. οἱ . . . δερκομένης: v.n. 3. 1009.

173. μαρμαρυγῇ: instr. dat.; v.n. 2. 42. ληνέων: the pl. of λήνος, lana, is used here on the analogy of ἔρια. λήνει is found in Aesch. *Eum.* 44, and Hesych. explains it by ἐρίω.

174. ἦνιος: this Homeric epithet of oxen is variously explained: (1) yearling, ἔνος (2) sleek, rt. ἀν 'to glisten' (3) full-grown, ἀνειν.

175. ἀγρῶσται: κυνηγοί. Schol. In Attic it means 'herdsmen' (ἀγρός); v. Wilamowitz on Eur. *H.F.* 377, who points out that the later connexion with ἀγρώσσω strictly requires the accentuation ἀγρωστής. ἀχαινέην: 'brocket,' i.e. a stag with short spike-like antlers, cf. ἀκίδες 'points.' The Schol. derives it

from a Cretan city Achaea, which seems to have existed merely in his imagination. Some connect it with a word ἀχαία (= ἔρια, Hesych.), and explain it either 'cui tenera adhuc cornua et mollis ad instar velleris lanuginosa' (Salmasius), or 'mollibus pilis insignis' (Beck, Lehrs). The peculiarities of the ἀχαινὴς ἐλαφος are described in Arist. *H.A.* 2. 15. 9, 9. 5. 8.

176. ἄωτον: 'fleece,' a meaning found in *Od.* 9. 434. The neut. form prevails in late Gr. It is connected with ἄημι, like *floccus* with *flo*; v. Buttm. *Lexil.*, Bury on Pind. *N.* 2. 9.

179. ἐπιειμένος: cf. 3. 45.

180. ὑπάτοιο: v.n. 1. 222. ποδηνεκές: cf. 1. 324.

181. εἶλει ἀφασσόμενος: 'he grasped it in his hands, rolling it up.' ὄφρα μή: Hom. uses μή with verbs of fearing, and confines ὄφρα μή to final clauses. In Attic we sometimes find ὅπως μή, e.g. Plat. *Euthyphr.* 4 E, οὐ φοβεῖ ὅπως μή . . . τυγχάνῃς πράττων.

182. νοσφίσσεται: ἀφαιρήσεται. Schol.; more probably aor. subj.

ψαῦσαι ἐελδόμενος δέχθαι τ' ἐνὶ χερσὶν ἔησιν.
 Αἰσυνίδης δ' ἄλλους μὲν ἐρήτυε, τῷ δ' ἐπὶ φᾶρος
 κάββαλε νηγάτεον· πρύμνῃ δ' ἐνεείσατο κούρην
 ἀνθέμενος, καὶ τοῖον ἔπος μετὰ πᾶσιν ἔειπεν·

“Μηκέτι νῦν χάζεσθε, φίλοι, πάτρηνδε νέεσθαι. 190
 ἤδη γὰρ χρειώ, τῆς εἵνεκα τήνδ' ἀλεγεινὴν
 ναυτιλὴν ἔτλημεν οἰζύι μοχθίζοντες,
 εὐπαλέως κούρης ὑπὸ δῆνεσι κεκράανται.
 τὴν μὲν ἐγὼν ἐθέλουσαν ἀνάξομαι οἴκαδ' ἄκοιτιν
 κουριδίην· ἀτὰρ ὕμμες Ἀχαιίδος οἰά τε πάσης 195
 αὐτῶν θ' ὑμείων ἐσθλὴν ἐπαρωγὸν εὐοῦσαν
 σῶετε. δὴ γάρ που, μάλ' οἶομαι, εἴσιν ἐρύξων
 Αἰήτης ὁμάδῳ πόντονδ' ἵμεν ἐκ ποταμοῖο.
 ἀλλ' οἱ μὲν διὰ νηός, ἀμοιβαδὶς ἀνέρος ἀνὴρ
 ἐξόμενος, πηδοῖσιν ἐρέσσετε· τοὶ δὲ βοείας 200
 ἀσπίδας ἡμίσεες, δῆων θοὸν ἔχμα βολάων,
 προσχόμενοι νόστῳ ἐπαμύνετε. νῦν δ' ἐνὶ χερσὶν
 παῖδας εὐοὺς πάτρην τε φίλην, γεραροὺς τε τοκῆας
 ἴσχομεν· ἡμετέρῃ δ' ἐπερείδεται Ἑλλὰς ἐφορμῇ,
 ἥ ἐκατηφείην, ἥ καὶ μέγα κῦδος ἀρέσθαι.” 205

187. αὐτοὺς pro ἄλλους D'Arnaud.

190. φράζεσθε v.l. in schol.

199. ἄλλοι μὲν L, vulg.

203. φίλοι L, Merkel.

187-9. τῷ . . . ἀνθέμενος: ‘and over it (i.e. the fleece) he threw a new-spun robe, and placed it upon the poop, setting the maiden thereon.’ For νηγάτεον see on I. 775. ἐνεείσατο: this curious form contains a double augment, as εἰ represents εε in the Homeric ἐέσσατο, *Od.* 14. 295, μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο.

190. χάζεσθε: only here c. inf.

191. χρειώ: ‘the object’; v.n. 3. 33.

193. εὐπαλέως: this adv. is ἄπ. λεγ.; for the adj. v. 2. 618; cf. δυσπαλέας, 52 supr.

198. ὁμάδῳ: ‘with the din of armed [men.]’ ἐκ ποταμοῖο: they had rowed up the river to the Plain of Ares, 3. 1270.

199. διὰ νηός: i.e. throughout the whole length of the ship. ἀμοιβαδὶς . . . ἐξόμενος: these words have been interpreted in different ways. The passage closely resembles 2. 1061, ἡμίσεες μὲν ἐρέσσετ' ἀμοιβαδὶς, ἡμίσεες δὲ Δούρασι

τε ξυστοῖσι καὶ ἀσπίσιν ἄρσετε νῆα. There ἀμοιβαδὶς means that the two divisions were to relieve each other, and so de M. renders here, “chaque homme s'asseyant à son tour à la place d'un autre,” which seems to be right. The Lat. translators take the view expressed by Way, “Now down through the ship, man ranged after man in order arow, Shall the half of you sit at the oars to toil.” This derives support from the use of ἐναμοιβαδὶς, I. 380. ἀμοιβαδὶς is only found here c. gen. For the nom. abs. cf. I. 396.

201. θοόν: v.n. I. 743. ἔχμα: κώλυμα. Schol.; v.n. I. 1200.

203. εὐοὺς: = ἡμετέρους; v.n. I. 1113.

204. ἐπερείδεται: as one leans on a staff; cf. Ar. *Eccl.* 276, βακτηρίοις ἐπερείδόμεναι.

205. κατηφείην: v.n. I. 267. ἥ καί: denoting the alternative which the speaker prefers, or which is more pro-

ᾧ φάτο, δύνε δὲ τεύχε' ἀρήϊα· τοὶ δ' ἰάχησαν
 θεσπέσιον μεμαῶτες. ὁ δὲ ξίφος ἐκ κολεοῖο
 σπασσάμενος πρυμναῖα νεὼς ἀπὸ πείσματ' ἔκοιψεν.
 ἄγχι δὲ παρθενικῆς κεκορυθμένος ἰθυντῆρι
 Ἀλκαῖω παρέβασκεν· ἐπείγετο δ' εἰρεσίῃ νηῦς
 σπερχομένων ἄμοτον ποταμοῦ ἄφαρ ἐκτὸς ἐλάσσαι.

210

Ἦδη δ' Λιήτη ὑπερήνορι πᾶσί τε Κόλχοις
 Μηδείης περίπυστος ἔρως καὶ ἔργ' ἐτέτυκτο.
 ἐς δ' ἀγορὴν ἀγέροντ' ἐνὶ τεύχεσιν· ὅσσα δὲ πόντου
 κύματα χειμερίοιο κορύσσεται ἐξ ἀνέμοιο,
 ἧ ὅσα φύλλα χαμᾶζε περικλαδέος πέσεν ὕλης
 φυλλοχόω ἐνὶ μηνί—τίς ἂν τάδε τεκμήραιτο;—
 ὥς οἱ ἀπειρέσιοι ποταμοῦ παρεμέτρεον ὄχθας,
 κλαγγῇ μαιμώνοντες· ὁ δ' εὐτύκτω ἐνὶ δίφρῳ
 Λιήτης ἵπποισι μετέπρεπεν, οὓς οἱ ὅπασσεν
 Ἥελιος πνοιῆσιν ἐειδομένους ἀνέμοιο,
 σκαιῇ μὲν ῥ' ἐνὶ χειρὶ σάκος δινωτὸν αἶρων,
 τῇ δ' ἐτέρῃ πεύκην περιμήκεα· παρ δέ οἱ ἔγχεος
 ἀντικρὺ τετάνυστο πελώριον. ἡνία δ' ἵππων

215

220

208. νεὼς Rzach. ναὺς G.

214. ὅσσα δὲ Merkel: ὅσσα τε codd.

219. μαιμώνοντες Pariss. quatt.: μαιμώντες vulg.

bable; cf. 276. ἀρέσθαι: for the connexion of ἡρόμην with ἄρνημαι v. Jebb on Soph. *Aj.* 75.

208. Cf. *Aen.* 4. 579, Dixit vaginaque eripit ensef Fulmineum, strictoque ferit retinacula ferro. νεὼς: the only instance of this Attic form in the poem. Rzach's νεός may be right.

210. παρέβασκεν: stood beside him to defend him, as the παραιβάτης stood beside the ἡνίοχος in the war-chariot; cf. *Il.* 11. 104, Ἀντιφῶς αὖ παρέβασκε.

211. ἄμοτον: v.n. 1. 513.

213. περίπυστος: περιβόητος. Schol., an Alex. word.

214. ὅσσα... κύματα: the numbering of the waves was a proverbially hopeless task; cf. Theocr. 16. 60, ἐπ' ἥδ' ὅνι κύματα μετρεῖν: Virg. *G.* 2. 108, nosse quot Ionii veniant ad litora fluctus: Mart. 6. 34. 2, Oceani fluctus me numerare iubes.

215. κορύσσεται: cf. 2. 71, 1. 1028.

216. Cf. *Aen.* 6. 309, quam multa in silvis autumnī frigore primo Lapsa cadunt folia. Ap. is recalling *Od.* 9. 51, *Il.* 2. 800,

where we have the simile of the leaves. περικλαδέος: lit. 'with branches all round,' ἅπ. λεγ.

217. φυλλοχόω ἐνὶ μηνί: this phrase was used by Hesiod, as we learn from Poll. 1. 231.

218. παρεμέτρεον: παρέπλεον. Schol.; v.n. 1. 595.

219. κλαγγῇ: modal dat.

221. Ἥελιος: father of Aetes. πνοιῆσιν ἐειδομένους: cf. 1368; *Il.* 10. 437, θέλειν ἀνέμοισιν ὁμοῖοι.

222. δινωτόν: 'rounded'; cf. *Il.* 13. 407, ἀσπίδα... δινωτήν, where Leaf says that the word probably refers to concentric rings as ornaments on the metallic surface of the shield. See also on 3. 44.

223. πεύκην: λαμπάδα, ὡς ἐμπρήσων τὴν ναῦν. Schol. So Hector tried to burn the ships of the Greeks in *Il.* 5. Cf. the device on the shield of Capaneus, Aesch. *Th.* 427, ἔχει δὲ σῆμα γυνυνὶν ἄνδρα πυρφόρον, Φλέγει δὲ λαμπὰς διὰ χερῶν ὠπλισμένην, Χρυσοῖς δὲ φανεί γράμμασιν· πρῶτω πόλιν.

- γέντο χεροῖν Ἄψυρτος. ὑπεκπρὸ δὲ πόντον ἔταμνεν 225
 νηὺς ἤδη κρατεροῖσιν ἐπειγομένη ἐρέτησιν,
 καὶ μεγάλου ποταμοῖο καταβλώσκοντι ῥέεθρῳ.
 αὐτὰρ ἄναξ ἄτη πολυπήμονι χεῖρας αἰείρας
 Ἥελιον καὶ Ζῆνα κακῶν ἐπιμάρτυρας ἔργων
 κέκλετο· δεινὰ δὲ παντὶ παρασχεδὸν ἦπνε λαῶ. 230
 εἰ μὴ οἱ κούρην αὐτάγρετον, ἣ ἂνὰ γαίαν,
 ἣ πλωτῆς εὐρόντες ἔτ' εἰν ἀλὸς οἴδματι νῆα,
 ἄξουσιν, καὶ θυμὸν ἐνιπλήσει μενεαίνων
 τίσασθαι τάδε πάντα, δαήσονται κεφαλῇσιν
 πάντα χόλον καὶ πᾶσαι ἐὴν ὑποδέγμενοι ἄτην. 235
 ὣς ἔφατ' Αἰήτης· αὐτῷ δ' ἐνὶ ἡματι Κόλχοι
 νῆάς τ' εἰρύσαντο, καὶ ἄρμενα νηυσὶ βάλοντο,
 αὐτῷ δ' ἡματι πόντον ἀνήιον· οὐδέ κε φαίης
 τόσσον νηίτην στόλον ἔμμεναι, ἀλλ' οἰωνῶν
 ἱλαδὸν ἄσπετον ἔθνος ἐπιβρομέειν πελάγεσσιν. 240
 Οἱ δ' ἀνέμου λαιψηρὰ θεᾶς βουλῇσιν ἀέντος
 Ἥρης, ὄφρ' ὥκιστα κακὸν Πελῖας δόμοισιν

233. ἐνιπλήσει Brunck : ἐπιπλήσει codd.

237. εἰρύσαντο Brunck : εἰρύσαντο codd.

241. θεᾶς Merkel : θεῆς codd.

225. γέντο: v.n. 3. 1321. ὑπεκπρὸ . . . ἔταμνεν: 'was cleaving its way out from the river into the sea.' The compound is ἀπ. λεγ.

227. καταβλώσκοντι ῥέεθρῳ: 'the downward current.'

229. ἐπιμάρτυρας: in *Il.* 7. 76 the nom. is ἐπιμάρτυρος, but in *Od.* 1. 273 Zenod. read ἐπιμάρτυρες for ἐπιμάρτυροι.

230. ἦπνε λαῶ: ἦπνῳ here c. dat. as in Eur. *Bacch.* 984; in 71 supr., where it means 'call upon,' c. acc. as in Hom.

231 sqq. 'unless they shall bring back to him the maiden captured forthwith, either on land, or discovering the vessel while yet in the waves of the open Euxine, and unless he shall satisfy to the full his soul's eager craving for vengeance, on their own heads shall it be, and they shall learn by suffering the measure of his wrath and of the blow which he had felt.' αὐτάγρετον: on *Od.* 16. 148 the grammarians give a double interpretation of αὐτάγρετα, (1) αὐθαίρετα, (2) πάραντα ἀγρευόμενα. The former of these meanings we have had in 2. 326, the latter seems to

be the meaning here, though we might also render 'captured by their own hands.'

232. πλωτῆς: *lit.* 'navigable,' cf. *Hdt.* 2. 102, θάλασσαν οὐκέτι πλωτὴν ὑπὸ τῶν βραχέων.

234. κεφαλῇσιν: cf. *Il.* 4. 162, σύν τε μεγάλῳ ἀπέτισαν Σὺν σφῆσιν κεφαλῇσιν.

235. ἄτην: cf. 228.

238. ἀνήιον: 'put out to sea'; cf. *Od.* 10. 332, ἐκ Τροίης ἀνιόντα (ἀνα- as in ἀναπλεῖν, ἀνάγεσθαι).

οὐδέ κε φαίης κ.τ.λ.: 'nor wouldst thou say so much that it was an armament of ships, as that an innumerable company of birds in flocks were screaming o'er the waves.' For τόσσον followed by an adverbative particle cf. *Il.* 21. 275, ἄλλος δ' οὐ τίς μοι τόσσον αἴτιος Οὐρανίωνων Ἀλλὰ φίλη μήτηρ. οἰωνῶν: cf. *Il.* 2. 459, τῶν δ' ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά, κ.τ.λ.

240. ἐπιβρομέειν: cf. 3. 1371; 17 supr.

241. λαιψηρὰ: for the adverbial use cf. Eur. *Ion* 717, Βάκχιος λαιψηρὰ πηδᾶ: 849 *infr.* The Homeric phrase is ἀνέων λαιψηρὰ κέλευθα.

Λαίῃ Μήδεια Πελασγίδα γαῖαν ἵκηται,
 ἥοι ἐνὶ τριτάτῃ πρυμνήσια νηὸς ἔδησαν
 Παφλαγόνων ἀκτῇσι, πάροιθ' Ἄλυσος ποταμοῖο. 245
 ἥ γάρ σφ' ἔξαποβάντας ἀρέσσασθαι θνέεσσιν
 ἠνώγει Ἑκάτην. καὶ δὴ τὰ μὲν, ὅσσα θυηλὴν
 κούρη πορσανέουσα τιτύσκετο, μήτε τις ἴστωρ
 εἴη, μήτ' ἐμὲ θυμὸς ἐποτρύνειεν αἰεΐειν.
 ἄζομαι αὐδῆσαι· τό γε μὴν ἔδος ἐξέτι κείνου, 250
 ὃ ῥα θεᾷ ἥρωες ἐπὶ ῥήγμισιν ἔδειμαν,
 ἀνδράσιν ὀψιγόνοισι μένει καὶ τῆμος ἰδέσθαι.

Αὐτίκα δ' Αἰσονίδης ἐμνήσατο, σὺν δὲ καὶ ὄλλοι
 ἥρωες, Φινῆος, ὃ δὴ πλόον ἄλλον ἔειπεν
 ἐξ Αἴης ἔσσεσθαι· ἀνώιστος δ' ἐτέτυκτο 255
 πᾶσιν ὁμῶς. Ἄργος δὲ λιλαιομένοις ἀγόρευσεν·

“Νισσόμεθ' Ὀρχομενὸν τὴν ἔχραεν ὕμμι περῆσαι
 νημερτῆς ὁδε μάντις, ὅτῳ ξυνέβητε πάροιθεν.
 ἔστιν γὰρ πλόος ἄλλος, ὃν ἀθανάτων ἱερῆς

243. ἵκοιτο Brunck.

244. ἐνὶ Paris. unus: ἐν vulg.

245. ἀκτῇσι Paris. unus: ἀκταῖσι vulg.

247. θυηλὴν Paris. unus: θυηλῇ vulg.

252. τηλόσ' Köchly.

255. δ' ἐτέτυκτο Pariss. tres: δὲ τέτυκτο L, G.

257. νεισόμεθ' ἐς L, Vatt., Vrat., Vind.: νεύμεθ' ἐς Pariss., Brunck. τη G.

243. Αἰαίη: cf. 3. 1136. Πελασγίδα: v.n. 1. 580.

245. πάροιθ' Ἄλυσος: ‘at the mouth of the Halys’; v.n. 2. 366.

246. ἥ: Medea.

247. ὅσσα κ.τ.λ.: ‘all that the maiden prepared in making ready the sacrifice.’ Ap. uses θυηλή for sacrifices in general (1. 420, 2. 156), but in Hom. θυηλαί are ἀπαρχαί (v. Lehrs, *Aristarch.* 82).

249. For a like reserve on the poet’s part v. 1. 921.

250. ἔδος: Νύμφις, ἐν τῷ ἔκτῳ περὶ Ἡρακλείας, Ἑκάτης φησὶν ἱερὸν εἶναι ἐν τῇ Παφλαγονίᾳ Μηδείας ἰδρυσταμένης. Schol.

252. Cf. 1. 1062, 2. 842. καὶ τῆμος: vel hodie. The nearest parallel to this strange use of τῆμος is 1400 infr. where we have it contrasted with χθιζόν.

254. Φινῆος: for his counsel v. 2. 420 sqq.

255. ἀνώιστος: sc. πλόος, ‘unknown’: v.n. 1. 680.

256. Ἄργος: son of Phrixus.

257. νισσόμεθα: pres. for fut., ‘we will return to Orchomenus by the way which that seer bade you go.’ τήν: = τὴν ὁδὸν ἤν. Virg. may have imitated this elliptical use in *Aen.* 6. 95, Tu ne cede malis, sed contra audentior ito Quam (sc. viam) tua te fortuna sinet.

259. πλόος ἄλλος: the Schol. mentions a great number of different accounts of the return journey of the Argonauts. Herodorus, and Sophocles in the *Σκύθαι*, made them return home by the same route. Hecataeus said that they passed from the Phasis to the Ocean, thence to the Nile, thence to the Mediterranean. Hesiod, Pindar, and Antimachus said that they sailed through the Ocean to Libya, and then carrying their vessel overland arrived at the sea. Our poet’s own account is derived from Timagetus, author of a work περὶ λιμένων, who is otherwise unknown. ἱερῆς: the learned records of the Egyptian priests are often referred to, e.g. Diod. 1. 44, Hdt. 2. 3 sqq., Cic. *Rep.* 3. 8.

πέφραδον, οἱ Θήβης Τριτωνίδος ἐκγεγάασιν. 260
 οὐπω τέιρεα πάντα, τὰ τ' οὐρανῷ εἰλίσσονται,
 οὐδέ τί πω Δαναῶν ἱερὸν γένος ἦεν ἀκούσαι
 πευθομένοις· οἳ δ' ἔσαν Ἀρκάδες Ἀπιδανῆες,
 Ἀρκάδες, οἱ καὶ πρόσθε σεληναίης ὑδέονται
 ζῶειν, φηγὸν ἔδοντες ἐν οὐρεσιν. οὐδὲ Πελασγὶς 265
 χθὼν τότε κυδαλίμοισιν ἀνάσσετο Δευκαλίδῃσιν,
 ἦμος ὅτ' Ἡερίη πολυλλῆιος ἐκλήιστο,
 μήτηρ Αἴγυπτος προτερηγενέων αἰζῶν,
 καὶ ποταμὸς Τρίτων ἡύρροος, ᾧ ὑπο πᾶσα
 ἄρδεται Ἡερίη· Διόθεν δέ μιν οὐποτε δεύει 270
 ὄμβρος· ἄλις προχοῇσι δ' ἀνασταχύουσιν ἄρουναι.

269. ἡύρροος coni. Wellauer: εὔροος G: ἑύρροος L, Vatt.: Τρίτωνος ἑύρροος Pariss.: εὐρύρροος Meineke: ἐπτάρροος Merkel in ed. min.

271. προχοῇσι Paris. quatt: προχοαῖσι vulg.

260. Θήβης: Thebes in Egypt. Τριτωνίδος: Τρίτων was the oldest name of the Nile (v. 269).

261. οὐπω τέιρεα: τοὺς Αἰγυπτίους φησιν γεγονέναι πρὸ τοῦ πάντα τὰ ἄστρα φανῆναι. Schol. Hdt. (2. 2) says that the Phrygians were the oldest of all peoples, and tells the story how Psammetichus, king of Egypt, tried to decide the question. Our line is modelled on *Il.* 18. 485, ἐν δὲ τὰ τέιρεα πάντα, τὰ τ' οὐρανὸς ἔστεφάνωται.

262. 'nor as yet was there any sacred race of the Danaï to be learned of; there were none but Arcadians.' Danaus was said to have migrated from the Thebais in Upper Egypt to Greece (Hdt. 2. 91). He became king of Argos, and so the Argives, and later all the Greeks, were called Danaï.

263. Ἀπιδανῆες: i.e. Peloponnesian. Apis was a mythical king of the Peloponnesus, and the land was called Ἀπία (cf. Soph. *O.C.* 1303).

264. The Arcadians were said to have existed before the moon, and so were called προσέληνοι. Ar. (*Nub.* 398) also uses the quaint compound βέκκεσέληνος for 'antediluvian,' βέκκος referring to the story in Hdt. 2. 2, and σέληνος to the Arcadians. For the general belief that they were the oldest of the Hellenes v. Strab. 333, 20; Paus. 5. 1; Hellan. *fr.* 70. ὑδέονται: v.n. 2. 528.

265. φηγόν: 'acorn'; cf. Plat. *Rep.* 372, φηγούς σποδιοῦσι πρὸς τὸ πῦρ. In

an oracle in Hdt. 1. 66 we find πολλοὶ ἐν Ἀρκαδίῃ βαλάνηφάγοι ἄνδρες ἔασι.

266. Δευκαλίδῃσιν: οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας, ὥς φησιν Ἐκαταῖος καὶ Ἡσίοδος. ἡ Θεσσαλία δὲ Πελασγία ἐκαλεῖτο ἀπὸ Πελασγοῦ τοῦ βασιλεύσαντος. Schol. For Deucalion cf. 3. 1087.

267. 'in the days when Egypt, mother of primeval man, bore the name of Aeria, land of the rich cornfields.' In Aesch. *Supr.* 66 the Danaids tell of their flight ἀερίας ἀπὸ γᾶς (i.e. Egypt). Tucker explains ἀερίας as 'far-off' 'dimly-seen' (v.n. 1. 580), and mentions another explanation 'misty,' the hazy ἀήρ of Egypt being contrasted with the αἰθήρ λαμπρότατος of Attica. Our Schol. interprets it as μελάγγαιος, referring to the rich black soil.

269. Τρίτων: this name of the Nile is mentioned in Plin. *N.H.* 5. 9. ἡύρροος: formed on the analogy of ἡύκομος. Hom. has εὔρροος.

270. ἄρδεται: cf. Eur. *Hel.* 1, Νεῖλον μὲν αἶδε καλλιπάρθενοι βοαί, *Ὅς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον, Δευκῆς τακείσης χιόνος, ἀρδεύει γῆας. For the absence of rain in Egypt v. Hdt. 2. 14 with Rawlinson's note. In 2. 19 Hdt. discusses the overflow of the Nile.

271. ἄλις . . . ἄρουναι: 'the crops spring up in abundance through the overflowing of the river.' For προχοῇσι v.n. 1. 11.

ἔνθεν δὴ τινά φασι περίξ διὰ πᾶσαν ὁδεῦσαι
 Εὐρώπην Ἀσίην τε βίη καὶ κάρτεϊ λαῶν
 σφωιτέρων θάρσει τε πεποιθότα· μυρία δ' ἄστη
 νάσσατ' ἐποικόμενος, τὰ μὲν ἢ ποθι ναιετάουσιν, 275
 ἦ καὶ οὐ· πουλὺς γὰρ ἄδην ἔπενήνοθεν αἰών.
 Αἰά γε μὴν ἔτι νῦν μένει ἔμπεδον υἱωνοί τε
 τῶνδ' ἀνδρῶν, οὓς ὅσγε καθίσσατο ναιέμεν Αἴαν,
 οἳ δὴ τοι γραπτῦς πατέρων ἔθεν εἰρύονται,
 κύρβιας, οἷς ἐν πᾶσαι ὁδοὶ καὶ πείρατ' ἔασιν 280
 ὑγρῆς τε τραφερῆς τε περίξ ἐπινισσομένοισιν.
 ἔστι δέ τις ποταμός, ὕπατον κέρας Ὀκεανοῖο,
 εὐρύς τε προβαθὴς τε καὶ ὀλκάδι νηὶ περῆσαι.
 Ἰστρον μιν καλέοντες ἐκὰς διετεκμήραντο
 ὅς δὴ τοι τείως μὲν ἀπείρονα τέμνεται ἄρουραν 285

275. ἢ Stephanus: οὐ L, G.

278. ὅσγε Brunck: ὕγε codd.

279. δ' ἦτοι Hermann, et in v. 285. γραπτῶς Wellauer.

283. προβαθὴς L, Merkel: προβαθὺς vulg.

272. ἔνθεν δὴ τινά φασι: this was the famous king Sesostris (Diod. calls him *Σεσόωσις*, and our Schol. *Σεσόγχοσις*), whose wondrous conquests, surpassing even those of Alexander, are described in Hdt. 2. 102-11, Diod. 1. 53-9, Strab. 51, 18, etc. How far his achievements have been confused with those of Rameses II is a disputed question (v. Rawlinson on Hdt. *l.c.*). The conquests attributed to him by Hdt. and Strab. are assigned to Rameses in Tac. *Ann.* 2. 60.

274. σφωιτέρων: = ἑῶν, v.n. 1. 643.

275. νάσσατο: = κατῴκισεν, v.n. 1. 1356. τὰ μὲν κ.τ.λ.: 'which in some cases may be still inhabited, or perchance not.'

276. ἦ καὶ οὐ: v.n. 205. The cities would probably have fallen into decay in the course of years. πουλὺς . . . αἰών: 'for many a long age has rolled by since then.' For ἔπενήνοθεν v.n. 1. 664.

277. Αἶα: v.n. 2. 417. For the tradition that the Colchians were colonists from Egypt cf. Dion. P. 588, Πὰρ δὲ μυχὸν Πόντοιο, μετὰ χθόνα Τυνδαριδῶν, Κόλχοι ναιετάουσι μετ' ἡλῦδες Αἰγύπτιοιο: Amm. Marc. 22. 8, 24, Colchos . . . Aegyptiorum antiquam sobolem. Herodotus (2. 104) speaks of it as an established fact.

279 sqq. 'who, be well assured, guard

the graven records of their forefathers, the pillars on which are inscribed all the ways and boundaries both of the sea and of the dry land for those who journey on all sides round.' γραπτῦς: found elsewhere only in *Od.* 24. 229, γραπτῦς ἀλεείνων, where it means the 'scratchings' of thorns. κύρβιας: "*columnas lapideas, calce oblitae et sic pictas*" (Hoelzlin). At Athens the laws of Solon were written out on square-based pyramidal pillars, which were called *ἄξονες* because they revolved on a pivot, and *κύρβεις* because of their shape (Gilbert, *Griech. Staatsalterthümer* i 155).

282. ὕπατον κέρας Ὀκεανοῖο: 'the northernmost branch of Ocean'; v.n. 1. 221. In Hes. *Th.* 789 the Styx is described as Ὀκεανοῖο κέρας. Every river could be called a branch, ἀπορρώξ, of Ocean, the great river encompassing the earth, the parent of all other rivers, fountains, etc.

283. προβαθὴς: 'exceeding deep.' If the v.l. προβαθὺς were correct, it would be the only exception to the rule that these compounds end in -ης. ὀλκάδι: cf. 1. 603; for the navigability of the Danube in ancient times v. Pauly-Wissowa, *Real-Encycl.*

284. ἐκὰς διετεκμήραντο: 'they have traced it on the pillars (κύρβεις) afar off.' ✓

εἰς οἶος· πῆγαί γὰρ ὑπὲρ πνοιῆς βορέαο
 ῥιπαίοις ἐν ὄρεσιν ἀπόπροθι μορμύρονσιν.
 ἀλλ' ὁπόταν Θρησκῶν Σκυθέων τ' ἐπιβήσεται οὐρους,
 ἔνθα διχῇ τὸ μὲν ἔνθα μετ' ἡῶν ἄλα βάλλει
 τῇδ' ὕδωρ, τὸ δ' ὀπισθε βαθὺν διὰ κόλπον ἵησιν 290
 σχιζόμενος πόντου Τρινακρίου εἰσανέχοντα,
 γαίῃ ὅς ὑμετέρῃ παρακέκλιται, εἰ ἐτεὸν δὴ
 ὑμετέρης γαίης Ἀχελώιος ἐξάνιησιν."
 Ὡς ἄρ' ἔφη· τοῖσιν δὲ θεὰ τέρας ἐγγυάλιξε
 αἷσιον, ᾧ καὶ πάντες ἐπευφήμησαν ἰδόντες 295
 στέλλεσθαι τήνδ' οἶμον. ἐπιπρὸ γὰρ ὀλκὸς ἐτύχθη
 οὐρανίης ἀκτῖνος, ὅπῃ καὶ ἀμεύσιμον ἦεν.

286. πνοιᾶς Bruck.

288. ἐπιβήσεται Pariss.: ἐνιβήσεται vulg.

289. ἡῶν Gerhard: Ἰονίην codd.: Ἀξείνην Flangini: ἡμετέρην Fitch.

290. τῇλ' Wellauer.

292. ἡμετέρῃ L, vulg.

293. ἡμετέρης G.

297. ἀμεύσιμον ex Et. Mag. 82, 11 restituit Ruhnken: μόρσιμον codd.

286. πῆγαί . . . βορέαο: the Schol. says that Ap. followed Aeschylus' Προμηθεὺς Λυόμενος in describing the Ister as descending from the land of the Hyperboreans (v. 2. 675). Cf. also Pind. O. 3. 25.

287. ῥιπαίοις: cf. Virg. G. 1. 241, 3. 381. The blasts (ῥιπαί) of Boreas were supposed to come from these mythical mountains; v. Soph. O. C. 1248.

289. 'dividing there into two branches it sends part of its waters into the eastern sea on this side, while winding backwards it discharges the rest through a deep gulf which runs into the Trinacrian sea.' ἡῶν ἄλα: for this name of the Euxine cf. 2. 745. Ἰονίην of the MSS. is clearly corrupt and probably due to a confusion with 632 infr., τῇ δ' αὖτε μετ' Ἰονίην ἄλα βάλλει, where we have a similar description of two mouths of the Rhone. Merkel tries to defend Ἰονίην by a doubtful passage, Amm. Marc. 22. 8. 13, Bospori vocati quod per eos Inachi filia . . . ad mare Ionium permeavit. From this he infers that Ἰονίη ἄλς could mean the Pontus. The notion that the Ister discharged into both the Adriatic and the Pontus is censured by Strabo (47, 44) and by Diodorus (4. 56). It was only through the conquests of the

Romans under the Empire that any accurate knowledge of the Danube was acquired.

291. πόντου Τρινακρίου: the Mare Siculum at the lower end of the Adriatic. Sicily was called Τρινακρία from the three promontories, Lilybaeum, Pelorus, and Pachynum. In 965 infr. it is called Θρινακίη; v. M. and R. on Od. 12. 127.

292. εἰ ἐτεόν: Argus speaks doubtfully as one who has only heard of Greece by report. "Haec poetae est διάνοια Logica: mare, in quod exit Achelous, est ad Graeciam: mare, in quod exit Achelous, est Siculum (aut vulgo Ionium): Siculum igitur mare est ad Graeciam" (Hoelzlin).

293. Ἀχελώιος: mod. Aspropotamo, flowing between Acarnania and Aetolia into the Sicilian or Ionian Sea.

295. ᾧ . . . οἶμον: 'whereat, when they beheld it, they shouted assent with one accord to journeying on this course.' ἐπευφ. governs ᾧ (cf. 1. 556), and also στέλλεσθαι, cf. Il. 1. 22, πάντες ἐπευφήμησαν Ἀχαιοὶ Αἰδεῖσθαι θ' ἱεῖρα καὶ ἀγλαὰ δέχθαι ἄποινα.

296. ὀλκός: cf. 3. 141.

297. ὅπῃ . . . ἀμεύσιμον: 'where they would find a passage.' Et. Mag. 82, 11 (citing this passage), ἀμεύσιμον πορεύσιμον. The word is ἀπ. λεγ.; ἀμεύομαι (Pind.) is Doric for ἀμείβομαι. Curtius

γηθόσυνοι δὲ Λύκοιο κατ' αὐτόθι παῖδα λιπόντες
 λαίφεσι πεπταμένοισιν ὑπεῖρ ἄλα ναυτίλλοντο,
 οὔρεα Παφλαγόνων θεεύμενοι. οὐδὲ Κάραμβιν 300
 γνάμψαν, ἐπεὶ πνοιαί τε καὶ οὐρανίου πυρὸς αἷγλη
 μέινειν, ἕως Ἰστριοιο μέγαν ρόον εἰσαφίκοντο.

Κόλχοι δ' αὐτ' ἄλλοι μὲν, ἐτώσια μαστεύοντες,
 Κυανέας Πόντοιο διέκ πέτρας ἐπέρησαν·
 ἄλλοι δ' αὖ ποταμὸν μετεκίαθον, οἷσιν ἄνασσειν 305
 Ἀψυρτος, Καλὸν δὲ διὰ στόμα πείρε λιασθείς.
 τῷ καὶ ὑπέφθη τούσγε βαλὼν ὑπερ αὐχένα γαίης
 κόλπον ἔσω πόντοιο πανέσχατον Ἰονίοιο.

Ἰστρῷ γάρ τις νῆσος ἐέργεται οὖνομα Πεύκη,
 τριγλώχιν, εὖρος μὲν ἐς αἰγιαλοὺς ἀνέχουσα, 310
 στεινὸν δ' αὐτ' ἀγκῶνα ποτὶ ρόον· ἀμφὶ δὲ δοιαὶ
 σχίζονται προχοαί. τὴν μὲν καλέουσι Νάρηκος·

302. μέινειν G.

308. παρέσχατον supr. ρ scr. v L: παρέσχατον G: παρ' ἔσχατον Vatt.

312. καλέουσι Νάρηκος Hoelzlin: καλέουσιν ἄρηκος vulg.

explains ἀμεύω and ἀμείβω as formed with ἄ prothet. from *μαν*, *μιν*, (cf. *μον-ειν*).

298. Λύκοιο παῖδα: v. 2. 814.

300. Κάραμβιν: v.n. 2. 361. Before reaching this the Argonauts turned due north across the Euxine to the Ister.

303. Τῶν Κόλχων οἱ μὲν διὰ τῶν Κυανέων πετρῶν ἐπλευσαν, ὡς καὶ Καλλιμάχος. φησὶ δὲ Ἀπολλάνιος ὑποστρέφαι αὐτοὺς ἐναντίως Καλλιμάχῳ. ἄλλοι δὲ μετὰ Ἀψύρτον Ἰστρὸν εἶχον. Schol.

304. 'passed through the Cyanean rocks out of the Pontus.'

306. Καλὸν . . . λιασθείς: 'and turning aside he made his way through the mouth of the Ister which is called the Fair mouth.' We find six mouths of the Ister distinguished by epithets: *ἱερὸν*, *Ναράκιον*, *καλόν*, *ψευδόστομον*, *βόρειον*, *ψιλόν*. Cf. Ptol. 3. 10, Arrian, *Euxini Periplus* c. 24.

307-8. 'and so, traversing the neck of land which lay between, he arrived before the Argonauts at the innermost gulf of the Ionian Sea.' Ap., in his imaginary geography, speaks loosely of the country between the two points where the Ister discharged into the Pontus and the Adriatic as a 'neck' of land (from which Greece etc. hang down). Editors have generally condemned Ἰονίοιο

as corrupt, and wished to restore *ἡφαίοιο* (v. 289) or some other name of the Pontus. But we are told that Absyrtus made his way by the *Καλὸν στόμα*, and so (τῷ) arrived at the Ionian Sea, which excludes the possibility of the gulf being the western part of the Pontus. The *κόλπος* is the same as that spoken of in v. 290. *αὐχὴν* could be used of a wide tract of land; cf. Hdt. 1. 72 where the distance is 270 miles.

309. *Πεύκη*: an island enclosed by two of the mouths of the Ister; cf. Val. Fl. 8. 218, *Insula Sarmaticae Peuce stat nomine nymphae Torvus ubi et ripa semper metuendus utraque* In *freata per saevos Hister descendit alumnos*. Eratosthenes explained the name from the pine-woods which grew there. See also Martial 7. 7. 1, 84. 3.

310. *τριγλώχιν*, κ.τ.λ.: 'triangular, with its broad base reaching to the shore of the Euxine, and its narrow apex in the line of the current. Around it the river branches into two outlets.' Hom. uses *τριγλώχης* of arrows 'three-barbed'; Pindar (*fr.* 322) applies it to Sicily. According to Choeroboscus the form *τριγλώχιν* was used by Simonides (*fr.* 248, Bergk), *τριγλώχιν διστός*.

312. *Νάρηκος*: cf. Plin. *N.H.* 4. 12. 24, *secundum ostium (Histri) Naracustoma*

τὴν δ' ὑπὸ τῇ νεάτῃ, Καλὸν στόμα. τῇ δὲ διαπρὸ

Ἐψυρτος Κόλχοι τε θωώτερον ὥρμήθησαν·

οἱ δ' ὑψοῦ νήσοιο κατ' ἀκροτάτης ἐνέοντο 315

τηλόθεν. εἵαμενῇσι δ' ἐν ἄσπετα πώεα λείπον

ποιμένες ἄγραυλοι νηῶν φόβῳ, οἳ τε θήρας

ὀσσόμενοι πόντου μεγακήτεος ἐξανιόντας.

οὐ γάρ πω ἀλίας γε πάρος ποθὶ νῆας ἴδοντο,

οὔτ' οὖν Θρήξιν μιγάδες Σκύθαι, οὐδὲ Σίγυννοι, 320

οὔτ' οὖν Γραυκένιοι, οὔθ' οἱ περὶ Λαύριον ἤδη

Σίνδοι ἐρρημαῖον πεδῖον μέγα ναιετάοντες.

αὐτὰρ ἐπεὶ τ' Ἀγγουρον ὄρος, καὶ ἄπωθεν ἔοντα

Ἀγγοῦρου ὄρεος σκόπελον πάρα Καυλιακοῖο,

ὃ περὶ δὴ σχίζων Ἴστρος ρόον ἔνθα καὶ ἔνθα 325

βάλλει ἀλός, πεδῖον τε τὸ Λαύριον ἡμεΐψαντο,

δὴ ῥα τότε Κρονίην Κόλχοι ἄλαδ' ἐκπρομολόντες

316. εἵαμενῇσι Vat. unus, et coni. Brunck: εἵαμεναῖσι vulg.

319. ποτε Pariss. duo, Brunck.

321. οὔτ' αὖ Pariss. tres, Brunck: οὔτε Γραυκένιοι coni. Wellauer.

323. ἐπεὶ τ' Stephanus: ἐπειτ' L, G: τ' delevit Wellauer.

324. Καυλιακοῖο Pariss.: Κανκασίοιο sup. scr. γρ. Καυλιακοῖο L: Κανκασίοιο G.

326. τὸ Λαύριον Pariss. quatt.: Ταλαύριον vulg.

appellatur; tertium Calonestoma, iuxta insulam Sarmaticam. Νάρηκος seems to be gen. of Νάρηξ; elsewhere we find Νάρακον or Ναράκιον.

313. ὑπὸ τῇ νεάτῃ: 'facing the southern (or left hand) side of the island.' Though the Νάρηκος στόμα was at the south of Peuce, and the Καλὸν στόμα to the north, yet Ap. reverses their position here, and describes the Argonauts who went through the Νάρηκος στόμα as sailing ὑψοῦ, i.e. on the northern side.

316. εἵαμενῇσι: v.n. 2. 795.

317. ποιμένες: the bewilderment of the shepherds at the sight of the Argo was depicted by Accius in his *Medea*, of which a long fragment is preserved by Cicero, *N.D.* 2. 35. 89, introduced by the words 'atqui ille apud Accium pastor, qui navem nunquam ante vidisset, ut procul divinum et novum vehiculum Argonautarum e monte conspexit, primo admirans et perterritus hoc modo loquitur.'

318. ὀσσόμενοι: v.n. 1. 895. μεγακήτεος: 'teeming with monsters,' cf. Hdt. 6. 44, θηριωδεστάτης θαλάσσης: Hor. *C.* 4. 14. 47, belluosus Oceanus. In Hom. this adj. probably means 'with deep

hollows'; cf. Theogn. 175, βαθυκήτεα πόντον.

320. Σίγυννοι: Herodotus (5. 9) says that this is the only tribe dwelling in the deserts of the Ister. The name is supposed to be identical with Zigeuner, Gipsy. The Schol. derives from them the word σίγυννος 'a spear' in 2. 99.

321. Γραυκένιοι: not mentioned elsewhere.

322. Σίνδοι: Strabo (424, 54) mentions this tribe as dwelling on the borders of the Maeotis; cf. Hdt. 4. 28. Λαύριον πεδῖον: otherwise unknown.

323. Ἀγγουρον ὄρος: πλησίον Ἴστρου ποταμοῦ. μνημονεύει δὲ αὐτοῦ Τιμάγητος ἐν Λιμῆσι. Schol.

324. σκόπελον Καυλιακοῖο: τῆς Σκυθίας πλησίον τοῦ Ἴστρου, οὗ μνημονεύει Πολέμων ἐν Κτίσει: Ἰταλικῶν καὶ Σικελικῶν. Schol. Preller places this rock at the confluence of the Danube and the Drave (Müller, *Frag. Hist. Gr.* iii 126).

327. Κρονίην ἄλα: the Adriatic, so called because Kronos fled from Greece to Italy which bordered on the Adriatic. Aesch. (*Pr.* 836) calls it κόλπος Ῥέας:

πάντη, μή σφε λάθοιεν, ὑπετμήξαντο κελεύθους.
οἱ δ' ὅπιθεν ποταμοῖο κατήλυθον, ἐκ δ' ἐπέρησαν
δοιὰς Ἀρτέμιδος Βρυγηίδας ἀγχόθι νήσους. 330
τῶν δ' ἦτοι ἐτέρη μὲν ἐν ἱερὸν ἔσκεν ἔδεθλον·
ἐν δ' ἐτέρη, πληθὺν πεφυλαγμένοι Ἀψύρτοιο,
βαῖνον· ἐπεὶ κείνας πολέων λίπον ἔνδοθι νήσους
αὐτως, ἄζόμενοι κούρην Διός· αἱ δὲ δὴ ἄλλαι
στεινόμεναι Κόλχοισι πόρους εἵρυντο θαλάσσης. 335
ὥς δὲ καὶ εἰς ἀκτὰς πληθὺν λίπεν ἀγχόθι νήσων
μέσφα Σαλαγγῶνος ποταμοῦ καὶ Νέστιδος αἴης.
Ἐνθα κε λευγαλή Μινύαι τότε δημοτῇτι
παυρότεροι πλεόνεσσιν ὑπέϊκαθον· ἀλλὰ πάροιθεν
συνθεσίην, μέγα νείκος ἀλευάμενοι, ἐτάμοντο, 340
κῶας μὲν χρύσειον, ἐπεὶ σφισιν αὐτὸς ὑπέστη
Αἰήτης, εἰ κείνοι ἀναπλήσειαν ἀέθλους,
ἔμπεδον εὐδικίῃ σφέας ἐξέμεν, εἴτε δόλοισιν,
εἴτε καὶ ἀμφαδίην αὐτως ἀέκοντος ἀπηύρων·

330. *Βρυγηίδας* ex schol. ad v. 1002 Stephanus: *Βρυτηίδας* vulg.

331. *τῶν ἦτοι* Paris. unus, Brunck.

333. *πολλὰν* vulg.: *πολλῶν* Brunck.

336. *ἀκτὰς* Vind., Vrat. in marg.: *ἀητὰς* supr. scr. γρ. ἄλλας L: ἄλλας vulg. *λίπεν* L, G, Vatt. duo, Vrat., Vind.: *λίπον* vulg. *νήσων* Vrat. in marg., et conī. O. Schneider: *νήσους* vulg.

340. *συνθεσίην* O. Schneider: *συνθεσίην* vulg.: *συνθεσίας* Pariss., Brunck.

341. *ἐπεὶ* L ex corr., Vatt., Pariss. quatt.: *ἐπὶ* vulg.

Virg. (*Aen.* 8. 329) speaks of Italy as Saturnia tellus.

328. *ὑπετμήξαντο κελεύθους*: 'cut off the passages'; cf. Ar. *Eq.* 291, *ὑποτεμοῦμαι τὰς ὁδοὺς σου*.

329. οἱ: the Argonauts who came down the river after the Colchians. *ἐκ δ' ἐπέρησαν . . . νήσους*: 'came forth from the river to the islands.' For *ἐκπερᾶν* c. acc. cf. Eubul. (*Jr.* 10, Kock), *Ἀθίνας ἐκπερᾶν* 'to go forth to Athens.' See also on I. 644.

330. *Βρυγηίδας*: the *Βρυγοί* dwelt in the north of Illyricum; cf. Strab. 271. 20. The Phrygians were said to be an offshoot from them. *ἀγχόθι*: adv. As a prep. it takes the gen. (v. 336).

333. *βαῖνον*: 'they landed.' *ἐπεὶ κ.τ.λ.*: 'for through reverence for the daughter of Zeus they (i.e. the Colchians) left those two islands unoccupied in the midst of so many others; but the others were crowded with the Colchians, and guarded the outlets to the sea.'

336. 'likewise also he (i.e. Absyrtus) left a multitude of men on the shores near the islands, as far as the Salangon and the Nestian land.' The corruption *νήσους* crept in from 330 and 333, and then *ἄλλας* was substituted for *ἀκτὰς* to yield the meaning 'he left forces on other islands near at hand.' The river Salangon is not mentioned elsewhere. Scylax included the *Νεσταῖοι* in the Illyrian tribes.

338. *κε*: they would have been worsted, if it had come to a battle. *Μινύαι*: v.n. I. 231.

340. *συνθεσίην ἐτάμοντο*: on the analogy of the Homeric *ἔρκια τάμνειν*. Cf. Eur. *Hel.* 1235, *σπονδὰς τάμωμεν*, *Supp.* 375, *φίλια τεμεῖ*.

341. *ὑπέστη*: for his promise v. 3. 418 sqq.

343. *ἔμπεδον . . . ἐξέμεν*: 'they shall keep it for ever and of right.'

344. *ἀέκοντος ἀπηύρων*: cf. *Il.* I. 430, *τὴν ῥα βίᾳ ἀέκοντος ἀπηύρων*, *αὐτως*: 'thus' (with *ἀπηύρων*).

αὐτὰρ Μήδειάν γε—τὸ γὰρ πέλεν ἀμφήριστον— 345
 παρθέσθαι κούρη Λητωίδι νόσφιν ὀμίλου,
 εἰσόκε τις δικάσῃσι θεμιστοῦχων βασιλῆων,
 εἶτε μιν εἰς πατρὸς χρεῖω δόμον αὖτις ἰκάνειν,
 εἶτε μεθ' Ἑλλάδα γαῖαν ἀριστήεσσιν ἔπεσθαι.

“Ενθα δ' ἐπεὶ τὰ ἕκαστα νόῳ περπάσσατο κούρη, 350
 δῆ ῥά μιν ὀξεῖαι κραδίην ἐλέλιξαν ἀνῖαι
 νωλεμές· αἶψα δὲ νόσφιν Ἰήσονα μῦνον ἐταίρων
 ἐκπροκαλεσσομένη ἄγεν ἄλλυδις, ὅφρ' ἐλίασθεν
 πολλὸν ἐκάς, στονόεντα δ' ἐνωπαδὶς ἐκφατο μῦθον·

“Λισονίδη, τίνα τήνδε συναρτύνασθε μενοινῆν 355
 ἀμφ' ἐμοί; ἥέ σε πάγχυ λαθιφροσύναις ἐνέηκαν
 ἀγλαῖαι, τῶν δ' οὔτι μετατρέπη, ὅσσοι ἀγόρευες
 χρεοῖ ἐνισχόμενος; ποῦ τοι Διὸς Ἰκεσίοιο
 ὄρκια, ποῦ δὲ μελιχραὶ ὑποσχεσῖαι βεβάασιν;
 ἧς ἐγὼ οὐ κατὰ κόσμον ἀναιδήτῳ ἰότητι 360
 πάτρην τε κλέα τε μεγάρων αὐτοὺς τε τοκῆας
 νοσφισάμην, τά μοι ἦεν ὑπέρτατα· τηλόθι δ' οἷα

345. γε inseruit Wellauer: τόγε γὰρ ed. Flor.: τόδε γὰρ Bruck.

348. Post h.v. in codd. et ed. Flor. legitur εἶτε μετ' ἀφνειοῖο θείου πόλιν Ὀρχο-
 μενοῖο, ex II 1186 huc retractus.

359. ὑποσχέσιες Pariss. quatt., Bruck.

345. τὸ . . . ἀμφήριστον: 'for this was the point in dispute'; cf. 3. 627.

346. παρθέσθαι: to commit her to the safe-keeping of Artemis.

347. θεμιστοῦχων: ἄπ. λεγ. Cf. h. Hom. Cer. 103, θεμιστοπόλων βασιλῆων: *Il.* 1. 238, δικασπόλοι οἳ τε θέμιστας Πρὸς Διὸς εἰρύναται, where Leaf says "the traditions are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. θέμιστες is used exactly in the sense of our 'precedents.'"

350. περπάσσατο: v.n. 2. 975.

351. ἐλέλιξαν: cf. 3. 760.

353. ἀλλυδὶς: 'to another place'; in Hom. always with ἄλλος.

354. ἐνωπαδὶς: 'face to face'; a form used only by Ap. Hom. has the adv. ἐνωπαδίως, and ἐνωπῇ in the same sense.

355 sqq. Medea's passionate appeal forms one of the finest passages in the poem. Our poet is indebted to Hom. (*Il.* 6) and Eur. (*Medea*), and has himself

been imitated by Virg. (*Aen.* 4. 395 sqq.), Cat. (64. 132 sqq.), and Ov. (*Her.* x, xii: *Fast.* 3. 471 sqq.: *Met.* 8. 108 sqq.).

356. λαθιφροσύναις: 'forgetfulness,' ἄπ. λεγ. For the constr. cf. *Il.* 9. 700, νῦν μιν μᾶλλον ἀγνηορήσιν ἐνῆκας.

357. ἀγλαῖαι: 'the pride of victory'; cf. *Od.* 17. 244, τῷ κέ τοι ἀγλαῖας γε διασκηδάσειεν ἀπάσας. μετατρέπη: 'regard'; cf. *Il.* 9. 630, σχέτλιος, οὐδὲ μετατρέπεται φιλότητος.

358. χρεοῖ ἐνισχόμενος: 'in the toils of necessity'; cf. I. 11. Διὸς Ἰκεσίοιο: whom Jason had invoked, 3. 985. Cf. Cat. 64. 134, Siccinē discēdens neglecto numine divum Immemor, ah, devota domum perierat portas?

359. ποῦ = ποῖ, as in *Il.* 13. 219, ποῦ τοι ἀπειλαὶ Οἴχονται; μελιχραὶ: 'honeyed'; cf. Cat. 64. 139, At non haec quondam blanda promissa dedisti Voce. βεβάασιν: cf. *Il.* 2. 339, πῇ δὲ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;

360. ἰότητι: v.n. 1. 130; only here with adj.

362. νοσφισάμην: 'I forsook'; cf.

λυγρῆσιν κατὰ πόντον ἄμ' ἀλκύνεσσι φορεῦμαι
 σῶν ἔνεκεν καμάτων, ἵνα μοι σόος ἀμφί τε βουσὶν
 ἀμφί τε γηγενέεσσιν ἀναπλήσειας ἀέθλους. 365
 ὕστατον αὖ καὶ κῶας, ἐπεὶ τ' ἐπαϊστὸν ἐτύχθη,
 εἶλες ἐμῇ ματίῃ· κατὰ δ' οὐλοδὸν αἰσχος ἔχεναι
 θηλυτέrais. τῷ φημὶ τετὴν κούρη τε δάμαρ τε
 αὐτοκασιγνήτη τε μεθ' Ἑλλάδα γαῖαν ἔπεσθαι.
 πάντῃ νῦν πρόφρων ὑπερίστασο, μηδέ με μούνην 370
 σεῖο λίπης ἀπάνευθεν, ἐποιχόμενος βασιλῆας.
 ἀλλ' αὐτως εἵρυσσο· δίκη δέ τοι ἔμπεδος ἔστω
 καὶ θέμις, ἣν ἄμφω συναρέσσαμεν· ἣ σύγ' ἔπειτα
 φασγάνῳ αὐτίκα τόνδε μέσον διὰ λαιμόν ἀμῆσαι,
 ὄφρ' ἐπὶήρα φέρωμαι ἐοικότα μαργοσύνησιν. 375
 σχετλίῃ, εἴ κεν δὴ με κασιγνήτοιο δικάσῃ

366. ἐπεὶ τόδ' αἶστον Keil: ἐπεὶ τοι αἶστον vel ἐπεὶ παναῖστον Köchly: ἐπεὶ τ' ἐπαῖστος ἐτύχθη Ziegler: ἐφ' ᾧ πλόος ὕμιν ἐτύχθη Pariss., Stephanus, Brunck, Wellauer.

370. νῦν G, et conl. Brunck: νῦν vulg. πρόφρων Hartung: προφέρων codd.

371. βασιλῆας Pariss. quatt., et conl. Facius: βασιλῆος vulg.

374. ἄμῃσαι vulg.

375. ἐπὶ ἦρα Brunck.

376. σχετλίῃ Hermann: σχέτλιε codd. εἴ κεν δὴ Pariss., Vatt. tres: δὴ om. L: κεν δὴ om. G.

Od. 4. 263, παῖδα τ' ἐμὴν νοσφισσαμένην
 θάλαμόν τε πόσιν τε. See also on I. 187.

363. **λυγρῆσιν**: the kingfishers are called sad because the female when separated from the male was said to utter continuously a mournful note; cf. *Il.* 9. 563, ἀλκύνος πολυπενθέος οἶτον ἔχουσα. ἄμ' ἀλκύνεσσι: an echo of Alcman (26, Bergk), βάλε δὴ βάλε κηρύλος εἶπεν 'Ὅς τ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκύνεσσι ποτῆται.

364. **μοι**: = ἐμοῦ γ' ἔνεκα, cf. *Od.* 9. 42, ὡς μή τίς μοι ἀπεμβόμενος κίοι ἴσης. σόος: cf. Eur. *Med.* 476, ἔσσωσα σ' ὡς ἴσασιν 'Ελλήνων ὅσοι κ.τ.λ.: Cat. 64. 149, certe ego te in medio versantem turbine leti Eripiui.

366. **ἐπεὶ τ' ἐπαῖστὸν ἐτύχθη**: 'when the matter became known,' i.e. when the help she had given to Jason became known, and she was compelled to flee.

367. **ματίῃ**: cf. I. 805.

368. **θηλυτέrais**: v.n. 3. 209. τῷ φημὶ κ.τ.λ.: as so Andromache pleads with Hector, *Il.* 6. 429, 'Ἐκτορ, ἅτάρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ' Ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. Cf. also Soph. *Aj.* 514, Eur. *Hel.* 278, Ov. *Her.* 3. 51.

370. **πρόφρων ὑπερίστασο**: cf. *Il.* 14. 357, πρόφρων νῦν Δαναοῖσι, Ποσειδάων, ἐπάμυνε.

371. **βασιλῆας**: v. 347.

372. **αὐτως εἵρυσσο**: 'guard me, this is all I ask.' **δίκη κ.τ.λ.**: 'and abide in the just and righteous course to which we both agreed.' For **συναρέσσαμεν** v.n. 3. 901.

374. **διὰ . . . ἀμῆσαι**: infin. for imper. For **διαμῶν** in the sense of piercing cf. *Il.* 3. 359, διαμῆσε χιτῶνα' Ἐγχος.

375. **ἐπὶήρα φέρωμαι**: 'that I may receive the reward due to my folly'; cf. *Anth. P.* 13. 22, ἐπὶήρα δέχθαι. Ap. clearly uses ἐπὶήρα here as a compound, as the simple verb φέρωμαι is indispensable in this sense. In Hom. it is generally held now that the phrase ἐπὶ ἦρα φέρειν, Ved. *vāram dhar* 'to bring the wishes,' 'to please,' is for ἦρα ἐπιφέρειν, ἦρα being the acc. sing. of a noun ἦρ = χάρις, or, less probably, acc. pl. of an adj. ἦρος, but Aristarchus supported ἐπὶήρα; v. Buttm. *Lexil.*, M. and R. on *Od.* 3. 164, Leaf on *Il.* I, 572. Ap. has ἦρα φέρειν 'to gratify,' 406 infir.

376. **κασιγνήτοιο**: Absyrtus.

ἔμμεναι οὗτος ἄναξ, τῷ ἐπίσχετε τάσδ' ἀλεγεινὰς
 ἄμφω συνθεσίας. πῶς ἴξομαι ὄμματα πατρός;
 ἦ μάλ' ἐνκλειῆς; τίνα δ' οὐ τίσιν, ἦ ἐβαρείαν
 ἄτην οὐ σμυγερῶς δεινῶν ὕπερ, οἷα ἔοργα, 380
 ὀτλήσω; σὺ δέ κεν θυμηδέα νόστον ἔλοιο;
 μὴ τόγε παμβασίλεια Διὸς τελέσειεν ἄκοιτις,
 ἦ ἐπικυδιάεις. μνήσαιο δέ καί ποτ' ἐμείο,
 στρευνγόμενος καμάτοισι· δέρος δέ τοι ἴσον ὀνείροις
 οἴχοιτ' εἰς ἔρεβος μεταμώνιον. ἐκ δέ σε πάτρης 385
 αὐτίκ' ἐμαί σ' ἐλάσειαν Ἑρινύες· οἷα καὶ αὐτὴ
 σῇ πάθον ἀτροπίη. τὰ μὲν οὐ θέμις ἀκράαντα
 ἐν γαίῃ πεσέειν. μάλα γὰρ μέγαν ἦλites ὄρκον,
 νηλεές· ἀλλ' οὐ θὴν μοι ἐπιλλίζοντες ὀπίσσω
 δὴν ἔσσεσθ' εὐκηλοὶ ἐκῆτί γε συνθεσιῶν." 390
 ὣς φάτ' ἀναζεύουσα βαρὺν χόλον· ἵετο δ' ἤγε
 νῆα καταφλέξαι, διὰ τ' ἔμπεδα πάντα κεάσσαι,
 ἐν δὲ πεσεῖν αὐτὴ μαλερῶ πυρί. τοῖα δ' Ἰήσων
 μελιχίοις ἐπέεσσιν ὑποδδείσας προσέειπεν·
 "Ἴσχεο, δαιμονίη· τὰ μὲν ἀνδάνει οὐδ' ἐμοὶ αὐτῷ. 395
 ἀλλὰ τιν' ἀμβολίην διζήμεθα δημοτῆτος,
 ὅσσον δυσμενέων ἀνδρῶν νέφος ἀμφιδέδην
 εἵνεκα σεῦ. πάντες γάρ, ὅσοι χθόνα τήνδε νέμονται,

379. ἦ μάλ' ἐνκλειῆς con. anon. ap. Wellauer: ἦ ἐμάλ' ἐνκλειῆς codd.

381. σὺ δέ κεν con. Wellauer: οὐδέ κε c. ras. L: οὐ δὴ κε G: οὐ κεν vulg.: σὺ δ' ἂν οὐ Bruck.

385. τε pro σε ed. Basil., Bruck.

386. γ' pro σ' Pariss. duo, Beck.

390. ἔσσεσθ' Vatt. duo, Vrat., Vind.: ἔσσεσθαι supr. ai scr. ε L: ἔσσεσθαι G.

391. ἀναζεύουσα Ruhnken: ἀνιάζουσα codd.

383. ἐπικυδιάεις: 'thou vauntest thyself,' ἄπ. λεγ.

384. στρευνγόμενος: 'sore pressed,' lit. 'squeezed out in drops (στράγγι)'; cf. *Il.* 15. 512, στρεύγεσθαι ἐν αἰνῇ δημοτῆτι: Call. *Cer.* 68, ἐστρεύγετο νοῦφω.

386. Ἑρινύες: v.n. 3. 704.

387. ἀτροπίης: κακοτροπία καὶ ἀβουλία, ὅτι ἐπιώρκησας. Schol. The meaning seems to be 'heartlessness'; cf. 1006, 1047. In Theogn. 218, κρείσσων τοι σοφίη γίγνεται ἀτροπίης, it means inflexibility as opp. to adaptability.

388. ἦλites ὄρκον: for the constr. cf. *Il.* 24. 570, Διὸς δ' ἀλίτρωμαι ἐφετμάς.

389. ἀλλ' οὐ θὴν κ.τ.λ.: "Not long,

for all this covenant-plight, at rest From your troubles, on me shall ye wink with the eye, to make me your jest" (Way). For ἐπιλλίζοντες cf. 1. 486, 3. 791.

391. ἀναζεύουσα: L. and S. take this as intrans. 'to boil with rage,' but we have ζέω in a causal sense in 3. 273.

392. Cf. *Aen.* 4. 604, where Dido says: faces in castra tulissem Implessemque foros flammis, natumque patremque Cum genere extinxem, memet super ipsa dedissem. ἔμπεδα πάντα: i.e. all the solid fabric of the vessel.

395. δαιμονίη: v.n. 1. 476.

397. ἀμφιδέδην: cf. *Il.* 6. 328, αὐτὴ τε πτόλεμός τε "Ἄστν τόδ' ἀμφιδέδηε.

- Ἀψύρτω μεμάασιν ἀμυνέμεν, ὅφρα σε πατρί,
οἷά τε ληισθεῖσαν, ὑπότροπον οὔκαδ' ἄγοιντο. 400
αὐτοὶ δὲ στυγερῶ κεν ὀλοίμεθα πάντες ὀλέθρῳ,
μίσξαντες δαὶ χεῖρας· ὅ τοι καὶ ρίγιον ἄλγος
ἔσsetαι, εἴ σε θανόντες ἔλωρ κείνοισι λίποιμεν.
ἦδε δὲ συνθεσίη κρανέει δόλον, ᾧ μιν ἐς αἴτην
βήσομεν. οὐδ' ἂν ὁμῶς περιναίεται ἀντιώσιν 405
Κόλχοις ἦρα φέροντες ὑπὲρ σέο νόσφιν ἀνακτος.
ὅς τοι ἀοσσητήρ τε κασίγνητός τε τέτυκται·
οὐδ' ἂν ἐγὼ Κόλχοισιν ὑπείξω μὴ πολεμίζειν
ἀντιβίην, ὅτε μή με δι᾽ εἰῶσι νέεσθαι.”
Ἴσκειν ὑποσσαίνων· ἡ δ' οὐλοῦν ἔκφατο μῦθον· 410
“Φράζεο νῦν. χρεῖῳ γὰρ ἀεικελίοισιν ἐπ' ἔργοις
καὶ τόδε μητίσασθαι, ἐπεὶ τὸ πρῶτον ἀάσθην
ἀμπλακίη, θεόθεν δὲ κακὰς ἤνυσσα μενοινάς.
τύνη μὲν κατὰ μῶλον ἀλέξεο δούρατα Κόλχων·
αὐτὰρ ἐγὼ κείνόν γε τεὰς ἐς χεῖρας ἰκέσθαι 415
μειλίξω· σὺ δέ μιν παιδροῖς ἀγαπάξεο δώροισι.
εἴ κέν πως κήρυκας ἀπερχομένους πεπίθοιμι

400. ἄγοιτο Paris. unus, Brunck, Wellauer.

402. ὅπου καὶ Pariss., Brunck.

405. ὁμῶς Wellauer. ἀντιώσιν G, vulg.: ἀντιώντες L: ἀντιώντες . . . φέροιεν Pariss. quatt.: εἰσαίνοντες . . . φέροντες Paris. unus: εἰσαίνοντες . . . φέροιεν Brunck.

408. ὑπείξω μὴ πολεμίζειν Gerhard: ὑπείξομαι πολεμίζειν L: ὑπείξομαι πολεμίζεις G, Vatt. duo: καὶ δ' ἂν . . . ὑπείξομαι πολεμίζειν Brunck.

409. δι᾽ εἰῶσι Gerhard: διεξίωσι L, G: διατμήξωσι Pariss. quatt., Brunck.

411. φράξέω νῦν Brunck, Wellauer.

412. μητιάσθαι G, Pariss. duo, Brunck.

400. ληισθεῖσαν: cf. ληιάς, 36 supr.

404-5. ὡ . . . βήσομεν: 'by which we shall make Absyrtus pass to his doom.' οὐδ' ἂν κ.τ.λ.: 'nor shall those who dwell around, wishing to please the Colchians, be so eager to face us and recover thee, when their chieftain is taken from them.'

406. ἦρα φέροντες: v.n. 375.

407. ἀοσσητήρ: v.n. I. 471.

408-9. 'nor will I shrink from meeting the Colchians force to force, if they suffer me not to pass through.' Gerhard's brilliant restoration has removed all difficulty from a passage which completely puzzled the early editors. For ὅτε μὴ v.n. I. 245.

410. Ἴσκειν: v.n. I. 834. ὑποσσαίνων: v.n. 3. 396. οὐλοῦν μῦθον: words whose

burden was the death of Absyrtus; cf. 3. 384.

411. χρεῖῳ κ.τ.λ.: 'for after my shameless deeds I needs must plot this treachery too, since first I went astray in waywardness, and brought to pass the base designs the gods inspired.'

417. 'if haply I may persuade the heralds who are setting out (to Absyrtus) to make him agree to my proposals, and to come alone and unguarded.' In v. 435 we see that Medea gives her deceitful message to the heralds. de M. was the first to explain this passage correctly. Seaton points out that 417 is the protasis to 415 and the words σὺ . . . δώροισι are parenthetical, "I will persuade him to come (do you receive him kindly) if only I can persuade the heralds, etc."

οιόθεν οἶον ἐμοῖσι συναρθῆσαι ἐπέεσσιν,
 ἔνθ' εἴ τοι τόδε ἔργον ἐφάνδανε, οὔτι μεγάίρω,
 κτεῖνέ τε, καὶ Κόλχοισιν αἰέρεο δηιοτῆτα.”

420

ᾧς τώγε ξυμβάντε μέγαν δόλον ἠρτύνοντο
 Ἀψύρτῳ, καὶ πολλὰ πόρον ξεινήια δῶρα,
 οἷς μέτα καὶ πέπλον δόσαν ἱερὸν Ὑψιπυλείης
 πορφύρεον. τὸν μὲν ῥά Διωνύσῳ κάμον αὐταὶ
 Δίῃ ἐν ἀμφιάλῳ Χάριτες θεαί· αὐτὰρ ὁ παιδὶ
 δῶκε Θόαντι μεταυτίς· ὁ δ' αὖ λίπεν Ὑψιπυλείῃ·
 ἣ δ' ἔπορ' Αἰσονίδῃ πολέσιν μετὰ καὶ τὸ φέρεσθαι
 γλήνεσιν εὐεργές ξεινήιον. οὐ μιν ἀφάσσω,
 οὔτε κεν εἰσορόων γλυκὺν ἥμερον ἐμπλήσειας.
 τοῦ δὲ καὶ ἀμβροσίῃ ὁδμῇ πέλεν ἐξέτι κείνου,
 ἐξ οὗ ἀναξ αὐτὸς Νυσήιος ἐγκατελεκτο
 ἀκροχάλιξ οἶνω καὶ νέκταρι, καλὰ μεμαρπὼς
 στήθεα παρθενικῆς Μινωίδος, ἣν ποτε Θησεὺς
 Κνωσσόθεν ἐσπομένην Δίῃ ἐνὶ κάλλιπε νήσῳ.
 ἣ δ' ὅτε κηρύκεσσιν ἐπεξυνώσατο μύθους,

425

430

435

421. ἠρτύνοντο G.

425. ἀμφιρύντω Brunnck.

435. ἣ δέ γε Pariss. duo, Brunnck: ἣ δέ τε Gerhard.

418. συναρθῆσαι: ἀπ. λεγ. L. and S. wrongly explain it as intrans. While Hom. uses ἀρθῆσαντες 'agreeing,' Ap. has the pass. ἀρθμηθέντες in I. 1344.

420. κτεῖνε: sc. Ἀψυρτον. αἰέρεο δηιοτῆτα: cf. Theogn. 90, νεῖκος αἰεράμενος.

423. πέπλον: cf. 3. 1204.

424 sqq. For Dionysus, Theseus, and Ariadne see on 3. 997.

425. Δίῃ: Naxos, cf. *Od.* II. 325: Call. *fr.* 163, ἐν Δίῃ τὸ γὰρ ἔσκει παλαιότερον οὐνομα Νάξω: *On. Met.* 8. 174, etc.

426. Θόαντι: father of Hypsipyle, v. 1. 621. Ap. is imitating *Il.* 2. 101 sqq., where the successive wielders of Agamemnon's sceptre are enumerated.

427. πολέσιν μετὰ... γλήνεσιν: (with many another ornament.) The Schol. explains γλήνεσιν by ποικιλμασιν; cf. *Il.* 24. 192, θάλαμος... γλήνεα πολλὰ κεχάνδει. Curt. connects γλή-νος 'something to look at,' 'trinket,' and γλή-νη 'pupil of the eye,' with rt. γαλ 'to shine.'

428. εὐεργές: cf. *Od.* 13. 224, εὐεργέα λάπην.

429. ἐμπλήσειας: cf. *Aen.* I. 713, Expleri mentem nequit ardescitque tuendo Phoenissa.

431. Νυσήιος: v.n. 2. 905.

432. ἀκροχάλιξ: 'mellow'; ἀκροθώραξ, ἡμιμεθής. Hesych. Cf. *Dion. P.* 948, ἀκροχάλιξ δ' οἶνω πλεκτοὺς ἀνεσείσατο θύρσους. See on χαλίκρητον, I. 473.

434. Κνωσσόθεν: Cnossos was the ancient capital of Crete, the home of Minos; cf. *Ov. A. A.* I. 556, Bacchi, Gnosias (i. e. Ariadne), uxor eris. κάλλιπε: cf. *Cat.* 64. 123, Aut ut vecta (sc. Ariadne) rati spumosa ad litora Diae Venerit, aut ut eam devinctam lumina somno Liquerit immemori discedens pectore coniunx.

435. ἐπεξυνώσατο: v.n. 3. 1162. The passage is an involved anacoluthon:— 'But Medea, when she had given her deceitful message to the heralds to persuade Absyrtus to come to her as soon as she should go to the temple of the goddess, fulfilling her pact, under

θελγέμεν, εὖτ' ἂν πρῶτα θεᾶς περὶ νηὸν ἵκηται
 συνθεσίῃ, νυκτός τε μέλαν κνέφας ἀμφιβάλῃσιν,
 ἐλθέμεν, ὅφρα δόλον συμφράσσεται, ὥς κεν ἐλοῦσα
 χρύσειον μέγα κῶας ὑπότροπος αὖτις ὀπίσσω
 βαίῃ ἐς Λιήταο δόμους· πέρι γάρ μιν ἀνάγκη
 νιῆς Φριξοῖο δόσαν ξείνοισιν ἄγεσθαι·
 τοῖα παραιφαμένη θελκτήρια φάρμακ' ἔπασσεν
 αἰθέρι καὶ πνοιῇσι, τὰ κεν καὶ ἄπωθεν ἔοντα
 ἄγριον ἡλιβάτοιο κατ' οὖρεος ἤγαγε θῆρα.

Σχέτλι' Ἔρως, μέγα πῆμα, μέγα στύγος ἀνθρώποισιν,
 ἐκ σέθεν οὐλόμεναί τ' ἔριδες στοναχαί τε γόοι τε,
 ἄλγαά τ' ἄλλ' ἐπὶ τοῖσιν ἀπείρονα τετρήχασιν.

δυσμενέων ἐπὶ παισὶ κορύσσεο, δαῖμον, ἀερθεῖς,
 οἷος Μηδείῃ στυγερὴν φρεσὶν ἔμβαλες ἄτην.
 πῶς γὰρ δὴ μετιόντα κακῶ ἐδάμασσεν ὀλέθρῳ
 Ἄψυρτον; τὸ γὰρ ἡμῖν ἐπισχερῶ ἦεν ἀοιδῆς.

Ἥμος ὅτ' Ἀρτέμιδος νήσῳ ἐνὶ τήνγ' ἐλίποντο
 συνθεσίῃ, τοὶ μὲν ῥα διάνδιχα νηυσὶν ἔκελσαν
 σφωιτέραις κρινθέντες· ὁ δ' ἐς λόχον ἦεν Ἰήσων

436. θελγέ μιν coni. Merkel. Hunc versum et qui sequitur eiciendos censuit Gerhard.

438. ὅ κεν Köchly.

the black veil of night, that so she might devise with him a plan by which she should take the fleece and return home again to the house of Aetes—for (they were to say) the sons of Phrixus gave her by sore constraint to the strangers to lead away—after these false words she sprinkled, etc.'

436. θελγέμεν: for the use of the infin. cf. 932, 1539.

440. πέρι: = περισσῶς. This clause in the indicative is like 1117 infr.

442. ἔπασσεν: cf. Milton *Comus* 153, "Thus I hurl My dazzling spells into the spongy air, Of power to cheat the eye with blear illusion, And give it false presentments."

443. τὰ κεν κ.τ.λ.: for the efficacy of Medea's drugs cf. 3. 530.

444. ἡλιβάτοιο: v.n. 1. 739.

445. Σχέτλι' Ἔρως: v.n. 3. 120. Cf. *Aen.* 4. 412, *Improbe Amor, quid non mortalia pectora cogis?*

446. Cf. *Soph. Ant.* 791, σὺ (sc. Ἔρως) καὶ δικαίων ἀδίκους φρένας παρασπᾶς ἐπὶ λάβῃ· | σὺ καὶ τόδε νεῖκος ἀνδρῶν ξύναιμον

ἔχεις ταραξας: Eur. *Hipp.* 540, "Ἐρωτα . . . πέρθοντα καὶ διὰ πάσας | ἰόντα συμφορὰς | θνατοῖς, ὅταν ἔλθῃ.

447. τετρήχασιν: 'are stirred up'; v.n. 1. 1167. Cf. *Philetas* (xvi 3, *Jacobs*), Οὐδ' ἀπὸ Μοῖρα τέλος τι κακῶν φέρεῖ ἀλλὰ μένουσιν Ἐμπεδα καὶ τοῖσιν ἄλλα προσαυξάνεται.

448. 'Up! gird on thy armour against the sons of mine enemies.' Cf. *Hor. C.* 3. 27. 21, *Hostium uxores puerique caecos Sentiant motus*: *Ov. Am.* 3. 11. 16, *Eveniat nostris hostibus ille pudor*: *Virg. G.* 3. 513, *Di meliora piis erroremque hostibus illum.*

451. ἐπισχερῶ ἀοιδῆς: 'the next theme in my song.' For ἐπισχερῶ v.n. 1. 330; the gen. is not found with it elsewhere.

452. Ἀρτέμιδος νήσῳ: v. 330.

453. συνθεσίῃ: v. 345. τοὶ . . . κρινθέντες: 'they (the Colchians and Argonauts) ran up their vessels on the beach apart from each other.'

454. σφωιτέραις: v.n. 1. 643. λόχον: 'ambush.'

δέγμενος Ἄψυρτόν τε καὶ οὖς ἐξαυτίς ἐταίρους. 455
 αὐτὰρ ὄγ' αἰνοτάτησιν ὑποσχεσίησι δολωθεὶς
 καρπαλίμως ἦ νηὶ διεξ ἁλὸς οἶδμα περήσας,
 νύχθ' ὑπο λυγαῖν ἱερῆς ἐπεβήσατο νήσου·
 οἴοθι δ' ἀντικρὺ μετιὼν πειρήσατο μύθοις 460
 εἰο κασιγνήτης, ἀταλὸς πάις οἷα χαράδρης
 χειμερίης, ἣν οὐδὲ δι' αἰζηοὶ περόωσιν,
 εἰ κε δόλον ξείνοισιν ἐπ' ἀνδράσι τεχνήσαιο.
 καὶ τὼ μὲν τὰ ἕκαστα συνῆξεον ἀλλήλοισιν·
 αὐτίκα δ' Αἰσονίδης πυκινοῦ ἐξᾶλτο λόχοιο,
 γυμνὸν ἀνασχόμενος παλάμη ξίφος· αἶψα δὲ κούρη 465
 ἔμπαλιν ὄμματ' ἔνεικε, καλυψαμένη ὀθόνησιν,
 μὴ φόνον ἀθρήσειε κασιγνήτοιο τυπέντος.
 τὸν δ' ὄγε, βουτύπος ὥστε μέγαν κερεαλκέα ταῦροι,
 πλῆξεν ὀπιπεύσας νηοῦ σχεδόν, ὃν ποτ' ἔδειμαν
 Ἀρτέμιδι Βρυγοὶ περιναίεται ἀντιπέρηθεν. 470
 τοῦ ὄγ' ἐνὶ προδόμῳ γυνῆ ἥριπε· λοίσθια δ' ἥρωσ
 θυμὸν ἀναπνείων χερσὶν μέλαν ἀμφοτέρησιν
 αἶμα κατ' ὠτειλὴν ὑποῖσχετο· τῆς δὲ καλύπτρην
 ἀργυφέν καὶ πέπλον ἀλευομένης ἐρύθηεν.

458. ἐπεβήσατο G, Vatt. duo, Vrat. : ἐπεβήσετο vulg.

459. πειρήσατο vulg. : πειρήσετο L : πειρήσαιο G.

464. πυκινοῦ ἐξᾶλτο Brunck : πυκινοῦ ἐπάλτο L, G : πυκινόιο ἐπάλτο vulg.

469. ὀπιπεύσας L ex corr., Vatt. duo : ὀπιπτεύσας vulg.

470. Βρυσοὶ schol. Par. : Φρυγοὶ Paris. unus.

474. ἀργυφέν Vatt. duo, Paris. unus, Stephanus : ἀργυρέην L, G.

455. ἐξαυτίς: *deinde*. Lehrs, *Aristarch*. p. 158, shows that in Hom. ἐξαυτίς always means *denovo*, but later it was used in all the senses of *ad* or *autis*.

460. πάις οἷα χαράδρης: this simile is suggested by *Il.* 21. 282, where Achilles prays that he may not be swept away by the Scamander ὡς παῖδα συφορβόν, "Ὅν ῥά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα."

461. αἰζηοί: v.n. 3. 518.

466. ὀθόνησιν: 'linen veil,' cf. *Il.* 3. 141, ἀργεννῆσι καλυψαμένη ὀθόνησιν. Preston says that the veil may have been suggested to our poet by the device of the famous painter Timanthes, who found himself unable to depict the agony of Agamemnon in his picture of the sacrifice of Iphigeneia, and covered the father's head with a veil (Plin. *N.H.* 35. 10).

468. βουτύπος: for the mighty blows dealt in felling oxen cf. *I.* 427, *Il.* 17. 520, *Aen.* 5. 477. κερεαλκέα: cf. Call. *Dian.* 179, εἰναετιζόμεναι, κερεαλκέες, αἱ μέγ' ἄρισται Τέμνειν ἄλκα κ.τ.λ.

469. ὀπιπεύσας: 'lying in wait'; cf. *Il.* 7. 242, οὐ γάρ σ' ἐθέλω βαλέειν . . . Δάθρη ὀπιπεύσας. The form ὀπιπεύω (not ὀπιπτεύω) is supported by the best MSS. of Hom., and by *παρθενοπίπης*, etc. It is a redupl. from ὀπ- (*ὕπωπα*).

470. Βρυγοί: v. 330. περιναίεται ἀντιπέρηθεν: 'who dwell on the main-land facing the island'; cf. *I.* 977.

471. προδόμῳ: *καταχρηστικῶς πρόδομον* εἶπε τὸ πρόναον. Schol.; v.n. 3. 278. ἥρωσ: Absyrtus.

473. ὑποῖσχετο: v.n. 169. καλύπτρην: v.n. 1. 760.

474. ἀλευομένης: 'as she shrank back.'

- ὄξυν δὲ πανδαμάτωρ λοξῶ ἴδεν οἶον ἔρεξαν 475
 ὄμματι νηλειῆς ὀλοφώιον ἔργον Ἑρινύς.
 ἥρως δ' Αἰσονίδης ἐξάργματα τάμνε θανόντος,
 τρὶς δ' ἀπέλειξε φόνου, τρὶς δ' ἐξ ἄγος ἔπτυσ' ὀδόντων,
 ἣ θέμις αὐθέντησι δολοκτασίας ἱλάεσθαι.
 ὕγρον δ' ἐν γαίῃ κρύψεν νέκυν, ἔνθ' ἔτι νῦν περ 480
 κείται ὅστέα κείνα μετ' ἀνδράσιν Ἀψυρτεῦσιν.
 Οἱ δ' ἄμυδις πυρσοῖο σέλας προπάροιθεν ἰδόντες,
 τό σφιν παρθενικὴ τέκμαρ μετιοῦσιν ἄειρεν,
 Κολχίδος ἀγχόθι νηὸς ἐὼν παρὰ νῆ' ἐβάλοντο
 ἥρωες· Κόλχον δ' ὄλεον στόλον, ἥτε κίρκοι 485
 φῦλα πελειάων, ἥε μέγα πῶν λέοντες
 ἀγρότεροι κλονέουσιν ἐνὶ σταθμοῖσι θορόντες.
 οὐδ' ἄρα τις κείνων θάνατον φύγε, πάντα δ' ὅμιλον
 πῦρ ἅ τε δηιόωντες ἐπέδραμον· ὅψε δ' Ἰήσων
 ἦντησεν, μεμαῶς ἐπαμυννέμεν οὐ μάλ' ἀρωγῆς 490
 δευομένοις· ἦδη δὲ καὶ ἀμφ' αὐτοῖο μέλοντο.

478. φόνον Pariss. quatt.

481. νῆα βάλλοντο codd.

485. Κόλχων G, vulg.

ἐρύθηεν: v.n. 3. 681. By sprinkling Medea with his blood Absyrtus fixed on her the pollution of his murder.

475. λοξῶ . . ὄμματι: *limis oculis*, 'with eyes askance.' For the avenging functions of the Erinyes v. M. and R. on *Od.* 2. 135.

477. ἐξάργματα: the first pieces cut from the victim's flesh (ἄπ. λεγ.). There is a gloss in G *μασχαλίσματα*. The custom referred to is the *μασχαλισμός* or *ἀκρωτηριασμός*, which consisted in cutting off the extremities of the murdered man and fastening them round his neck and under the armpits (*μασχάλαι*). Jebb, App. Soph. *El.* 445, shows that there were two underlying notions: (1) the desire to render the dead incapable of wreaking vengeance; (2) the desire to make an atonement by offering the severed portions to the gods below, as a victim was devoted to death by cutting off a lock of hair. This latter is the dominant idea in our passage. Cf. also Verrall on Aesch. *Cho.* 438, and Conington on *Aen.* 6. 495.

478. This particular custom is not referred to by any other ancient writer,

but spitting to avert evil consequences is often mentioned, e.g. Theocr. 6. 39, ὡς μὴ βασκανθῶ δέ, τρὶς εἰς ἐμὸν ἔπτυσσά κόλπον. See Mayor on *Juv.* 7. 112.

479. αὐθέντησι: v.n. 2. 754. δολοκτασίας: ἄπ. λεγ.

480. ὕγρον: either 'wet with blood,' or 'clammy.' See on 3. 1398.

481. Ἀψυρτεῦσιν: ἔθνος ἀπὸ Ἀψύρτου εἰρημένον. Schol. The Absyrtian islands (v. 515) in the gulf of the Adriatic are mentioned by Strabo (102, 22; 261, 42) as the traditional scene of the murder.

482. οἱ δέ: the Argonauts.

483. τέκμαρ μετιοῦσιν: 'a signal to guide them when they came in search.'

484. παρὰ νῆ' ἐβάλοντο: 'laid their vessel alongside': cf. Ar. *Eq.* 762, τὴν ἄκατον παραβάλλον.

485. ἥτε κίρκοι: cf. I. 1049, 3. 541.

486. λέοντες: cf. *Od.* 6. 130, *Aen.* 9. 340. Other similes from lions are found in 2. 26, 4. 1338.

489. πῦρ ἅ τε: a very common simile in the *Il.*, e.g. 11. 596, μάργαντο δέμας πυρὸς αἰθόμενοι.

491. μέλοντο: v.n. 3. 1172.

ἔνθα δὲ ναυτιλίας πυκινὴν περὶ μητιάασκον
ἐζόμενοι βουλὴν· ἐπὶ δέ σφισιν ἤλυθε κούρη
φραζομένοις· Πηλεὺς δὲ παροίτατος ἔκφατο μῦθον·

“Ἦδη νῦν κέλομαι νύκτωρ ἔτι νῆ” ἐπιβάντας 495

εἰρεσίῃ περάαν πλόον ἀντίον, ᾧ ἐπέχουσιν
δήιοι· ἡῶθεν γὰρ ἐπαθρήσαντας ἕκαστα
ἔλπομαι οὐχ ἓνα μῦθον, ὅτις προτέρωσε δίεσθαι
ἡμέας ὀτρυνέει, τοὺς πεισέμεν· οἷα δ’ ἀνακτος
εὐνίδες, ἀργαλέησι διχοστασίης κεδόμεναι.

500

ῥηιδίῃ δέ κεν ἄμμι, κεδασθέντων δίχα λαῶν,
ἢ τ’ εἴη μετέπειτα κατερχομένοισι κέλευθος.”

ᾧς ἔφατ’· ἤνησαν δὲ νέοι ἔπος Λιακίδαο.
ρίμφα δὲ νῆ” ἐπιβάντες ἐπερρώοντ’ ἐλάττησιν
νωλεμές, ὄφρ’ ἱερὴν Ἥλεκτρίδα νῆσον ἵκοντο,
ἀλλάων ὑπάτην, ποταμοῦ σχεδὸν Ἡριδανοῖο.

505

Κόλχοι δ’ ὀππότη’ ὄλεθρον ἐπεφράσθησαν αἶακτος,
ἥτοι μὲν δίζεσθαι ἐπέχραον ἔνδοθι πάσης
Ἄργω καὶ Μινύας Κρονίης ἀλός. ἀλλ’ ἀπέρυκεν

492. πυκινῆς L, vulg.

497. ἐπαθρήσαντας L, G: ἐσαθρήσαντας Paris. unus, Brunck, Merkel.

498. οὐδένα vulg.

500. διχοστασίαις Merkel.

502. ἢ τ’ Merkel: ἢδ’ codd.

492. Cf. *Il.* 20.153, καθείατο μητιόωντες
Βούλας.

496. πλόον κ.τ.λ.: ‘by a course opposite
to that which our foes beset.’

497. ἡῶθεν κ.τ.λ.: ‘for at dawn, when
they behold all that has passed, I trust
that there will be no undivided command
(or counsel), urging them to pursue us
further, which will prevail on them.’

498. δίεσθαι: v.n. 2. 330.

499. οἷα κ.τ.λ.: ‘but, rest of their
chieftain, they will be scattered by
grievous dissensions, and the way would
be easier for us now, when these folk
are scattered, than if we pass down later
on.’

501. ῥηιδίῃ: in a comparative sense,
cf. 2, 225.

502. ἢ τ’: cf. *Od.* 16. 216, ἀδινώτερον
ἢ τ’ οἰωνοί. This correction of Merkel
seems necessary, though ἢδ’ is defended
by Seaton, Samuelsson, and others.
Keeping it, the sense will be that
given by Way, “Wherefore our path
henceforward—when sundered our foemen

are Each from his fellow—to Hellas home
shall be easier far.” I cannot believe
that κατέρχεσθαι (v. 329) means here
‘to return home,’ and μετέπειτα seems
clearly contrasted with ἡδη νῦν (495),
Peleus’ advice being to break through at
once and not later on.

504. ἐπερρώοντ’ ἐλάττησιν: v.n. 2. 661.

505. νωλεμές: v.n. 2. 554. Ἥλεκτρίδα
νῆσον: ἐγγύς ἐστι τοῦ Ἡριδανοῦ ποταμοῦ.
Schol. The Ἥλεκτρίδες νῆσοι are also
mentioned by Scylax (*Periopl.* 21), Scym-
nus (*Perieg.* 374), and Mela (2. 7). Their
existence is denied by Strabo (179, 11);
cf. Plin. *N. H.* 3, 26, Iuxta eas (sc. Ab-
syrtides) Electridas vocaverit in quibus
proveniret sucinum quod illi electrum
appellant, vanitatis Graecae certissimum
documentum, adeo ut quas earum desig-
nent haud umquam constiterit.

506. ἀλλάων ὑπάτην: ‘the northern-
most of the many islands’; cf. 282.
Ἡριδανοῖο: v.n. 596.

508. ἐπέχραον: v.n. 2. 498.

509. Κρονίης ἀλός: v.n. 327.

Ἦρη σμερδαλέησι κατ' αἰθέρος ἀστεροπῆσιν. 510
 ὕστατον αὐτοῖ δ' αὖτε Κυταίδος ἦθεα γαίης
 στύξαν, ἀτυζόμενοι χόλον ἄγριον Αἰήταο,
 ἔμπεδα δ' ἄλλυδις ἄλλοι ἐφορμηθέντες ἔνασθεν.
 οἱ μὲν ἐπ' αὐτῶν νήσων ἔβαν, ἦσιν ἐπέσχον
 ἥρωες, ναίουσι δ' ἐπώνυμοι Ἀψύρτοιο· 515
 οἱ δ' ἄρ' ἐπ' Ἰλλυρικοῖο μελαμβαθέος ποταμοῖο,
 τύμβος ἔν' Ἀρμονίης Κάδμοιό τε, πύργον ἔδειμαν,
 ἀνδράσιν Ἐγχελέεσσιν ἐφέστιοι· οἱ δ' ἐν ὄρεσσιν
 ἐνναίουσιν, ἅπερ τε Κεραύνια κικλήσκονται,
 ἐκ τόθεν, ἐξότε τούσγε Διὸς Κρονίδαο κεραυνοὶ 520
 νῆσον ἐς ἀντιπέραιαν ἀπέτραπον ὀρμηθῆναι.
 Ἦρωες δ', ὅτε δὴ σφιν εἰέσατο νόστος ἀπῆμων,
 δὴ ρά τότε προμολόντες ἐπὶ χθονὶ πείσματ' ἔδησαν
 Ὑλλήων. νῆσοι γὰρ ἐπιπρούχοντο θαμειαί

511. δεῖ γάρ τε Κυταίδος ἦθεα γαίης *Et. Mag.* 548, 37, unde αὖ—δὴ γάρ τε... Αἰήταο—Merkel.

513. ἔμπεδα δ' ἄλλυδις Vatt. duo, Pariss.: ἔμπεδον ἄλλυδις L, G.

511. δ' αὖτε: particles used in sequences or enumerations, e.g. *Il.* 2. 407, ἔκτον δ' αὖτ' Ὀδυσῆα. Κυταίδος: v.n. 2. 399.

512. στύξαν: 'they loathed the thought' of returning to their homes in the Colchian land. This is the reason for their settling elsewhere, the constr. being paratactical, as often in Hom. and Hdt. χόλον Αἰήταο: v. 230.

513. 'they turned their course, some here, some there, and founded settlements which should endure (ἔμπεδα).'

515. ἐπώνυμοι Ἀψύρτοιο: v.n. 481.

516. ποταμοῖο: according to Scylax (*Peripl.* 24) the tomb was at the river Rhizon; Eratosthenes placed it at the Drilo or Drino. de M. thinks that the latter view is established by the mod. name Drino-Negro (μελαμβαθής).

517. Cadmus and his wife Harmonia, leaving Thebes to Pentheus, settled in Illyria, where Cadmus became king. They were changed into serpents before their death; cf. Eur. *Bacch.* 1331: Ov. *Met.* 4. 562: Dion. P. 390, κείνον δ' ἂν περὶ κόλπον ἰδοῖς ἐρικυδέα τύμβον, Τύμβον ὃν Ἀρμονίης Κάδμοιό τε φῆμις ἐνίσπει. Κεῖθι γὰρ εἰς ὀφίων σκολιὸν δέμας ἡλλάξαντο, Ὀππότ' ἂπ' Ἰσμηνοῦ λιπαρὸν μετὰ γῆρας ἴκοντο. πύργον: Pola; cf. Strab. 179, 40, ἡ δὲ Πόλα κτίσμα ἐστὶν ἀρχαῖον

Κόλχων τῶν ἐπὶ τὴν Μῆδειαν ἐκπεμφθέντων, διαμαρτόντων δὲ τῆς πράξεως καὶ καταγνόντων ἐαυτῶν φυγὴν.

518. Ἐγχελέεσσιν: an Illyrian tribe above Epidamnus (Hdt. 5. 61). Their name was connected with ἔγχελος, a serpent or eel; cf. Luc. *Phars.* 3. 189, nomine prisco Enchelidae versi testantes funera Cadmi.

519. Κεραύνια: lofty mountains in the north of Epirus, famous for their thunderstorms (Serv. on *Aen.* 3. 508). Cf. Strab. 17, 16, δέικνται γὰρ τινα σημεῖα καὶ περὶ τὰ Κεραύνια ὕρη καὶ περὶ τὸν Ἀδρίαν... τῆς τῶν Ἀργοναυτῶν πλάνης.

520. ἐκ τόθεν ἐξότε: cf. Call. *Ap.* 47, ἐξέτι κείνου Ἐξότ' ἐπ' Ἀμφρυσῶ ζευγίτιδας ἔτρεφεν ἵππους: Cat. 35. 13, quo tempore... ex eo.

521. ἀντιπέραιαν: v.n. 2. 351. The island spoken of is Corcyra, the home of the Phaeacians.

523. προμολόντες: 'going forward on their journey.'

524. Ὑλλήων: an Illyrian tribe called after Hyllus (533). The Ὑλλικὴ Χερρόνησος is mentioned by Scylax and Scymnus as a little smaller than the Peloponnesus. ἐπιπρούχοντο: *prominenti*, 'projected'; ἂπ. λεγ. See on 1588.

ἀργαλέην πλώουσιν ὁδὸν μεσσηγὺς ἔχουσαι 525
οὐδέ σφιν, ὥς καὶ πρὶν, ἀνάρσια μητιάσκον
'Υλλῆες· πρὸς δ' αὐτοὶ ἐμηχανόωντο κέλευθον,
μισθὸν ἀειρόμενοι τρίποδα μέγαν Ἀπόλλωνος.
δοιοὺς γὰρ τρίποδας τηλοῦ πόρε Φοῖβος ἄγεσθαι
Αἰσονίδῃ περόωντι κατὰ χρέος, ὅππότε Πυθῶ 530
ἱρὴν πευσόμενος μετεκίαθε τῇσδ' ὑπὲρ αὐτῆς
ναυτιλῆς· πέπρωτο δ', ὅπῃ χθονὸς ἰδρυνθεῖεν,
μήποτε τὴν δῆοισιν ἀναστήσεσθαι ἰοῦσιν.
τούνεκεν εἰσέτι νῦν κείνῃ ὅδε κεύθεται αἶψα
ἀμφὶ πόλιν ἀγανὴν Ὑλληίδα, πολλὸν ἔνερθεν 535
οὐδεὸς, ὥς κεν ἄφαντος αἰεὶ μερόπεσσι πέλοιτο.
οὐ μὲν ἔτι ζῶντα καταυτόθι τέτμον ἄνακτα
'Υλλον, ὃν εὐειδὴς Μελίτη τέκεν Ἑρακλῆι
δήμῳ Φαιήκων. ὁ γὰρ οἰκία Ναυσιθόοιο
Μάκριν τ' εἰσαφίκανε, Διωνύσοιο τιθήνην, 540
νυφόμενος παίδων ὀλοὸν φόνον· ἔνθ' ὅγε κούρην

528. ἀειράμενοι Pariss. quatt., Brunck.

530. Πυθοῖ L.

535. Ἀγανὴν Merkel: μεγάλην Köchly.

536. πέληται Brunck.

539. Post h.v. τυτθὸς ἑὼν ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα G, vulg., L in marg.
(c: αὐτὰρ pro ἀτὰρ), v. App. I.

✓ 527. πρὸς . . . κέλευθον: 'but they even joined with them in devising a safe passage.'

528. μισθὸν ἀειρόμενοι: 'winning as a reward': cf. *Il.* 23. 856, πάντας ἀειράμενος πελέκεας.

✓ 529. 'for Phoebus gave two tripods unto Jason to bear with him into far distant lands, as he journeyed on his quest.'

530. κατὰ χρέος: used like κατὰ πρῆξιν 'to fulfil a mission': cf. *Od.* 11. 479, ἦλθον . . . κατὰ χρέος. Some explain 'journeying under compulsion.' For a different use v.n. 3. 189. Πυθῶ: v.n. 1. 209.

✓ 533. 'that land would never be devastated by foemen coming against it.' One is reminded of Soph. *O. C.* 1533 sqq., where Oedipus promises Theseus that, if his dying charge is respected, Attica will never be devastated by her foes the Thebans. For ἀναστήσεσθαι cf. 1. 1349.

534. ὅδε: sc. τρίπους. The other tripod was dedicated to Triton, 1549 infr.

535. ἀγανὴν: the Lat. translators render this by 'claram,' but ἀγανός

cannot have that sense. The meaning must be 'kindly,' referring to their friendly treatment of the Argonauts. Merkel reads Ἀγανὴν as the name of the city.

536. μερόπεσσι: the old explanation of μέροπες as μερίζοντες τὴν ὕπα 'speaking articulately' has long been abandoned. It is probably, like βροτός, from the root μερ, Skt. *mar*, 'to die.'

538. Ὑλλον: Heracles had another son by Deianira who bore the same name; cf. Soph. *Tr.*, where he is one of the characters.

539-46. For the order and reading of these lines v. Appendix I.

539. Ναυσιθόοιο: father of Alcinous. In *Od.* 6. 7 sqq. we are told how he led out the Phaeacians, when harried by the Cyclopes, to settle in Scheria (Corcyra).

540. Μάκριν: Μάκρις τὸ παλαιὸν ἐλέγετο ἡ Σχέρια, ἀνομασμένη ἀπὸ τῆς Διωνύσου τροφῆς. Schol. We have the legend in 1131 sqq.

541. νυφόμενος: this purification of Heracles in the land of the Phaeacians is

Λιγαίου ἐδάμασσεν ἐρασάμενος ποταμοῖο,
 νηιάδα Μελίτην· ἥ δὲ σθεναρὸν τέκεν Ἕλλον. 543
 οὐδ' ἄρ' ὄγ' ἠβήσας αὐτῇ ἐνὶ ἔλδετο νήσῳ 546
 ναίειν, κοιρανέοντος ὑπ' ὀφρύσι Ναυσιθόοιο·
 βῆ δ' ἄλαδε Κρονίην, αὐτόχθονα λαὸν ἀγείρας
 Φαιήκων· σὺν γάρ οἱ ἄναξ πόρσυνε κέλευθον
 ἥρως Ναυσίθοος· τόθι δ' εἶσατο, καί μιν ἔπεφνον 550
 Μέντορες, ἀγραύλοισιν ἀλεξόμενον περὶ βουσίν.
 Ἀλλά, θεαί, πῶς τῆσδε παρέξ ἁλός, ἀμφί τε γαίαν
 Αὔσονίην νήσους τε Λιγυστίδας, αἱ καλέονται
 Στοιχάδες, Ἀργῶς περιώσια σήματα νηὸς
 νημερτὲς πέφαται; τίς ἀπόπροθι τόσσον ἀνάγκη 555
 καὶ χρειώ σφ' ἐκόμισσε; τίνες σφέας ἤγαγον αὔραι;
 Αὐτόν που μεγαλωστὶ δεδυνότος Ἀψύρτοιο

543. spurium iudicavit Bernhardy. Post h.v. duos versus inseruit Brunck, v. App. I.

546. ἐνὶ ἔλδετο Facius: ἐνεέλδετο vulg.: ἐν ἐέλδετο Pariss. duo, Wellauer.

547. ὑπ' ὀφ' L ex corr.: ἐπ' vulg.

556. σφ' ἐκόμιζε L, Merkel: σφέ ἐκόμιζε Vatt. duo.

not mentioned by any other writer. ⁴He had slain his children when stricken with frenzy by Hera. The story is variously told in Apollod. 2. 4. 12, Eur. *H.F.*, Paus. 9. 11. 1, Hyg. *Fab.* 32.

542. This amour of Heracles is not recorded elsewhere.

547. ὑπ' ὀφρύσι: 'subject to the haughty sway of.' Brunck tries to defend ἐπ' by the idiom ἐπὶ τινι εἶναι 'to be in a person's power,' cf. 3. 713, but ὑπ' seems more natural. ὀφρὺς, *supercilium*, is often used in late Gr. for 'superciliousness,' e.g. *Anth. P.* 10. 122, καὶ σοῦ τὴν ὀφρὺν καὶ τὸν τῦφον καταπαύσει. For quite different uses of ὑπ' ὀφρύσι v. 3. 371, 1024.

548. ἄλαδε Κρονίην: v.n. 327.

551. Μέντορες: a Liburnian tribe mentioned in Hecataeus *fr.* 62 and Plin. *N.H.* 3. 21. ἀλεξόμενον περὶ βουσίν: 'defending his cattle.' This constr. is only found here; in 1488 we have περὶ c. gen.

552. θεαί: Μοῦσαι. For the rhetorical question cf. 2. 851. παρέξ: 'beyond the limits of.'

553. Αὔσονίην: the Schol. refers to a charge of anachronism: μέμφονται δὲ τίνες τὸν Ἀπολλώνιον ὡς περὶ τούτους τοὺς χρόνους εἰρηκότα τὴν Ἰταλίαν Αὔσονίαν.

ἰστέροις γὰρ χρόνοις τῶν Ἀργοναυτῶν οὕτω κέκληται ἀπὸ Αὔσονος τοῦ Ὀδυσσέως καὶ Καλυψούς. ἐροῦμεν δὲ ὅτι ἐπεὶ αὐτὸς ὁ ποιητὴς οὕτως ὠνόμασεν, εἰ καὶ μὴ κατὰ τοὺς ἐκείνων χρόνους ᾔην.

554. Στοιχάδες: islands, inhabited by Ligurians, off the coast of Narbonensis, mod. Iles d'Hyères. Cf. Plin. *N.H.* 3. 5, tres Stoechades a vicinis Massiliensibus dictae propter ordinem (στοῖχος) quo sitae sunt. περιώσια: 'manifold' or 'striking'; v.n. 1. 466. σήματα νηός: cf. 1620. The meaning apparently is 'traces' of the voyage, i.e. traditions of the Argonauts having landed there, memorials which they left behind, etc.; cf. σημεία... τῆς τῶν Ἀργοναυτῶν πλάνης, Strab. 17. 16 (quoted on 519). Lehrs and Beck explain 'insignia navis'; Seaton (*Cl. Rev.* iv 118) 'probably figure-heads or some other ornaments.'

555. πέφαται: 'are spoken of'; cf. 2. 500, 1. 988n. de M. apparently takes it from φαίνω, "comment se fait-il que... des marques éclatantes du passage du navire Argo aient pu réellement se manifester?"—a rare use which occurs in Bacchyl. 9. 52 (v. Jebb), but the Homeric form from φαίνω is πέφανται (e.g. *Il.* 2. 122).

557. δεδυνότος: cf. 1. 1304.

Ζῆνα, θεῶν βασιλῆα, χόλος λάβεν, οἶον ἔρεξαν.
 Αἰαίης δ' ὀλοὸν τεκμήρατο δῆνεσι Κίρκης
 αἰμ' ἀπονιψαμένους, πρό τε μυρία πημανθέντας, 560
 νοστήσειν. τὸ μὲν οὐτις ἀριστῆων ἐνόησεν·
 ἀλλ' ἔθεον γαίης Ἑλληίδος ἔξανιόντες
 τηλόθι· τὰς δ' ἀπέλειπον, ὅσαι Κόλχοισι πάροιθεν
 ἐξείης πλήθοντο Λιβυρνίδες εἰν ἀλὶ νῆσοι,
 Ἰσσα τε Δυσκέλαδός τε καὶ ἱμερτὴ Πιτύεια. 565
 αὐτὰρ ἔπειτ' ἐπὶ τῇσι παρὰ Κέρκυραν ἵκοντο,
 ἔνθα Ποσειδάων Ἀσωπίδα νάσσατο κούρην,
 ἡύκομον Κέρκυραν, ἐκὰς Φλιουντίδος αἴης,
 ἀρπάξας ὑπ' ἔρωτι· μελαιομένην δέ μιν ἄνδρες
 ναυτίλοι ἐκ πόντοιο κελαινῇ πάντοθεν ὕλη 570
 δερκόμενοι Κέρκυραν ἐπικλείουσι Μέλαιναν.
 τῇ δ' ἐπὶ καὶ Μελίτην, λιανῶ περιγηθείς οὐρῶ,
 αἰπεινήν τε Κερωσσόν, ὕπερθε δὲ πολλὸν εἴουσιν
 Νυμφαίην παράμειβον, ἵνα κρέιουσα Καλυψὼ
 Ἀτλαντὶς ναίεισκε· τὰ δ' ἡεροειδέα λεύσσειν 575

564. Λιβυρνίδες vulg. : Λιγυστίδες supr. scr. Λιγυρνίδες L : Λιγυρνίδες G.

565. Δυσκέλαδος littera maiuscula ex schol. Par. scripsit Brunck.

559. 'he ordained that they should purify themselves from their grievous bloodshed by the magic arts of Circe.' Αἰαίης: this epithet is applied to Circe in *Od.* 9. 32, etc., as dwelling in the νῆσος Αἰαίη, for which see on 3. 311.

561. τὸ μὲν: i. e. this ordinance of Zeus.

563. τὰς δ' ἀπέλειπον κ.τ.λ.: 'and they left behind all the Liburnian isles which had been occupied successively by the Colchians.' Strabo (102, 23) mentions the Liburnian islands off the Illyrian coast, and states that there were about forty of them (261, 46). Way translates ἐξείης 'isle ranged in the sea after isle,' but the order of words is against this.

565. Issa (mod. Lissa) was one of the centres of the struggle in Rome's first Illyrian war (Polyb. 2. 8, App. *Illyr.* 7). Dysceladus and Pityeia are mentioned only by Mela (2. 7). Voss read *δυσκέλαδος* as an epithet of Ἰσσα, maintaining that Mela misunderstood the line. Brunck surmised that *Celadussae* in Plin. *N.H.* 3. 26 is only a corruption of *Dysceladus*.

566. Κέρκυραν: the Black Corcyra

(Μέλαιναν, 571) off Illyria (Strab. 102, 24) is not to be confounded with Corcyra (Corfu) off Epirus, which Ap. never calls Κέρκυρα but Μάκρις or Δρεπάνη.

567. νάσσατο: 'settled,' v.n. I. 1356. According to Hellanicus (Müller, *Frag. Hist. Gr.* i, p. 111) it was to Corcyra the land of the Phaeacians, and not to Black Corcyra, that Poseidon carried her off. The Asopus was the river of Sicyonia flowing past Phlius (I. 117).

569. μελαιομένην: 'rising darkly.' Hom. uses this verb of earth newly turned, *Il.* 18. 548, ἡ δὲ μελαίνετ' ὕπισθεν. Cf. *μελανεῖ*, 1574.

570. ἐκ πόντοιο: v.n. I. 1360.

572. Μελίτην: mod. Meleda, one of the Liburnian group of islands (Scylax 8, Plin. *N.H.* 3. 30). Like Μελίτη (Malta) it probably derived its name from μέλι 'honey.'

573. Κερωσσόν: not mentioned elsewhere.

574. Νυμφαίην: this may be the same as Nymphaeum the harbour of Lissus in Illyricum (Plin. *N.H.* 3. 22, Caes. *B.C.* 3. 26). The home of Calypso in Hom. is the mythical isle of Ogygia; *Od.*

οὔρεα δοιάζοντο Κεραύνια. καὶ τότε βουλὰς
 ἀμφ' αὐτοῖς Ζηνὸς τε μέγαν χόλον ἐφράσαθ' Ἥρη.
 μηδομένη δ' ἄνυσιν τοῖο πλόου, ὥρσεν ἀέλλας
 ἀντικρύ, ταῖς αὖτις ἀναρπάγδην φορέοντο
 νήσου ἐπι κραναῆς Ἥλεκτρίδος. αὐτίκα δ' ἄφνω 580
 ἴαχεν ἀνδρομέη ἐνοπῇ μεσσηγὺν θεόντων
 αὐδῆεν γλαφυρῆς νηὸς δόρυ, τό ρ' ἀνὰ μέσσην
 στεῖραν Ἀθηναίη Δωδωνίδος ἤρμοσε φηγοῦ.
 τοὺς δ' ὁλοὸν μεσσηγὺν δέος λάβεν εἰσαίοντας
 φθογγὴν τε Ζηνὸς τε βαρὺν χόλον. οὐ γὰρ ἀλύξειν 585
 ἔννεπεν οὔτε πόρους δολιχῆς ἁλός, οὔτε θυέλλας
 ἀργαλέας, ὅτε μὴ Κίρκη φόνον Ἀψύρτοιο
 νηλέα νύψειν. Πολυδεύκεα δ' εὐχετάασθαι
 Κάστορά τ' ἀθανάτοισι θεοῖς ἥνωγε κελεύθους
 Αὔσονίης ἔμπροσθε πορεῖν ἁλός, ἧ ἔνι Κίρκην 590
 δήουσιν, Πέρσης τε καὶ Ἑελίοιο θύγατρα.
 ὣς Ἀργὼ ἰάχησεν ὑπὸ κνέφας· οἱ δ' ἀνόρουσαν
 Τυνδαρίδαι, καὶ χεῖρας ἀνέσχεθον ἀθανάτοισιν
 εὐχόμενοι τὰ ἕκαστα· κατηφείη δ' ἔχεν ἄλλους
 ἥρωας Μινύας. ἧ δ' ἔσσυτο πολλὸν ἐπιπρὸ 595
 λαίφεσιν, ἐς δ' ἔβαλον μύχατον ρόον Ἥριδανοῖο.
 ἔνθα ποτ' αἰθαλόεντι τυπεῖς πρὸς στέρνα κεραυνῶ

579. ταῖς αὖτις L man. pr., Vatt.: τοῖς δ' αὖτις L man. sec., G, vulg.

586. πόρους Vatt., Pariss. quatt., Wellauer.

596. ἔστ' ἔβαλον Bruck.

7. 244, Ὡγγίη τις νῆσος ἀπὸ πρὸθεν εἶν
 ἀλλ' κεῖται Ἐνθα μὲν Ἀτλαντος θυγάτηρ,
 δολόεσσα Καλυψώ, Νάει.

576. δοιάζοντο: 'fancied'; v.n. 3. 770.
 Κεραύνια: v.n. 519.

579. ἀναρπάγδην: Ap. alone uses this
 adv., which occurs again in 1232. Cf.
 ἀρπάγδην, I. 1017 (a passage which closely
 resembles this).

580. Ἥλεκτρίδος: v.n. 505.

581. ἀνδρομέη ἐνοπῇ: cf. I. 258.
 μεσσηγὺν θεόντων: 'while they were
 running before the gale.'

582. αὐδῆεν δόρυ: cf. I. 526.

584. μεσσηγὺν: with εἰσαίοντας, 'as
 they heard the voice telling of the
 grievous wrath of Zeus.'

590. ἔμπροσθε πορεῖν: 'to open before
 them the passages of the Ausonian sea.'

591. δήουσιν: εὐρήσουσιν. αἰεὶ γὰρ
 ἐπὶ μέλλοντος κεῖται (i.e. it is always used

in a future sense). Schol. In Hom. we
 have this same present form with future
 meaning. It is from δα-, δέδαα.

593. Τυνδαρίδαι: as sons of Zeus by
 Leda, wife of Tyndareus, their prayers
 would win more acceptance.

594. τὰ ἕκαστα: i.e. each of the
 prayers which the αὐδῆεν δόρυ had en-
 joined. κατηφείη: v.n. I. 267.

596. Ἥριδανοῖο: generally identified
 by both Gr. and Lat. writers with the
 Padus or Po. Strabo (179, 10) asserts
 that it was a purely legendary river,
 agreeing therein with Herodotus (3. 115).
 For a possible origin of the various
 legends connected with it v. Smith's
Dict. Geogr.

597. κεραυνῶ: cf. Varro Atac. fr. 9.
 Cum te flagranti dieictum fulmine,
 Phaethon. Ovid (*Met.* 2. 1-366) gives
 the fullest account of the story of

ἡμιδαῆς Φαέθων πέσεν ἄρματος Ἡελίοιο
 λίμνης ἐς προχοὰς πολυβενθέος· ἥ δ' ἔτι νῦν περ
 τραύματος αἰθομένοιο βαρὺν ἀνακηκίει ἀτμόν. 600
 οὐδέ τις ὕδωρ κείνο διὰ πτερὰ κοῦφα τανύσσας
 οἰωνὸς δύναται βαλέειν ὕπερ· ἀλλὰ μεσηγὺς
 φλογμῷ ἐπιθρώσκει πεποτημένος. ἀμφὶ δὲ κοῦραι
 Ἡλιάδες ταναῆσιν ἐελμέναι αἰγείροισιν,
 μύρονται κινυρὸν μέλαι γόον· ἐκ δὲ φαεινὰς 605
 ἡλέκτρον λιβάδας βλεφάρων προχέουσιν ἔραζε,
 αἱ μὲν τ' ἡελίῳ ψαμάθοις ἐπιτερσαίνονται·
 εὖτ' ἂν δὲ κλύζῃσι κελαινῆς ὕδατα λίμνης
 ἡιόνας πνοῇ πολυηχέος ἐξ ἀνέμοιο,

599. πολυβενθέος G, L 16: πολυανθέος L, Pariss.: πολυχανδέος Gerhard.

600. ἀνακηκίει G: ἀνεκῆκιν vulg.

604. ἐελμέναι Gerhard: αἰείμεναι supr. scr. ἐφήμεναι L: ἐφήμεναι G, vulg.:
 εἰείμεναι Vrat.: ἐλιγμέναι Paris. unus, Brunck: ἐνημμέναι Wakefield.

608. οἶδαμα G, Pariss. duo, Merkel: οἶδαμι . . . πνοῇ Paris. unus, Brunck.

Phaethon, the son of Helios, who was slain by Zeus for driving the chariot of the Sun too near the earth, his lifeless body falling into the Eridanus.

599. ἡμιδαῆς: cf. *Aen.* 3. 578, Enceladi semustum fulmine corpus. πέσεν: cf. *On. Met.* 2. 319, At Phaethon, rutilos flamma populante capillos, Volvitur in praeceps, longoque per aera tractu Fertur . . . Quem procul a patria diverso maximus orbe Excipit Eridanus fumantiaque abluit ora. The ablative gen. with πίπτω does not seem to be found elsewhere, but in *Eur. I. T.* 1384 the Palladium is described as τὸ οὐρανοῦ πέσημα. See on I. 1030.

599. λίμνης . . . πολυβενθέος: 'into the estuary's deep expanse.' For the primary meaning of λίμνη v. L. and S.

600. ἀνακηκίει: in 3. 227 this verb is intrans., as in *Hom.*; here ἀτμόν is a quasi-cognate acc., cf. 929.

601. Cf. *Lucr.* 6. 818, Sic et Averno loca alitibus submittere debent Mortiferam vim, de terra quae surgit in auras, Ut spatium caeli quadam de parte venenet; Quo simul ac primum pennis delata sit ales, Impediatur ibi caeco correpta veneno, Ut cadat e regione loci, qua derigit aestus: *Aen.* 6. 240.

604. Ἡλιάδες: the sisters of Phaethon, changed into poplars; cf. *Hyg. Fab.* 152, sorores Phaethontis quod equos iniussu patris iunxerant in arbores populos com-

mutatae sunt: *Aen.* 10. 190, populeas inter frondes, umbramque sororum. ἐελμέναι: 'pent in.' This clever restoration of Gerhard has been accepted by all subsequent editors. He compares *Paul. Silent. Ecphr. S. Soph.* ii 184, καλπίδος ἐν γνάλοισιν ἐελμένα (sc. ὕδατα) δώμασι μίμνοι. See also I. 870.

606. ἡλέκτρον: the legend that the tears of the Heliads became amber was due to the gum-like nature of amber, which was regarded as being an exudation from trees; cf. *Eur. Hipp.* 735, ἀρθρίην δ' ἐπὶ πόντιον | κύμα τὰς Ἀδριηνᾶς | ἀκτὰς Ἡριδανοῦ θ' ὕδωρ | ἐνθα πορφύρεον σταλάσσουσι | εἰς οἶδμα πατρὸς τριτάλαιναι | κόραι Φαέθοντος οἰκτωδακρῶν | τὰς ἡλεκτροφαεῖς αὐγάς. *Pliny (N.H.* 37. 2) ridicules the idea, but says that the geographical ignorance of the Gr. poets makes their ignorance about amber more excusable: nam quod Aeschylus in Iberia, hoc est in Hispania, Eridanum esse dixit eundemque appellari Rhodanum, Euripides rursus et Apollonius in Hadriatico litore confluere Rhodanum et Padum, faciliorem veniam facit ignorati sucini in tanta ignorantia orbis.

608 sqq. 'but when the waves of the dark estuary flood the banks, driven by the blasts of the loud-roaring wind, then all that is on the banks is swept by the foaming flood into the Eridanus.' Cf. *Hor. C.* 1. 2. 13, Vidimus flavum Tiberim

δὴ τότε ἔς Ἑριδανὸν προκυλίνδεται ἄθρόα πάντα 610
 κυμαίνοντι ῥόω. Κελτοὶ δ' ἐπὶ βάζιν ἔθεντο,
 ὡς ἄρ' Ἀπόλλωνος τάδε δάκρυα Λητοῖδαο
 ἐμφέρεται δίναις, ἃ τε μυρία χεῦδε πάροιθεν,
 ἦμος Ὑπερβορέων ἱερὸν γένος εἰσαφίκανεν,
 οὐρανὸν αἰγλήεντα λιπὼν ἐκ πατρὸς ἐνιπῆς, 615
 χωόμενος περὶ παιδί, τὸν ἐν λιπαρῇ Λακερείῃ
 δῖα Κορωνίς ἔτικτεν ἐπὶ προχοῇς Ἀμύροιο.
 καὶ τὰ μὲν ὥς κείνοισι μετ' ἀνδράσι κεκλήσται.
 τοὺς δ' οὔτε βρώμης ἦρει πόθος, οὐδὲ ποτοῖο,
 οὔτ' ἐπὶ γηθοσύνας τράπετο νόος. ἀλλ' ἄρα τοίγε | 620
 ἦματα μὲν στρεύγοντο περιβληχρὸν βαρύθοντες
 ὀδμῇ λευγαλή, τὴν ῥ' ἄσχετον ἔξανίεσκον
 τυφομένον Φαέθοντος ἐπιρροαὶ Ἑριδανοῖο·
 νύκτας δ' αὖ γόον ὄξυν ὀδυρομένων ἐσάκουον
 Ἑλιάδων λιγέως· τὰ δὲ δάκρυα μυρομένησιν 625
 οἶον ἐλαιηραὶ στάγες ὕδασιν ἐμφορέοντο.

Ἐκ δὲ τότεν Ῥοδανοῖο βαθὺν ῥόον εἰσαπέβησαν,

613. ἐμφέρεται L, G: συμφέρεται Pariss., Brunck, Seaton.

617. προχαῖς Merkel.

618. ἀνδράσιν ἐκλήσται Rzach.

619. οὔτε ποτοῖο G, Wellauer.

624. νυκτὸς vulg.

627. εἰσέπερῃσαν G, vulg.: εἰσανέβησαν Brunck.

retortis Litore Etrusco violenter undis Ire dieictum, etc.

610. ἄθρόα πάντα: including the lumps of amber.

611. Κελτοὶ κ.τ.λ.: 'The Celts, however, have set another story thereto, how that these are the tears of Apollo, the son of Leto, which are borne on the eddying flood.' This story of the tears of Apollo becoming amber is found nowhere else. The usual legend was that Apollo slew the Cyclopes who had forged the thunderbolt which Zeus hurled at Asclepius, and for this murder Apollo was banished from heaven and condemned to be the slave of Admetus (Apollod. 3. 10).

614. Ὑπερβορέων: for this mythical people and their connexion with Apollo v.n. 2. 675. The Eridanus was vaguely supposed to flow from their land.

616. παιδί: Asclepius, son of Apollo, slain for restoring mortals to life; cf. Pind. P. 3. 54 sqq. Λακερείη: at the mouth of the Amyrus in Thessaly (v. 1. 596).

618. κεκλήσται: elsewhere Ap. always uses ἐκλήσται, ἐκλήιστο, and so Rzach would read here ἀνδράσιν ἐκλήισται. In II. 9. 402 we find ἐκτῆσθαι, Attic κεκτῆσθαι, and there are many similar duplicate formations collected by Curtius, G.V. ii 126.

619. τοὺς δέ: the Argonauts.

621. στρεύγοντο: v.n. 384. περιβληχρὸν: ἄπ. λεγ.; cf. βληχρός (152), ἀβληχρός (2. 205). "but ever day by day So sorely afflicted they were till their burdened hearts grew faint With the noisome stench that uprose, the unendurable taint From Eridanus' streams that reeked of Phaethon burning still" (Way).

624. νύκτας: νυκτὸς is wrong, as the gen. of time is not used by Ap.

626. Imitated from II. 2. 754 (of the Titaesius not blending with the Peneius), ἐπιρρέει ἥντ' ἔλαιον. στάγες: Ap. forms this pl. from the stem σταγ (στάζω).

627. Ῥοδανοῖο: the geography here, as in the case of the Ister, is largely imaginary. The confluence of the

ὅς τ' εἰς Ἑριδανὸν μετανίσσεται· ἄμμιγα δ' ὕδωρ
 ἐν ξυνοχῇ βέβρυκε κυκώμενον. αὐτὰρ ὁ γαίης
 ἐκ μυχάτης, ἵνα τ' εἰσὶ πύλαι καὶ ἐδέθλια Νυκτός, 630
 ἔνθεν ἀπορνύμενος τῇ μὲν τ' ἐπερεύγεται ἀκτὰς
 Ὠκεανοῦ, τῇ δ' αὖτε μετ' Ἰονίην ἄλα βάλλει,
 τῇ δ' ἐπὶ Σαρδόνιον πέλαγος καὶ ἀπείρονα κόλπον
 ἑπτὰ διὰ στομάτων ἶει ρόον. ἐκ δ' ἄρα τοῖο 635
 λίμνας εἰσέλασαν δυσχείμονας, αἱ τ' ἀνὰ Κελτῶν
 ἥπειρον πέπτανται ἀθέσφατον· ἔνθα κεν οἶγε
 ἄτῃ ἀεικελίῃ πέλασαν. φέρε γάρ τις ἀπορρῶξ
 κόλπον ἐς Ὠκεανοῖο, τὸν οὐ προδαέντες ἔμελλον
 εἰσβαλέειν, τόθην οὐ κεν ὑπότροποι ἐξεσάωθην.
 ἀλλ' Ἥρη σκοπέλοιο καθ' Ἑρκυνίου ἰάχῃσεν 640
 οὐρανόθεν προθοροῦσα· φόβῳ δ' ἐτίναχθεν αὐτῆς
 πάντες ὁμῶς· δεινὸν γὰρ ἐπὶ μέγας ἔβραχεν αἰθήρ.
 ἂψ δὲ παλιντροπόωντο θεᾶς ὕπο, καί ρ' ἐνόησαν
 τὴν οἶμον, τῇπέρ τε καὶ ἔπλετο νόστος ἰοῦσιν.
 δηναῖοι δ' ἀκτὰς ἀλιμυρέας εἰσαφίκοντο 645
 Ἥρης ἐννεσίησι, δι' ἔθνεα μυρία Κελτῶν

633. πόντον pro κόλπον G, L man. sec.

634. ἶεις G, vulg.

636. ἀθέσφαται Pariss. tres, Brunck.

644. τὴν L man pr., Pariss.: τήνδ' L man. sec., G, vulg.

Eridanus, or Po, with the Rhone is one of the fictions censured by Pliny (v.n. 606). The close connexion of the names Eridanus and Rhodanus led to the confusion of the rivers.

630. ἐδέθλια Νυκτός: cf. Hes. *T*%. 747 sqq.

632. Ἰονίην ἄλα: v. 308, 289.

633. Σαρδόνιον πέλαγος: the Sardinian sea was properly that part of the Mediterranean W. and S. of Sardinia; here it is used loosely for the sea to the N.W. running up into the 'vast gulf,' the Sinus Gallicus, Gulf of Lyons, into which the Rhone discharges. Cf. Strab. 150, 51, κόλπος Γαλατικός, εἰς ὃν ἐξερεύγεται τὸ τοῦ Ῥοδανοῦ στόμα.

634. ἑπτὰ διὰ στομάτων: the mouths of the Rhone are variously stated as two, three, five, or seven; v. Strab. 152, 27 sqq.

635. λίμνας: Brandis (Pauly-Wissowa *Real-Encycl.*) thinks that Lake Constance is referred to. The only lake through which the Rhone actually passes is

the Lake of Geneva, ἡ Δημέννα λίμνη, δι' ἧς ὁ Ῥοδανὸς φέρεται, Strab. 170, 7. *δυσχείμονας* = *δυσχειμέρους*, only found here.

636. πέπτανται ἀθέσφατον: 'open out - with limits that none can tell.' For ἀθέσφατον v. 2. 1115, Leaf on *Il.* 3. 4. ἔνθα κ.τ.λ.: 'there they would have met with an unworthy doom, for an offshoot was carrying them towards the gulf of Ocean, which unwittingly they were about to enter, and from which they would not have returned alive.'

638. κόλπον: what particular gulf the poet was thinking of (if any) is unknown. For Ὠκεανός v.n. 282.

640. Ἑρκυνίου: the Hercynian Mts. are described in Caes. *B. G.* 6. 24-5. The name survives in the mod. Harz 'a woody mountain.'

645. δηναῖοι: v.n. 3. 53.

646. Κελτῶν: that this name had no fixed denotation is shown by what Strabo says (27, 35), τὰ πρὸς βορρᾶν μέρη τὰ γνώριμα ἐνὶ ὀνόματι Σκύθας ἐκάλουν, . . .

καὶ Λιγύων περόωντες ἀδήιοι. ἀμφὶ γὰρ αἰνὴν
 ἡέρα χεῦε θεὰ πάντ' ἡματα νισσομένοισιν.
 μεσσότατον δ' ἄρα τοίγε διὰ στόμα νηὶ βαλόντες
 Στοιχάδας εἰσαπέβαν νήσους σόοι εἵνεκα κούρων 650
 Ζηνός· ὃ δὴ βωμοί τε καὶ ἱερὰ τοῖσι τέτυκται
 ἔμπεδον· οὐδ' οἶον κείνης ἐπίκουροι ἔποντο
 ναυτιλίας· Ζεὺς δέ σφι καὶ ὀψιγόνων πόρε νῆας.
 Στοιχάδας αὖτε λιπόντες ἐς Αἰθαλίην ἐπέρησαν
 νῆσον, ἵνα ψηφίσιν ἀπωμόρξαντο καμόντες 655
 ἰδρῶ ἄλιν· χροίῃ δὲ κατ' αἰγιαλοῖο κέχυνται
 εἵκειαι· ἐν δὲ σόλοι καὶ τεύχεα θέσκελα κείνων·
 ἐν δὲ λιμὴν Ἀργῶς ἐπωνυμίην πεφάτισται.

652. ἐπίουροι G, L 16, ed. Flor.

657. εἵκειαι Bruck: ἵκελοι L, G: εἵκειλοι vulg.: ποικίλαι Matthiae. ἦ δὲ . . .
 κείντο Hermann. τρύχεια L man. sec., L 16.

658. ἐνθα pro ἐν δὲ Beck, Hermann.

ὕστερον δὲ καὶ τῶν πρὸς ἐσπέραν γνωσθέν-
 των Κελτοὶ καὶ Ἰβήρες . . . προσηγορεύοντο,
 ὅφ' ἐν ὄνομα τῶν καθ' ἕκαστα ἐθνῶν ταπτο-
 μένων διὰ τὴν ἀγνοίαν.

647. Λιγύων: the Ligurians, who
 dwelt on the north of the Tyrrhenian Sea
 from the borders of Gaul to Etruria.

ἀδήιοι: 'unharm'd'; cf. Soph. *O.C.*
 1533, ἀδῶν: . . . Σπαρτῶν ἀπ' ἀνδρῶν.
 L. and S., by an oversight, explain it in
 our passage 'not hostile.'

648. Cf. 3. 211.

649. μεσσότατον: this superl. is coined
 by Ap. He also uses μεσαιτάτος (999)
 formed from the loc. μεσαι seen in
 μεσαιπόλιος, *Il.* 13. 361. Hom. has
 μέσσατος.

650. Στοιχάδας: v. n. 554. κούρων
 Ζηνός: Castor and Polydeuces (v. 593).

652. οὐδ' οἶον κ.τ.λ.: 'nor on that
 voyage alone did they go as helpers, but
 Zeus entrusted to them also the ships of
 men who were born in later days.'

653. πόρε νῆας: σώζειν δηλονότι. ὁ
 τρόπος ἑλλειψίς. Schol. For the
 Dioscuri as tutelary deities of sailors
 cf. *Hor. C.* 1. 3. 2.

654 sqq. 'Again, leaving the Stoe-
 chades, they crossed over to the island of
 Aethalia, where, wearied out, they wiped
 off the heavy sweat with pebbles. And
 on the beach there are strewn pebbles
 like in colour (to human sweat).' Light
 is thrown on this by two other passages:
 '1) *Strab.* 186, 37, ἔστι δὲ κατὰ τὴν
 Αἰθαλίαν λιμὴν Ἀργῶς ἀπὸ τῆς Ἀργούς,

ὥς φασιν. ἐκεῖσε γὰρ πλεῦσαι τὴν τῆς
 Κίρκης οἴκησιν ζητοῦντα τὸν Ἰάσονα . . .
 καὶ δὴ καὶ τῶν ἀποστλεγγισμάτων παγέν-
 των, ἃ ἐποίουν οἱ Ἀργοναῦται, διαμένειν
 ἔτι καὶ νῦν διαποικίλους τὰς ἐπὶ τῆς ἡϊόνος
 ψήφους. (2) *Aristot.* *Περὶ θαυμασίων*
ἀκουσμάτων 105, καὶ ἐν τῇ *Αἰθαλείᾳ* . . .
 ἄλλα τε δεικνύουσι μνημεῖα τῶν ἀριστέων
 καὶ τὸ ἐπὶ τῶν ψήφων δὲ λεγόμενον.
 παρὰ γὰρ τὸν αἰγιαλὸν ψήφους φασὶν
 εἶναι ποικίλας, ταύτας δ' οἱ Ἕλληνες οἱ
 τὴν νῆσον οἰκοῦντες λέγουσι τὴν χροιάν
 λαβεῖν ἀπὸ τῶν στλεγγισμάτων ὧν ἐποιοῦντο
 ἀλειφόμενοι. ἀπὸ ἐκείνων γὰρ τῶν χρόνων
 οὔτε πρότερον ἐωρᾶσθαι μυθολογοῦσι τοιαύ-
 τας ψήφους οὐθ' ὕστερον ἐπιγενομένας.
 Aethalia is the Lat. *Ilva*, mod. *Elba*.

656 χροίῃ: i.e. the colour of the
 mixture of oil and sweat (γλοιός, *strig-*
mentum) which the scrapers (στλεγγίδες,
strigiles) removed. de M. suggests taking
 χροίῃ in the Homeric sense of 'skin,'
 but the use of χροιάν in *Aristot.* (l.c.) is
 sufficient to refute this.

657. ἐν δέ: 'and in that place,' an
 adverbial phrase used in *Hom.*, e.g.
Od. 13. 244, 247. σόλοι: v. n. 3. 1366.
 The heroes seems to have engaged in
 games on the island. Cf. 851 *infr.*

658. λιμὴν Ἀργῶς: cf. *Diod.* 4. 56,
 καταπλεῦσαντας αὐτοὺς (i.e. the Argo-
 nauts) εἰς . . . Αἰθαλίαν τὸν ἐν αὐτῇ λιμένα
 κάλλιστον . . . Ἀργῶν ἀπὸ τῆς νεῶς
 προσαγορεύσαι, καὶ μεχρὶ τῶνδε τῶν
 χρόνων διαμένειν αὐτοῦ τὴν προσηγορίαν.
 This harbour is said to be the mod.

Καρπαλίμως δ' ἐνθένδε διῆξ' ἀλὸς οἶδμα νέοντο
 Αὔσονίης ἀκτὰς Τυρσηνίδας εἰσορόωντες· 660
 ἱξον δ' Αἰαίης λιμένα κλυτόν· ἐκ δ' ἄρα νηὸς
 πείσματ' ἐπ' ἡϊόνων σχεδόθεν βάλλον. ἔνθα δὲ Κίρκην
 εὖρον ἀλὸς νοτίδεσσι κάρη ἐπιφαιδρύνουσαν·
 τοῖον γὰρ νυχίοισιν ὀνείρασιν ἐπταίητο.
 αἵματί οἱ θάλαμοί τε καὶ ἔρκεα πάντα δόμοιο 665
 μύρεσθαι δόκεον· φλόξ δ' ἀθρόα φάρμακ' ἔδαπτεν,
 οἷσι πάρος ξείνους θέλγ' ἀνέρας, ὅστις ἵκοιτο·
 τὴν δ' αὐτὴ φονίῳ σβέσεν αἵματι πορφύρουσαν,
 χερσὶν ἀφυσσαμένη· λήξεν δ' ὀλοοῖο φόβοιο.
 τῷ καὶ ἐπιπλομένης ἡοῦς νοτίδεσσι θαλάσσης 670
 ἔγρομένη πλοκάμους τε καὶ εἵματα φαιδρύνεσκεν.
 θῆρες δ' οὐ θήρεσσιν εἰκότες ὠμηστῆσιν,
 οὐδὲ μὲν οὐδ' ἀνδρεσσιν ὁμὸν δέμας, ἄλλο δ' ἀπ' ἄλλων
 συμμιγέες μελέων, κίον ἀθρόοι, ἥτε μῆλα
 ἐκ σταθμῶν ἄλις εἰσιν ὀπηδεύοντα νομῇ. 675
 τοίους καὶ προτέρης ἐξ ἱλὺς ἐβλάστησε

662. ἐνθάδε Bruck.

668. παμφανώσαν Merkel in ed. min.

673. ὁμοὶ conl. Bruck.: ἐπ' supr. ε scr. α L: ἐπ' Vatt. Pariss. tres.

676. προτέρους L man. sec., G, vulg.

Porto Ferraio. For another λιμὴν Ἀργῶς v. 1620.

660. Αὔσονίης: v.n. 553.

661. Αἰαίης: v.n. 3. 311. The Schol. says, ἔοικεν Ἀπολλώνιος ἐκδεδέχθαι τὴν Ὀδυσσέως πλάνην περὶ Τυρρηνίαν καὶ Ἰταλίαν, ἐκεῖ γὰρ ὑποτίθεται τὴν Κίρκην οἰκεῖν.

663. ἐπιφαιδρύνουσαν: a compound first used by Ap. For purifications after ill-omened visions cf. Aesch. Pers. 202, where Atossa describing her dream says, ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιπρόου Ἐφαισα πηγῆς: Ar. Ran. 1339, κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε . . . ὥς ἂν θεῖον ὕναιρον ἀποκλύσω: Pers. 2. 16, noctem flumine purgas: Sil. Ital. 8. 124, sub lucem ut visa secudent Oro caelicolas, ac vivo purgor in amni.

666. μύρεσθαι: v.n. 2. 372. φάρμακα: for the φάρμακα λυγρὰ of Circe cf. Od. 10. 236.

668. 'this dark red flame she quenched with the blood of a murdered man, which she gathered in the hollow of her hand.' πορφύρουσαν is intrans.; the devouring

flame seemed to be of a blood-red hue; cf. I. 438, πορφυραῖς ἐλίκεσσιν: Stat. Ach. 1. 161, ignis purpureus.

673. ἄλλο . . . μελέων: 'but, in different parts, a blend of different limbs.' In Od. 10. 212 sqq., where Circe is attended by beasts which apparently had once been men, there is no mention of the heterogeneous limbs of which our poet speaks.

675. ἄλις: 'in flocks.' ὀπηδεύοντα: 'following.' ὀπηδεύω = ὀπηδέω is only found here and in 974.

676 sqq. 'Such creatures were brought forth from the primeval slime, a medley of diverse limbs, by earth itself, what time it had not yet been made solid by the thirsty air, nor yet had received such stores of moisture through the rays of the scorching sun; but the course of time harmonized their structures, and formed them into species.' The notion that animal life was due in the first instance to the operation of the sun's heat on the ἱλὺς is common to many of the early philosophers, e. g. Anaximander,

- χθών αὐτὴ μικτοῖσιν ἀρηρεμένους μελέεσσιν,
 οὐπω διψαλέω μάλ' ὑπ' ἡέρι πιληθείσα,
 οὐδέ πω ἀζαλέοιο βολαῖς τόσον ἡέλιοιο
 ἱκμάδας αἰνυμένη· τὰ δ' ἐπὶ στίχας ἤγαγεν αἰών. 680
 συγκρίνας· τὼς οἶγε φυὴν αἰδηλοὶ ἔποντο.
 ἥρωας δ' ἔλε θάμβος ἀπειριτον· αἴψα δ' ἕκαστος
 Κίρκης εἷς τε φυήν, εἷς τ' ὄμματα παπταίνοντες
 ρεῖα κασιγνήτην φάσαν ἔμμεναι Αἰήταο.
 Ἥ δ' ὅτε δὴ νυχίων ἀπὸ δείματα πέμψεν ὀνείρων, 685
 αὐτίκ' ἔπειτ' ἄψορρον ἀπέστιχε· τοὺς δ' ἄμ' ἔπεςθαι,
 χειρὶ καταρρέξασα, δολοφροσύνησιν ἄνωγεν.
 ἔνθ' ἦτοί πληθὺς μὲν ἐφეტμαῖς Αἰσονίδαιο
 μίμνεν ἀπηλεγέως· ὁ δ' ἐρύσσατο Κολχίδα κούρην.
 ἄμφω δ' ἐσπέσθην αὐτὴν ὁδόν, ἔστ' ἀφίκοντο 690
 Κίρκης ἐς μέγαρον· τοὺς δ' ἐν λιπαροῖσι κέλευεν
 ἥγε θρόνοις ἔξεσθαι, ἀμηχανέουσα κιόντων.
 τὼ δ' ἄνεω καὶ ἄναυδοὶ ἐφ' ἐστίῃ αἰζαντε

677. ἀρηραμένη supr. η scr. ous L: ἀρηραμένους Brunck.

693. αἰξαντες Vatt. duo, Wellauer.

Xenophanes, and Empedocles. The ἰλὺς is Horace's *princeps limus* (C. 1. 16. 13). For ἐβλάστησε v.n. 1. 1131.

677. μικτοῖσιν . . . μελέεσσιν: Emped. maintained that the earth at first produced monsters of all kinds, πολλὰ μὲν ἀμφι-πρόσωπα καὶ αὐφίστερν' ἐφύοντο, Βουγενῇ ἀνδρόπρωρα, τὰ δ' ἔμπαλιν ἐξανέτελλον. Ἀνδροφυὴ βούκρανα, μειγμένα τῇ μὲν ἀπ' ἀνδρῶν τῇ δὲ γυναικοφυῇ, σκιεροῖς ἡσκημένα γυνοῖς. Lucretius (5. 837 sqq.) defends the doctrine of Natural Selection, but, while admitting all kinds of malformations in early living things, he denies that therewere ever creatures with twofold natures such as the βουγενῇ ἀνδρόπρωρα. ἀρηρεμένους: v.n. 1. 787.

678. ὑπ' ἡέρι πιληθείσα: the theory is one found in the early cosmogonies that by the pressure of the ἀήρ on the earth-slime the water was squeezed out and evaporated by the sun, falling again to form sea, river, etc. (ἱκμάδας). Plato (Tim. 76 c) uses the noun πῖλησις and the compound συμπίλειν.

679. Shaw erroneously renders, 'non-dum torridis radiis usque adeo solis humoribus orbata.'

681. συγκρίνας: συγκρίνω was used

by Emped. for the influence of the uniting principle (φιλία), διακρίνω (1. 498) being used of the sundering principle (νεῖκος); cf. Simpl. Phys. 6. 25. 21, τὰ στοιχεῖα ποτὲ μὲν ὑπὸ τῆς φιλίας συγκρινόμενα, ποτὲ δὲ ὑπὸ τοῦ νεῖκος διακρινόμενα.

τὼς . . . ἔποντο: 'of such a kind were those monsters of uncertain nature, which followed in the train of Circe.' For αἰδηλοὶ v.n. 1. 102.

683. Circe and Aeetes were children of the Sun, and the radiance of their father gleamed from their eyes; cf. 727.

685. ἀπὸ . . . πέμψεν: 'averted' by expiatory rites; cf. Eur. Hec. 70, ὦ πότνια χθών, | μελανοπτερύγων μᾶτερ. ὀνείρων, | ἀποπέμπομαι ἔννυχον ὄψιν.

686. τοὺς the Argonauts.

687. καταρρέξασα: 'caressing'; cf. Il. 1. 361, χεῖρὶ δὲ μιν κατέρεξε.

689. ἀπηλεγέως: i.e. heedless of her caresses. ἐρύσσατο: 'drew with him.'

692. ἀμηχανέουσα κιόντων: 'perplexed at their coming.' For the gen. abs. v.n. 1. 644.

693. ἄνεω: v.n. 3. 503. ἐφ' ἐστίῃ ἰζανον: so Odysseus at the house of Alcinous, Od. 7. 153. In Hdt. 1. 35

ἶζανον, ἥ τε δίκη λυγροῖς ἰκέτῃσι τέτυκται,
 ἥ μὲν ἐπ' ἀμφοτέραις θεμένη χεῖρεσσι μέτωπα, 695
 αὐτὰρ ὁ κωπῆεν μέγα φάσγανον ἐν χθονὶ πῆξας,
 ᾧπέρ τ' Αἰήταο πᾶιν κτάνεν· οὐδέ ποτ' ὅσσε
 ἰθὺς ἐνὶ βλεφάροισιν ἀνέσχεθον. αὐτίκα δ' ἔγνω
 Κίρκη φύξιον οἶτον ἀλιτροσύνας τε φόνοιο.
 τῷ καὶ ὀπιζομένη Ζηνὸς θέμιν Ἴκεσίοιο, 700
 ὃς μέγα μὲν κοτέει, μέγα δ' ἀνδροφόνοισιν ἀρήγει,
 ῥέξε θυηπολὴν, οἷη τ' ἀπολυμαίνονται
 νηλειεῖς ἰκέται, ὅτ' ἐφέστιοι ἀντιώσιν.
 πρῶτα μὲν ἀτρέπτοιο λυτήριον ἤγε φόνοιο
 τειναμένη καθύπερθε συὸς τέκος, ἧς ἔτι μαζοῖ 705
 πλήμμυρον λοχίης ἐκ νηδύος, αἵματι χεῖρας
 τέγγεν, ἐπιτμήγουσα δέρην· αὗτις δὲ καὶ ἄλλοις
 μέλυσεν χύτλοισι, καθάρσιον ἀγκαλέουσα
 Ζῆνα, παλαμναίων τιμήρορον ἰκεστιάων.

695. ἀμφοτέρης G: ἀκροτάταις Paris. unus.

703. νηλειεῖς G, Pariss. tres: νηληεῖς vulg.: νηλιτεῖς Hoelzlin: νηληες Lobeck.

704. ἀτρητοῖο vel ἀρρήτοιο Herwerden: fortasse ἀδρέπτοιο. ἤγε L, G, Vat. unus, Paris. unus.

709. ἰκεσίῃσι G.

the suppliant Adrastus is called ἐπίστιος.

694. δίκη: cf. Aesch. *Eum.* 448, ἄφθογγον εἶναι τὸν παλαμναῖον νόμος "Εστ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίον Σφαγαὶ καθαίμαξωσι νεοθήλου βοτοῦ.

695. ἡ: Medea.

697. πᾶιν: elsewhere Ap. always uses παῖδα. Hom. has πᾶις (cf. 460) and πᾶϊ. See on 3. 130.

698. αὐτίκα κ.τ.λ.: 'and straightway Circe perceived that it was the doom of exile and the guilt of bloodshed.'

699. φύξιον: elsewhere in Gr. φύξιος is always an epithet of Zeus or Apollo; cf. 2. 1147.

700. Ἴκεσίοιο: cf. 2. 1132.

703. νηλειεῖς: the form νηλειεῖς is found in Hes. *Th.* 770, h. Hom. *Ven.* 245. νηληεῖς is defended by Lobeck (*Prol. path.* 377), but he preferred νηληες. νηλιτεῖς, read by Hoelzlin and Wellauer, is from *Od.* 16. 317, 19. 498, where Aristarch. preferred νηλητεῖς = ἁμαρτωλοί. Rzsch takes νηλειεῖς as passive, 'mit denen man kein Mitleid hat,' but the meaning seems to be that the murderer, who has shown no mercy to his victim, may yet as a suppliant find mercy if cleansed.

704. ἀτρέπτοιο . . . φόνοιο: 'the deed of blood which can never be undone.'

Various unsatisfactory changes have been suggested for ἀτρέπτοιο. If correction were necessary, ἀδρέπτοιο 'which should not have been shed' would be plausible (cf. αἶμα δρέψασθαι, Aesch. *Th.* 718, Bion 1. 22); but, as de M. says, 'le mot irréparable est une sorte d' épithète de nature, à la manière homérique.'

705. 'holding over them the young of a sow, whose teats still swell with milk from the litter she has borne, Circe slit its throat and drenched their hands with its blood.' So Orestes was purified καθαρμοῖς χοιροκτόνοις, Aesch. *Eum.* 283. Purification for homicide was unknown to Hom., and Grote (*Hist. Gr.* c. 1) suggests that it was borrowed by the Greeks from the Lydians.

706. πλήμμυρον: cf. Plut. *Mor.* 320 c, λύκαινα πλημμύρουσα τοὺς μαστοὺς γάλακτι.

708. μέλυσεν: 'appeased' the gods. χύτλοισι: cf. 1. 1075, 2. 927.

709. παλαμναίων τιμήρορον ἰκεστιάων: 'protector of suppliants who have shed blood.' παλαμναῖος was connected with παλάμη, cf. αὐτόχειρ. In *Et. Mag.* 647,

καὶ τὰ μὲν ἄθροα πάντα δόμων ἐκ λύματ' ἔνεικαν 710
νηιάδες πρόπολοι, ταί οἱ πόρσυνον ἕκαστα.

ἡ δ' εἴσω πελάνους μελίκτρά τε νηφαλήσιν
καῖεν ἐπ' εὐχολῇσι παρέστις, ὄφρα χόλοιο
σμερδαλέας παύσειεν Ἑρινύας, ἡδὲ καὶ αὐτὸς
εὐμειδῆς τε πέλοιτο καὶ ἥπιος ἀμφοτέροισιν, 715
εἴτ' οὖν ὀθνεῖω μεμιασμένοι αἵματι χεῖρας,
εἴτε καὶ ἐμφύλῳ προσκηδέες ἀντιώσιν.

Αὐτὰρ ἐπεὶ μάλα πάντα πονήσατο, δῆ τότ' ἔπειτα
εἶσεν ἐπὶ ξεστοῖσιν ἀναστήσασα θρόνοισιν,
καὶ δ' αὐτὴ πέλας ἵζεν ἐνωπαδῖς. αἶψα δὲ μύθῳ 720
χρειῶ ναυτιλίην τε διακριδὸν ἐξερέεινεν,
ἡδ' ὁπόθεν μετὰ γαίαν ἦν καὶ δώματ' ἰόντες
αὐτῶς ἰδρύνθησαν ἐφέστιοι. ἡ γὰρ ὀνειρῶν
μνηστὶς ἀεικελίῃ δύνεν φρένας ὀρμαίνουσιν·
ἔτο δ' αὖ κούρης ἐμφύλιον ἰδμεναι ὀμφήν, 725
αὐτίχ' ὅπως ἐνόησεν ἀπ' οὐδὲος ὅσσε βαλοῦσαν.

710. δείματ' ἔνεικαν G.

712. μελίκρατα G, L 16.

713. δαῖεν ed. Flor., vulg.

717. ἐμφύλῳ Brunck: ἐμφυλίῳ codd.

724. ὀρμαίνουσα L, vulg.

43 Ζεὺς παλαμναῖος is mentioned as ὁ τοῦς αὐτοχειρὶ φονεύσαντας τιμωρούμενος. The first syll. of ἱκεσιδῶν is lengthened *metri gratia*, as in *Anth. P.* 5. 216.

710. λύματ' ἔνεικαν: cf. *Il.* i. 314, οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον.

711. νηιάδες: in *Od.* 10. 348 sqq. the τέσσαρες ἀμφιπόλοι who waited on Circe are described as nymphs: γίνονται δ' ἄρα ταί γ' ἐκ τε κρηνέων ἀπὸ τ' ἁλῶν "Εκ θ' ἱερῶν ποταμῶν κ.τ.λ.

712. 'But she herself, at the hearth within the house, burnt the sacrificial cakes and the expiatory offerings, uttering the prayers which accompany libations made without wine.' πελάνους: v.n. i. 1077. νηφαλήσιν: these wineless libations consisted of water, and honey mixed with milk (μελίκρατον); cf. Aesch. *Eum.* 107, χοάς τ' αἰόρους, νηφάλια μελίγματα: Soph. *O.C.* 100, 481: Poll. 6. 26, νηφαλιεύειν . . . τὸ χρῆσθαι θυσίαις αἰοῖναι, ἂν τὰς ἐναντίας θυσίας οἰνοσπόνδους ἔλεγον.

713. ἐπ': 'to the accompaniment of.'

714. Ἑρινύας: cf. 476. αὐτός: Zeus.

715. εὐμειδῆς: cf. Call. *Dian.* 129, οὐς δέ κεν εὐμειδῆς τε καὶ Ἰλαος ἀγάσσει.

716. 'whether they come as troubled suppliants with the stain of a stranger's blood upon their hands, or haply a kinsman's.'

717. ἐμφύλῳ: cf. i. 865. προσκηδέες: 'careworn.' It means 'kindly' in 3. 588, where see note. Some explain it here as 'relations,' from κῆδος *affinitas*, but this produces an ugly pleonasm.

720. ἐνωπαδῖς: v.n. 354.

721. χρειῶ: 'their quest'; cf. 2. 8.

723. ἡ γάρ κ.τ.λ.: 'for verily the awful memory of her vision (v. 664) filled her soul as she pondered on these things.'

724. δύνεν φρένας ὀρμαίνουσιν: for the double acc. cf. *Od.* 18. 348, ὄφρ' ἔτι μάλλον Δύη ἄχος κραδίην Λαερτιάδην Ὀδυσῆα.

725. ἔτο: ἀκοῦσαι προεθυμῆτο φωνὴν συμβάλλουσα ὅτι ἀπὸ Ἥλίου ἐστὶν ἀπὸ τῆς τῶν ὀφθαλμῶν διανγείας. Schol.

726. 'straightway when she beheld her raising her eyes from the ground'; cf. 698.

πᾶσα γὰρ Ἡελίου γενεὴ ἀρίδης ἰδέσθαι
 ἦεν, ἐπεὶ βλεφάρων ἀποτηλόθι μαρμαρυγῇσιν
 οἷόν τέ χρυσέην ἀντῶπιον ἴεσαν αἶγλην.
 ἢ δ' ἄρα τῇ τὰ ἕκαστα διειρομένη κατελεξεν, 730
 Κολχίδα γῆρυν ἰεῖσα, βαρύφρονος Διήταο
 κούρη μελιχίως, ἥ μὲν στόλον ἠδὲ κελεύθους
 ἠρώων, ὅσα τ' ἀμφὶ θοοῖς ἐμόγησαν ἀέθλοις,
 ὥς τε κασιγνήτης πολυκηδέος ἦλτε βουλαῖς, 735
 ὥς τ' ἀπονόσφιν ἄλυξεν ὑπέρβια δείματα πατρὸς
 σὺν παισὶν Φρίξοιο· φόνον δ' ἀλέεινεν ἐνισπείν
 Ἀψύρτου. τὴν δ' οὔτι νόω λάθεν· ἀλλὰ καὶ ἔμπης
 μυρομένην ἐλέαιρεν, ἔπος δ' ἐπὶ τοῖον εἶπεν·
 “Σχετλίη, ἣ ῥα κακὸν καὶ ἀεικέα μῆσαο νόστον.
 ἔλπομαι οὐκ ἐπὶ δὴν σε βαρὺν χόλον Διήταο 740
 ἐκφυγείην· τάχα δ' εἴσι καὶ Ἑλλάδος ἦθεα γαίης
 τισόμενος φόνον υἱός, ὅτ' ἄσχετα ἔργ' ἐτέλεσσας.
 ἀλλ' ἐπεὶ οὖν ἰκέτις καὶ ὁμόγνιος ἔπλεν ἐμῷ,
 ἄλλο μὲν οὔτι κακὸν μητίσομαι ἐνθάδ' ἰούσῃ·
 ἔρχεο δ' ἐκ μεγάρων ξείνῳ συνοπηδὸς εὐοῦσα, 745
 ὄντινα τοῦτον αἶστον αἰείραο πατρὸς ἀνενθεν·
 μηδέ με γουνάσσειαι ἐφέστιος, οὐ γὰρ ἔγωγε
 αἰνήσω βουλὰς τε σέθεν καὶ ἀεικέα φύξιν.”
 ὣς φάτο· τὴν δ' ἀμέγαρτον ἄχος λάβεν· ἀμφὶ δὲ πέπλον
 ὀφθαλμοῖσι βαλοῦσα γόον χέεν, ὄφρα μιν ἦρωσ 750
 χεῖρὸς ἐπισχόμενος μεγάρων ἐξῆγε θύραζε

738. ἐλέηρεν Brunck. τοῖον G: τοῖσιν vulg.

741. ἔσχετα pro ἦθεα G.

742. ἔργ' ἐτέλεσσας Pariss. tres: ἔργα τέλεσσας vulg.

746. αἰείραο L man. pr., G, Pariss.: ἀνείραο vulg.: ἀνεύραο Köchly.

747. γουνάσσαιο vulg.

728. ἐπεὶ κ.τ.λ.: ‘since far in front of them, through the radiance of their eyes, they flashed a lustre as it were of gold’; v.n. 683. For μαρμαρυγῇσιν v.n. 2. 42.

729. ἀντῶπιον: this form for ἀντωπὼν is only found here.

733. θοοῖς: here, as so often, this epithet is ambiguous, meaning either ‘sharp’ or ‘swift’; ‘in acribus certaminibus’ (Lehrs), ‘dans les combats impétueux’ (de M.). Cf. Pind. *P.* 8. 27, *θοαῖς ἐν μάχαις*.

734. κασιγνήτης: Chalciopē. For her counsel v. 3. 674 sqq.

735. ἀπονόσφιν ἄλυξεν: ‘fled far away from.’

738. μυρομένην: v.n. 2. 372.

739. Σχετλίη: v.n. 2. 1028.

741. ἦθεα: v.n. 1. 1177. For the simple acc. with εἶσι cf. *Od.* 1. 176, and v.n. 1. 799.

746. αἶστον: ‘unknown’; cf. *Od.* 1. 242, ἄχετ' αἶστος, ἄπυστος. αἰείραο: this verb, which is used of carrying off prizes (v.n. 528), is here used ironically of the prize Medea has won.

748. ἀεικέα φύξιν: cf. 5 supr.

749. ἀμέγαρτον ἄχος: cf. 3. 631.

δείματι παλλομένην· λείπον δ' ἀπὸ δώματα Κίρκης.

Οὐδ' ἄλοχον Κρονίδαο Διὸς λάθον· ἀλλὰ οἱ Ἴρις
πέφραδεν, εὖτ' ἐνόησεν ἀπὸ μεγάροιο κiónτας.

αὐτὴ γάρ μιν ἄνωγε δοκευέμεν, ὅππότε νῆα
στείχοιεν· τὸ καὶ αὖτις ἐποτρύνουσ' ἀγόρευεν· 755

“Ἴρι φίλη, νῦν, εἴ ποτ' ἐμὰς ἐτέλεσσας ἐφეტμάς,

εἰ δ' ἄγε λαυψηρῇσι μετοιχομένη πτερύγεσσιν,

δεῦρο θέτιν μοι ἄνωχθι μολεῖν ἀλὸς ἐξανιούσαν.

κείνης γὰρ χρειώ με κιχάνεται. αὐτὰρ ἔπειτα 760

ἐλθεῖν εἰς ἀκτάς, ὅθι τ' ἄκμονες Ἡφαίστοιο

χάλκαιοι στιβαρῇσιν ἀράσσονται τυπίδεσσιν·

εἰπὲ δὲ κοιμήσαι φύσας πυρός, εἰσόκεν Ἀργῷ

τάσγε παρεξέλασθησιν. ἀτὰρ καὶ ἐς Αἴολον ἐλθεῖν, 765

Αἴολον, ὅς τ' ἀνέμοις αἰθρηγενέεσσιν ἀνάσσει·

καὶ δὲ τῷ εἰπέμεναι τὸν ἐμὸν νόον, ὥς κεν ἀήτας

πάντας ἀπολλήξειεν ὑπ' ἡέρι, μηδέ τις αὖρη

τρηχύνοι πέλαγος· Ζεφύρου γε μὲν οὖρος ἀήτω,

ὄφρ' οἴγ' Ἀλκινόου Φαίηκίδα νῆσον ἴκωνται.”

ᾧς ἔφατ'· αὐτίκα δ' Ἴρις ἀπ' Οὐλύμποιο θοροῦσα 770

τέμνε, τανυσσαμένη κοῦφα πτερά. δῦ δ' ἐνὶ πόντῳ

Αἰγαίῳ, τόθι πέρ τε δόμοι Νηρῆος ἔασιν.

755. αὐτὴ Brunck: αὐτῇ L, G.

758. λαυψηροῖσι G, vulg.

761. ἐλθέμεν Rzach.

755. αὐτὴ: Hera.

756. τό: ‘wherefore.’

759. Similarly in *Il.* 24. 74 sqq. Iris is sent by Zeus to summon Thetis.

761. ἐλθεῖν: infin. for imper. as in 764. ἄκμονες Ἡφαίστοιο: v.n. 3. 41.

762. τυπίδεσσιν: τυπίς is only found in late Gr.; τυπάς occurs in *Soph. fr.* 743. The Homeric word is σφῦρα, which is used in *I.* 734.

763. φύσας πυρός: cf. h. Hom. *Merc.* 114, φλόξ . . . φύσαν ἰεῖσα πυρός.

764. τάσγε: sc. ἀκτάς.

764. Αἴολον: in Hom. (*Od.* 10. 1–22) Aeolus is ruler of the Aeolian island and keeper (ταμίης) of the winds. The Alex. writers first speak of Aeolus as a god. The name was connected with ἄημι. For his control of the winds cf. *Aen.* 1. 52 sqq.

765. αἰθρηγενέεσσιν: ‘born in the upper air,’ an epithet of Boreas in *Il.*

15. 171, 19. 358 (in *Od.* 5. 296 we find Βορέης αἰθρηγενέτης). Our Schol., like the Schol. on Hom., explain it as meaning either ‘producing cold (αἶθρον)’ or ‘producing fair weather (αἰθρίαν),’ but compounds with -γενής are invariably passive.

767. ἀπολλήξειεν: only here in a trans. sense: cf. *I.* 1154, 1353. Hom. uses λήγω = παύω in *Il.* 13. 424, λήγε μένος μέγα.

769. Φαίηκίδα νῆσον: v.n. 521.

770. θοροῦσα: cf. 2. 286.

771. τέμνε: for the absolute use, peculiar to Ap., cf. 2. 1244.

772. Αἰγαίῳ: cf. *Il.* 24. 77, ὡς ἔφατ', ἄρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα, Μεσσηγύς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης· Ἐνθορε μείλανι πόντῳ . . . Εὐρε δ' ἐνὶ σπῆι γλαφυρῷ Θέτιν: *ib.* 18. 140, υμεῖς (i.e. the Nereids) μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον Ὀψόμεναί τε

πρώτην δ' εἰσαφίκανε Θέτιν, καὶ ἐπέφραδε μῦθον
 Ἥρης ἐννεσίης, ὥρσέν τέ μιν εἰς ἐ νέεσθαι.
 δεύτερα δ' εἰς Ἥφαιστον ἐβήσατο· παῦσε δὲ τόνγε 775
 ῥίμφα σιδηρεῖων τυπίδων· ἔσχοντο δ' αὐτμῆς
 αἰθαλέοι πρηστήρες. ἀτὰρ τρίτον εἰσαφίκανεν
 Αἴολον Ἴππότεω παῖδα κλυτόν. ὄφρα δὲ καὶ τῷ
 ἀγγελίην φαμένη θοὰ γούνατα παῦσεν ὁδοῖο,
 τόφρα Θέτις Νηρῆα κασιγνήτας τε λιποῦσα 780
 ἐξ ἁλὸς Οὐλυμπόνδε θεὰν μετεκίαθεν Ἥρην·
 ἦ δέ μιν ἄσσον ἐοῖο παρεῖσέ τε, φαῖνέ τε μῦθον·
 “ Κέκλυθι νῦν, Θέτι δῖα, τά τοι ἐπιέλδομ' ἐνισπείν.
 οἶσθα μὲν, ὅσσον ἐμῇσιν ἐνὶ φρεσὶ τίεται ἥρως
 Αἰσονίδης, οἱ δ' ἄλλοι ἄσσητήρες ἀέθλου, 785
 οἷως τέ σφ' ἐσάωσα διὰ πλαγκτὰς περόωντας
 πέτρας, ἔνθα πάρος δειναὶ βρομέουσι θύελλαι,
 κύματά τε σκληρῇσι περιβλύει σπιλάδεσσιν.
 νῦν δὲ παρὰ Σκύλλης σκόπελον μέγαν ἡδὲ Χάρυβδιν
 δεινὸν ἐρευγομένην δέχεται ὁδός. ἀλλὰ σε γὰρ δὴ 790

774. ἐννεσίης Merkel.

775. ἐδύσατο Pariss. tres, Brunck.

785. οἱ δ' L, G: οἱ τ' Brunck: ἦδ' vulg.

786. οἷη L, Wellauer, Merkel. κε Hart. δι' ἀπλάστας O. Schneider.

787. πάρος Merkel: πυρός codd.

γέρονθ' ἄλιον καὶ δώματα πατρός (i.e. Nereus).

777. πρηστήρες: = φῦσαι 'bellows,' a meaning not found elsewhere; cf. *Il.* 18. 470, φῦσαι . . . εὐπρηστον αὐτμῆν ἐξανιέσαι. πρηστήρ usually means 'fiery whirlwind.'

778. Ἴππότεω παῖδα: son of Hippotas by Melanippe (*Diod.* 5. 7); cf. *Od.* 10. 2, Αἴολος Ἴπποτάδης.

784. τίεται . . . Αἰσονίδης· cf. 3. 66 sqq.

785. ἄσσητήρες: v.n. 1. 471.

786. οἷως: v. Jebb on *Soph. Ph.* 1007. ἐσάωσα: v.n. 2. 598. πλαγκτὰς: here of the Symplegades in the Bosporus. In *Od.* 12. 59 the Πλαγκταὶ πέτραι are rocks west of Scylla and Charybdis, and in 860, 924, etc., our poet identifies them with the volcanic islands of Lipari. For the adj. πλαγκτός v.n. 3. 42.

787. πάρος: πυρός was due to a recollection of *Od.* 12. 68, πυρός τ' ὁλοοῖο θύελλαι, where the meaning is

'fire-storms,' i.e. volcanic eruptions, which have no connexion with the Symplegades in our passage. For πάρος with a present tense denoting a continuing state cf. *Il.* 4. 264, etc. The meaning here is 'where the wild tempests have always roared.' Samuelsson tries to defend πυρός, as Val. Fl. (4. 660, 676) speaks of *flamma* and *fumus* arising from the clashing of the Symplegades. He suggests, however, that some lines have been lost, as we should expect a reference here to the Sicilian Planctae as well as to Scylla and Charybdis. In the *Od.* (l. c.) Circe explains to Odysseus the two ways, one through the Planctae, the other through Scylla and Charybdis. We see that it is through the Planctae the Argo passes, 927 sqq.

788. περιβλύει: περικλύζει, κατὰ μίμησιν ἤχου. Schol. Other writers use περιβλύω; see on 1238, 3. 223.

790. δεινὸν ἐρευγομένην: cf. 2. 367.

ἔξέτι νηπυτίης αὐτὴ τρέφον ἡδ' ἀγάπησα
 ἔξοχον ἀλλάων, αἶ τ' εἰν ἀλὶ ναιετάουσιν,
 οὐνεκεν οὐκ ἔτλης εὐνῇ Διὸς ἱεμένοιο
 λέξασθαι. κείνῳ γὰρ αἰεὶ τάδε ἔργα μέμηλεν,
 ἡὲ σὺν ἀθανάταις ἡὲ θνητῇσιν ἰαυεῖν. 795
 ἀλλ' ἐμὲ αἰδομένη καὶ ἐνὶ φρεσὶ δειμαίνουσα,
 ἡλεύω· ὁ δ' ἔπειτα πελώριον ὄρκον ὁμοοσεν,
 μήποτέ σ' ἀθανάτοιο θεοῦ καλέεσθαι ἄκοιτιν.
 ἔμψης δ' οὐ μεθίεσκειν ὀπιπεύων ἀέκουσαν,
 εἰσότε οἱ πρέσβειρα Θέμις κατέλεξεν ἅπαντα, 800
 ὥς δὴ τοι πέπρωται ἀμείνονα πατρὸς ἐοῖο
 παῖδα τεκεῖν· τῷ καὶ σε λιλαιόμενος μεθέηκεν,
 δείματι, μή τις ἐοῦ ἀντάξιος ἄλλος ἀνάσσοι
 ἀθανάτων, ἀλλ' αἰὲν ἐὼν κράτος εἰρύοιτο.
 αὐτὰρ ἐγὼ τὸν ἄριστον ἐπιχθονίων πόσιν εἶναι 805
 δῶκά τοι, ὄφρα γάμου θυμηδέος ἀντιάσειας,
 τέκνα τε φιτύσαιο· θεοὺς δ' ἐς δαῖτ' ἐκάλεσσα

796. ἐμὲ Pariss. quatt. : ἐμέ τ' vulg.

799. ὀπιπεύων L, Vat. unus: ὀπιπτεύων vulg.

800. ἕκαστα pro ἅπαντα G.

801. πέπρωτο vulg.

791. ἔξέτι νηπυτίης: 'from infancy,' cf. *Epigr. Gr.* (Kaibel) 580. 9, ἔξέτι παίδων, *Od.* 8. 245, ἔξέτι πατρῶν. νηπυτίη is ἄπ. λεγ. L. and S. wrongly render it 'childishness, folly.' τρέφον: cf. *Il.* 24. 59, ἦν . . . θρέψα τε καὶ ἀτίτῃλα.

793. οὐνεκεν: 'wherefore'; cf. *Il.* 9. 505, Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας . . . ὑπεκπροθέει. Others trans. 'since,' but de M. rightly says, "il est évident qu'au moment où Héra a commencé à s'occuper d'élever Thétis, celle-ci n'avait pas encore eu l'occasion de résister aux poursuites de Zeus."

794. κείνῳ κ.τ.λ.: for a recital of the intrigues of Zeus v. *Il.* 14. 315-28. Cf. Cat. 68. 140, noscens omnivoli plurima furta Iovis.

799. ὀπιπεύων: v.n. 469.

800. πρέσβειρα: 'venerable,' 'august,' cf. h. Hom. *Ven.* 32, πρέσβειρα θεῶν. In Hom. we have πρέσβα, e.g. *Il.* 5. 721, Ἥρη, πρέσβα θεά. Themis was a prophetic goddess, and held possession of the Delphic oracles after Ge and before Apollo; cf. Aesch. *Eum.* 3.

801. πέπρωται: cf. Pind. *I.* 7. 34,

εἶπε δ' εὐβουλος ἐν μέσοισι Θέμις | οὐνεκεν πεπρωμένον ἦν φέρτερον γόνον Φάνακτα πατρὸς τεκεῖν | πότνια θεόν. Prometheus was also said to have foretold this (Aesch. *Pr.* 768).

803. ἐοῦ: ἀντὶ τοῦ ἐο. Schol. This form is only found here (v.n. 1. 1032). Ap. follows Zenod. who defended ἐοῦ (Aristarch. ἐο) in *Il.* 2. 239.

804. ἀλλ' . . . εἰρύοιτο: the constr. is elliptical. With εἰρύοιτο we must supply ὄφρα, 'that he might guard his power for ever'; ἀλλά has little force, being used apparently to exclude the other alternative, as if the poet had said 'wishing, not that another should reign in his stead, but that he might guard, etc.'

805. τὸν ἄριστον: Peleus. In *Il.* 24. 60 Hera says of Thetis, ἀνδρὶ πόρον παράκοιτιν, Πηλεί, ὃς περὶ κῆρι φίλος γένητ' ἀθανάτοισιν.

807. θεοὺς . . . ἐκάλεσσα: *Il.* 24. 62, πάντες δ' ἀντιάσθε, θεοί, γάμον. Catullus, in his poem on the marriage of Peleus and Thetis, describes the presence of the gods (64. 299 sqq.). Hesiod wrote Ἐπιθαλάμια

πάντας ὁμῶς· αὐτὴ δὲ σέλας χεῖρεσσιν ἀνέσχον
νυμφίδιον, κείνης ἀγανόφρονος εἵνεκα τιμῆς.

ἀλλ' ἄγε καὶ τινά τοι νημερτέα μῦθον ἐνίψω.

810

εὔτ' ἂν ἐς Ἑλύσιον πεδίον τεὸς υἱὸς ἵκηται,

ὃν δὴ νῦν Χείρωνος ἐν ἥθεσι Κενταύροιο

νηιάδες κομέουσι τεοῦ λίπτοντα γάλακτος,

χρειῶ μιν κούρης πόσιν ἔμμεναι Αἰήταο

Μηδείης· σὺ δ' ἄρηγε νυῶ ἔκυρή περ ἐοῦσα,

815

ἣδ' αὐτῷ Πηλῇ. τί τοι χόλος ἐστήρικται;

ἀάσθη. καὶ γάρ τε θεοὺς ἐπινίσσεται ἄτη.

ναὶ μὲν ἐφημοσύνησιν ἐμαῖς Ἑφαιστον οἶω

λωφῆσειν πρήσσοντα πυρὸς μένος, Ἴπποτάδην δὲ

Αἰόλον ὠκείας ἀνέμων αἰκας ἐρύξειν,

820

νόσφιν ἐυσταθέος ζεφύρου, τείως κεν ἵκωνται

Φαιήκων λιμένας· σὺ δ' ἀκηδέα μῆδεο νόστον.

δεῖμα δέ τοι πέτραι καὶ ὑπέρβια κύματ' ἔασιν

810. θυμηδέα pro νημερτέα G.

819. πρήσσοντα G, Pariss. tres: πρήσσοντα vulg.: πρήθοντα coni. Brunck: πρήσαντα coni. Wellauer.

εἰς Πηλέα καὶ Θέτιν, which formed the basis of the work of later poets.

808. σέλας . . . ἀνέσχον: i. e. acted as *δαδούχος*, which was the function of the mother of the bride; cf. Eur. *Phoen.* 345, ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς | νόμιμον ἐν γάμοις, | ὥς πρέπει ματέρι μακαρία: *Med.* 1027, εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.

809. κείνης . . . τίμης: διὰ τὴν πρὸς Θέτιν εὐνοίαν. Schol. 'by reason of that fond regard I had for thee.' The words might also mean 'in return for that fond - regard thou hadst for me'; v.n. 793.

811. υἱός: Achilles. For a description of the Ἑλύσιον πεδίον v. *Od.* 4. 563 sqq.

812. Χείρωνος: cf. 1. 558, where Chiron's wife holds up the infant Achilles as the heroes sail along the coast of Thessaly.

813. νηιάδες: Chariclo the wife of Chiron, and Philyra his mother.

814. The Schol. says that Ibycus and Simonides had told how Achilles wedded Medea when he came to the Elysian plain. Lycophron (174) describes Achilles as τὸν μελλόννυμφον εὐνέτην Κυταϊκῆς Τῆς ξεινοβάκχης. According to another legend Achilles wedded Iphigeneia (Schol. Pind. *N.* 4. 49).

816. Πηλῇ: as one of the Argonauts and once her spouse.

817. ἀάσθη: 'he sinned in folly'; cf. 1080, 1. 1333. The legendary cause of the quarrel was that Peleus, observing Thetis holding the babe Achilles over a fire, or in a cauldron of boiling water, in order to destroy the mortal parts which he had inherited from his father, prevented her completing her work. Thetis then left him, and Peleus took Achilles to Chiron who brought him up (Apollod. 3. 13. 6). Cf. 868 *infr.*

θεοὺς ἐπινίσσεται ἄτη: cf. *Il.* 19. 95, καὶ γὰρ δὴ νῦν ποτε Ζῆν' ἄσατο (*sc.* Ἄτη).

819. πρήσσοντα: 'fanning' the flame; cf. *πρηστῆρες*, 777. Here, and in 1537, we find a new form *πρήσω* = *πρήθω*.

820. ἀνέμων αἰκας: 'the rush of the winds.' The form *αἰξ* is not found elsewhere; Hom. has *αἰκή*, *Il.* 15. 709, τῶξιν αἰκάς. Cf. *πολυαἰξ*, *κορυθαἰξ*, *κατάξ* (1. 1203).

821. ἐυσταθέος: in Hom. always used of 'stable' buildings; here it is used like *ἀκραής* of a 'steady' wind. *τείως*: *τέως* for *ἔως* is found occasionally in later epic, e.g. h. Hom. *Cer.* 138, *τέως πρὸς δῶμαθ' ἵκωμαι*. Cf. 1617 *infr.*

μοῦνον, ἃ κεν τρέψαιο κασιγνήτησι σὺν ἄλλαις.
 825 μηδὲ σύγ' ἡὲ Σάρυβδιν ἀμηχανέοντας ἐάσῃς
 ἐσβαλέειν, μὴ πάντας ἀναβρόξασα φέρῃσιν,
 ἡὲ παρὰ Σκύλλης στυγερὸν κευθμῶνα νέεσθαι,
 Σκύλλης Αὔσονις ὀλοόφρονος, ἣν τέκε Φόρκυ
 νυκτιπόλος Ἑκάτη, τήν τε κλείουσι Κράταιν,
 830 μὴ πως σμερδαλέῃσιν ἐπαίξασα γένυσσιν
 λεκτοὺς ἡρώων δηλήσεται. ἀλλ' ἔχε νῆα
 κείσ', ὅθι περ τυτθὴ γε παραίβασις ἔσσειτ' ὀλέθρου."
 Ὡς φάτο· τὴν δὲ Θέτις τοίῳ προσελέξατο μύθῳ·
 "Εἰ μὲν δὴ μαλεροῖο πυρὸς μένος ἡδὲ θύελλαι
 835 ζαχρηεῖς λήξουσιν ἐτήτυμον, ἦ τ' ἂν ἔγωγε
 θαρσαλέῃ φαίην, καὶ κύματος ἀντιόωντος
 νῆα σαωσέμεναι, ζεφύρου λίγα κινυμένοιο.
 ἀλλ' ὦρῃ δολιχὴν τε καὶ ἄσπετον οἶμον ὀδεύειν,
 ὅφρα κασιγνήτας μετελεύσομαι, αἷ μοι ἀρωγοὶ
 840 ἔσσονται, καὶ νηὸς ὅθι πρυμνήσι' ἀνῆπται,
 ὥς κεν ὑπηῶοι μνησαίατο νόστον ἐλέσθαι."

Ἦ, καὶ ἀναίξασα κατ' αἰθέρος ἔμπεσε δίναις

826. ἀναβρόξασα G: ἀναβρώξασα L, vulg.

828. Φόρκυ coni. Wellauer: Φόρκος(?) L: Φόρκω G, Pariss.: Φόρκυν νυκτιπόλος θ' vulg.

834. ἡὲ θύελλαι vulg.

824. κασιγνήτησι: the Nereids.

826. ἐσβαλέειν: cf. 639. ἀναβρόξασα: 'sucking them down'; borrowed from the description of Charybdis in *Od.* 12. 239, ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ Πᾶσ' ἔντοσθε φάνεσκε κυκωμένη. See on καταβρόξασαι, 2. 271.

827. κευθμῶνα: cf. *Od.* 12. 83, οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήιος ἀνὴρ Τόξω διστεύσας κοῖλον σπέος εἰσαφίκοιτο. "Ενθα δ' ἐν Σκύλλῃ ναίει.

828. Αὔσονις: v.n. 553. Scylla was on the Italian side of the Straits of Messina. Φόρκυ: cf. 1598; Hes. *Th.* 333, Φόρκυ φιλόττη μιγεῖσα (sc. Κητώ). The Schol. tells us that Acusilaus said that Scylla was sprung from Phorcys and Hecate, whereas in the Μεγάλοι Ἡοῖαι she was said to be the daughter of Phorbas and Hecate, and in the *Scylla* (of Stesichorus) the daughter of Lamia.

829. νυκτιπόλος: cf. 3. 862. Κράταιν: cf. *Od.* 12. 124, Κράταιν, Μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν.

M. and R. describe her as "a personification of the wild forces of Nature."

830. ἐπαίξασα γένυσσιν: the name Scylla was connected with σκύλλειν 'to tear.' In *Od.* 12. 89 sqq. we read of this sea-monster levying its toll of human lives from every passing ship.

831. λεκτοὺς . . . δηλήσεται: de M. wrongly renders, 'elle détruirait cette élite de héros'; the meaning is that Scylla would choose for destruction the flower of the chieftains, as in *Od.* 12. 246, ἐξ ἑλεθ' οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.

832. ὅθι . . . ὀλέθρου: 'where a channel, narrow 'tis true, will permit them to escape from death.' παραίβασις: *lit.* 'a going aside' so as to escape. Cf. *Aen.* 3. 685, viam leti discrimine parvo.

841. ὑπηῶοι: 'at dawn.' The Homeric form is ὑπηῖος, so too Ap. has ἡῶος (I. 1274, etc.), but Hom. ἡοῖος; v.n. 2. 686. μνησαίατο: sc. the Argonauts.

κυανέου πόντοιο· κάλει δ' ἐπαμυνέμεν ἄλλας
 αὐτοκασιγνήτας Νηρηίδας· αἱ δ' αἰούσαι
 ἦντεον ἀλλήλησι· Θέτις δ' ἀγόρευεν ἐφετμὰς
 Ἥρης· αἶψα δ' ἱάλλε μετ' Αὔσονιήν ἅλα πάσας.
 αὐτὴ δ' ὠκυτέρη ἀμαρύγματος ἢ ἐβολάων
 ἡελίου, ὅτ' ἀνεισι περαίης ὑψόθι γαίης,
 σεύατ' ἵμεν λαιψηρὰ δι' ὕδατος, ἔστ' ἀφίκανεν
 ἀκτὴν Αἰαίην Τυρσηνίδος ἡπίριοιο.
 τοὺς δ' εὗρεν παρὰ νηὶ σόλῳ ῥιπῇσί τ' οἰστῶν
 τερπομένους· ἡ δ' ἄσσον ὀρεξαμένη χερὸς ἄκρης
 Αἰακίδεω Πηλῆος· ὁ γάρ ῥά οἱ ἦεν ἀκοίτης·
 οὐδέ τις εἰσιδέειν δύνατ' ἔμπεδον, ἀλλ' ἄρα τῶγε
 οἶω ἐν ὀφθαλμοῖσιν εἴσατο, φώνησέν τε·

“Μηκέτι νῦν ἀκταῖς Τυρσηνίσιν ἦσθε μένοντες,
 ἡῶθεν δὲ θοῆς πρυμνήσια λύετε νηός,
 Ἥρη πειθόμενοι ἐπαρηγόνι. τῆς γὰρ ἐφετμῆς
 πασσυδίῃ κοῦραι Νηρηίδες ἀντιώσιν,
 νῆα διέκ πέτρας, αἱ τε Πλαγκταὶ καλέονται,
 ῥυσόμεναι. κείνη γὰρ ἐναίσιμος ὕμμι κέλευθος.
 ἀλλὰ σὺν μὴ τῷ ἐμὸν δείξις δέμας, εὖτ' ἂν ἴδῃαι
 ἀντομένην σὺν τῇσι· νόῳ δ' ἔχε, μὴ με χολώσης
 πλεῖον ἔτ', ἣ τὸ πάροιθεν ἀπηλεγέως ἐχόλωσας.”
 Ἥ, καὶ ἔπειτ' αἰδηλὸς ἐδύσατο βένθεα πόντου·
 τὸν δ' ἄχος αἰνὸν ἔτυψεν, ἐπεὶ πάρος οὐκέτ' ἰοῦσαν
 ἔδρακεν, ἐξότε πρῶτα λίπεν θάλαμόν τε καὶ εὐνὴν

852. ἴε δ' ἄσσον O. Schneider.

854. ἀμπαδὸν Facius, Matthiae.

858. ἐφετμῆς L, G: ἐφετμαῖς vulg.

861. ῥυσόμεναι G: ῥυσέμεναι supr. ε scr. ο L: ῥυσέμεναι Vatt., Pariss. quatt., schol. Par.

865. ἐβήσατο G: ἐσήλατο Pierson.

846. ἱάλλε: v.n. I. 194.

847. ἀμαρύγματος: ‘the flash of an eye’; cf. 3. 288, Eur. *Bacch.* 746, *θάσσον* . . .” *Ἡ σὲ ξυνάψαι βλέφαρα.*

848. περαίης γαίης: properly, ‘the land beyond the sea’ (v. n. 78), but here used as equivalent to *περάτῃ* (I. 1281).

850. ἀκτὴν Αἰαίην: v.n. 3. 311.

851. τοὺς: the Argonauts. σόλῳ: cf. 657.

852. χερὸς ἄκρης: v. n. I. 1330. ὀρεξαμένη: the constr. is an anacoluthon; cf. 3. 248.

855. εἴσατο: ἐφάνη. Schol. Ap., like Hom., also uses *εἴσατο*, e.g. 1589.

860. Πλαγκταί: v.n. 786.

864. ἀπηλεγέως: ‘recklessly.’ The Schol. wrongly explains by *ἀναμφιλέκτως*.

865. ἐδύσατο: ἐδύσετο in I. 63. The old grammarians regarded the forms *ἐβήσετο* and *ἐδύσετο* as used *ἀντὶ τοῦ παρατατικοῦ*, i.e. as imperfects. (Schol. A. on *Il.* I. 496). These forms were preferred by Aristarch. to those in *-σατο* (v. Monro, *H.G.* 41). Ap. regularly uses *ἐβήσατο*, e.g. 775, but *μετεβήσετο*, 1176.

χωσαμένη Ἀχιλλῆος ἀγανού νηπιάχοντος.
 ἡ μὲν γὰρ βροτέας αἰεὶ περὶ σάρκας ἔδαιεν
 νύκτα διὰ μέσσην φλογμῶ πυρός· ἤματα δ' αὖτε 870
 ἀμβροσίῃ χρίεσκε τέρεν δέμας, ὅφρα πέλοιτο
 ἀθάνατος, καὶ οἱ στυγερόν χροὶ γῆρας ἀλάλκοι.
 αὐτὰρ ὅγ' ἐξ εὐνῆς ἀνεπάλμενος εἰσενόησεν
 παῖδα φίλον σπαίροντα διὰ φλογός· ἦκε δ' αὐτὴν 875
 σμερδαλέην ἐσιδών, μέγα νήπιος· ἡ δ' αἶουσα
 τὸν μὲν ἄρ' ἀρπάγδην χαμάδις βάλε κεκληγῶτα,
 αὐτὴ δὲ πνοιῇ ἰκέλη δέμας, ἥγύτ' ὄνειρος,
 βῆ ῥ' ἵμεν ἐκ μεγάροιο θοῶς, καὶ ἐσήλατο πόντον
 χωσαμένη· μετὰ δ' οὔτι παλίσσυτος ἵκετ' ὀπίσσω.
 τῷ μιν ἀμηχανίῃ δῆσεν φρένας· ἀλλὰ καὶ ἔμπης 880
 πᾶσαν ἐφημοσύνην Θέτιδος μετέειπεν ἐταίροις.
 οἱ δ' ἄρα μεσσηγὺς λῆξαν καὶ ἔπαυσαν ἀέθλους
 ἐσσυμένως, δόρπον τε χαμεύνας τ' ἀμφεπένοντο,
 τῆς ἐνι δαισάμενοι νύκτ' ἄεσαν, ὡς τὸ πάροιθεν.
 Ἦμος δ' ἄκρον ἔβαλλε φαεσφόρος οὐρανὸν Ἥως, 885
 δὴ τότε λαυσηροῖο κατηλυσίῃ ζεφύροιο
 βαῖνον ἐπὶ κληίδας ἀπὸ χθονός· ἐκ δὲ βυθοῖο
 εὐναίας εἶλκον περιγηθείες ἄλλα τε πάντα

873. ὅγ' ἐξ vulg.: ὅτ' ἐξ L, G: ὁ ἐξ Wellauer. ἀνεπάλμενος Paris. unus, Brunnck, Wellauer: ἀναπάλμενος L, vulg.: ἀνεσπάλμενος G.

880. μὲν Pariss. quatt., Brunnck.

868. For the story v. n. 817. It recalls the attempt of Demeter to make Demophon immortal by fire (h. Hom. *Cer.* 234 sqq.). Lycophron (178) says that Thetis had destroyed six of her children in this way, and that Achilles alone escaped, ἀφ' ἐπτά παίδων φεψάλω σποδομένων Μοῦνον φλέγουσαν ἐξαλύξαντα σποδόν.

873. ἀνεπάλμενος: v. n. 2. 825.

874. σπαίροντα: an Alex. form for ἀσπαίροντα 'gasping,' 'writhing'; cf. στράπτω (I. 544) = ἀστράπτω. διὰ φλογός: v. n. 3. 1313.

877. Cf. *Od.* 6. 20, ἡ δ' ἀνέμου ὡς πνοιῇ ἐπέσσυτο δέμνια κούρης: *Aen.* 6. 702, par levibus ventis volucrique simillima somno. For the unusual structure of the line, in which the two comparisons are put side by side and not connected by ἢ, cf. h. Hom. *Merc.* 147, αὔρη ὀπωρινῇ

ἐναλίγκιος, ἥγύτ' ὁμίχλη.

880. δῆσεν: cf. I. 274.

884. δαισάμενοι: δειπνήσαντες. Schol. νύκτ' ἄεσαν: cf. *Od.* 3. 151, νύκτα μὲν ἄεσαμεν χαλεπὰ φρεσὶν ἐρμαίνοντες, which shows that ἀεσαι did not necessarily mean 'to sleep' but 'to pass the night.' Meyer refers it to *Fes*, Skt. *vas* 'to dwell, lodge,' with prothetic *ā*. The old view was that it came from *āF* (ἄημι) 'to breathe,' *proflare somnum*. In ἄεσα and ἀέσαμεν the first syll. is long in Hom., but in ἄεσαν it is short, though Ap. lengthens it here.

886. κατηλυσίῃ: only here used of the descent of the winds from the upper air. κατιέναι is frequently used of the wind swooping down, e.g. *Thuc.* 2. 25. Simonides (*fr.* 179) has κατήλυσιν of a fall of snow, χειμερίνη νιφετοῖο κατήλυσιν.

888. εὐναίας: v. n. I. 955.

ἄρμενα μηρύοντο κατὰ χρέος· ὕψι δὲ λαῖφος)
 εἵρυσσαν τανύσαντες ἐν ἱμάντεσσι κεραίης. 890
 νῆα δ' ἐνκραῆς ἄνεμος φέρειν. αἶψα δὲ νῆσον
 καλὴν, Ἀνθεμόεσσαν ἐσέδρακον, ἔνθα λίγειαί
 Σειρήνες σίνοντ' Ἀχελωίδες ἡδέϊσιν
 θέλγουσai μολπῇσιν, ὅτις παρὰ πείσμα βάλοιτο.
 τὰς μὲν ἄρ' εὐειδῆς Ἀχελωίῳ εὐνηθείσα 895
 γείνατο Τερψιχόρῃ, Μουσέων μία· καί ποτε Δηοῦς
 θυγατέρ' ἰφθίμην ἄδμητ' ἔτι πορσαίνεσκον
 ἄμμιγα μελπόμεναι· τότε δ' ἄλλο μὲν οἴωνοῖσιν,
 ἄλλο δὲ παρθενικῆς ἐναλίγκιαι ἔσκειν ιδέσθαι.
 αἰεὶ δ' εὐόρμου δεδοκῆναι ἐκ περιωπῆς 900

890. εἵρυσσαν G: εἵρυσαν L, vulg.

892. Ἀνθεμόεσσαν littera maiuscula scribendum esse vidit Wellauer.

895. Ἀχελώῳ Pariss., Brunck.

897. πορσαίνεσκον L: πορσύνεσκον G: πορσύνεσκον vulg.

899. παρθενικαῖς Merkel.

889. ἄρμενα μηρύοντο: 'they wound in all the other cables, as it should be done.' ἄρμενα, which is a general term for the tackle of a ship (cf. 237), is here used specially of the πείσματα or πρυμνήσια, the stern-cables (v.n. I. 955). μηρύεσθαι was regularly used of winding in cables, e.g. *Anth. P.* 10. 2, τούνεκα μηρύσασθε διάβροχα πείσματα ναῦται, "Ελκετε δ' ἀγκύρας φωλάδας ἐκ λιμένων, Λαίφεια δ' εὐφέα προτονίζετε. de M. explains quite differently: "Il faut admettre un autre sens du mot ἄρμενον; ce participe signifie en général *un objet bien adapté, bien attaché*. Il s'agit ici des cordages ou manœuvres courantes dont on *enroule* les bouts après avoir hissé la voile." This view he derives from Vars (p. 112), but to explain μηρύεσθαι here of an operation subsequent to the hoisting of the sail is a violent and needless ὑστερον πρότερον.

890. τανύσαντες...κεραίης: 'stretching the sail on the ropes of the yard.' κεραίη is the same as ἐπικρίον (2. 1262). ἱμάς was the technical term for the rope used to raise the yardarm, 'the halyards.' Cf. *Aen.* 5. 829, iubet ocios omnes Attolli malos, intendi brachia (ἐπικρία) velis.

891. ἐνκραῆς: v.n. 2. 1228.

892. Ἀνθεμόεσσαν: this is recognized as a proper name by our Schol., who cites from Hesiod νῆσον ἐς Ἀνθεμόεσσαν, ἵνα σφίσιν δῶκε Κρονίων, and by the Schol. on *Od.* 12. 49. The home of the Sirens was

variously located. Hom. puts their island between Aeaea and the rock of Scylla; others placed them on Cape Pelorus, or near Paestum, or in Caprae. In *Od.* 12. 159 we read of the λειμῶν ἀνθεμόεις of the Sirens.

893. Σειρήνες: Christ connects the name with *svar* 'to sound'; popular etymology explained it as 'the enchainers (σεῖρά).'¹ In Hom. they are two (*Od.* 12. 52); our Schol. mentions three—Θελξιοπῆ, Μολπῆ, and Ἀγλαόφωρος.

895. Ἀχελωίῳ: the Sirens were variously spoken of as daughters of Achelous and Sterope (*Apollod.* 1. 7. 10): of Phorcus (*Plut. Symph.* 9. 14): of Melpomene (*Apollod.* 1. 3. 4): of Calliope (*Serv. on Aen.* 5. 864): of Gaea (*Eur. Hel.* 168).

896. Δηοῦς: Demeter, v.n. 3. 413. According to Ovid (*Met.* 5. 551 sqq.) the Sirens were given wings to overtake their playmate Persephone who had been carried off: vobis, Acheloides, unde Pluma pedesque avium, cum virginis ora geratis? An quia, cum legeret verno Proserpina flores, In comitum numero mixtae, Sirenes, eratis? etc. Another version was that the form of birds was imposed by Demeter as a penalty for the loss of Persephone (*Hyg. Fab.* 141).

898. ἄμμιγα: 'with blended voices.'

900. αἰεὶ κ.τ.λ.: αἰεὶ περιβλεπόμεναι καὶ θεωροῦσαι ἀπὸ τοῦ ὕψηλοῦ καὶ εὐορμήτου

ἦ θαμὰ δὴ πολέων μελιηδέα νόστον ἔλοντο,
 τηκεδόνι φθινύθουσαι· ἀπηλεγέως δ' ἄρα καὶ τοῖς
 ἴεσαν ἐκ στομάτων ὅπα λείριον. οἱ δ' ἀπὸ νηὸς
 ἤδη πείσματ' ἔμελλον ἐπ' ἠϊόνεσσι βαλέσθαι,
 εἰ μὴ ἄρ' Οἰάγροιο πάις Θρηίκιος Ὀρφεὺς 905
 Βιστονίην ἐνὶ χερσὶν ἑαῖς φόρμιγγα τανύσσας
 κραιπνὸν ἐντροχάλοιο μέλος κανάχῃσεν ἀοιδῆς,
 ὄφρ' ἄμυδις κλονέοντος ἐπιβρομέωνται ἀκουαὶ
 κρεγμῶ· παρθενικὴν δ' ἐνοπὴν ἐβίησατο φόρμιγξ.
 νῆα δ' ὁμοῦ ζέφυρός τε καὶ ἡχῇεν φέρε κῦμα 910
 πρυμνόθεν ὀρνύμενον· ταὶ δ' ἄκριτον ἴεσαν αὐδὴν.
 ἀλλὰ καὶ ὥς Τελέοντος εὖς πάις, οἷος ἐταίρων
 προφθάμενος, ξεστοῖο κατὰ ζυγοῦ ἔνθορε πόντῳ
 Βούτης, Σειρήνων λιγυρῇ ὅπῃ θυμὸν ἱανθείς·
 νῆχε δὲ πορφυρέοιο δι' οἴδατος, ὄφρ' ἐπιβαίῃ, 915
 σχέτλιος. ἦ τέ οἱ αἶψα καταυτόθι νόστον ἀπηύρων,
 ἀλλὰ μιν οἰκτεῖρασα θεὰ Ἑρυνκος μεδέουσα
 Κύπρις ἔτ' ἐν δίναις ἀνερέψατο, καὶ ῥ' ἐσάωσεν
 πρόφρων ἀντομένη Λιλυβηίδα ναιέμεν ἄκρην.

908. ἐπιβρομέοντο Brunck.

909. παρθενίην G, Vatt.

916. ἦ κέ οἱ Schaefer.

918. ἀνετρέψατο Vatt.: ἀνερείψατο Pierson.

τόπον, πολλῶν παριόντων τὴν ἡδεῖαν ἐπάνοδον ἤρπασαν, τῇ τηκεδόνι φθίνειν ποιοῦσαι. Schol.

902. τηκεδόνι: *tabe*; cf. *Od.* 11. 201, τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν.

903. λείριον: 'delicate,' 'clear-sweet' (Way); cf. *Il.* 3. 152, τεττίγεσσι . . . ὅτ τε . . . ὅπα λειριόεσσαν ἱεῖσιν: Hes. *Th.* 41, θεῶν ὅπῃ λειριόεσση. The two adjj. are generally connected with λείριον 'lily' (v. Leaf on *Il.* l.c.), but some refer them to λείως 'smooth.'

905. Οἰάγροιο πάις: cf. I. 23.

906. Βιστονίην: v.n. I. 34.

907. κραιπνόν κ.τ.λ.: 'he sounded the notes of the rippling melody of a rolling song, that the ears of all might ring with the rhythm, as he swept the strings tumultuously.' This causal use of *καναχέω* seems to be unique; cf. *καναχῇδα* 3. 71.

908. ἄμυδις: at the same time as the Sirens sang. ἐπιβρομέωνται: v.n. 17.

909. κρεγμῶ: τῇ κρούσει, ὑπὸ τοῦ κρούματος. Schol. ἐβίησατο: 'drowned.'

911. ἄκριτον: prob. 'indistinct'; cf. *Od.* 8. 505, ἄκριτα πόλλ' ἀγορεύειν. Others explain 'unceasingly'; cf. *Od.* 18. 174, πενθήμεναι ἄκριτον αἰεῖ.

912. Τελέοντος: cf. I. 96.

916. οἱ . . . νόστον ἀπηύρων: for the constr. cf. *Il.* 17. 236, πολέσσι . . . θυμὸν ἀπηύρα. The omission of ἄν (κε) emphasizes the certainty of the result, v. Kühner-Gerth 393.

917. Ἑρυνκος: Virgil says that it was Aeneas who founded the temple to Venus on Mt. Eryx in Sicily (*Aen.* 5. 759); Diod. (4. 83) says that it was founded by Eryx, a son of Aphrodite and Butes, but speaks of Butes as βασιλεὺς τῆς Ἐρχάριος. Venus is often called 'Erycina' in Lat. poetry.

918. ἀνερέψατο: v.n. I. 214.

919. Λιλυβηίδα: the legend that Butes was saved by Aphrodite and afterwards dwelt on Cape Lilybaeum is repeated in *Apollod.* 1. 9. 25, *Hyg. Fab.* 14.

- οἱ δ' ἄχειι σχόμενοι τὰς μὲν λίπον, ἄλλα δ' ὄπαζον 920
 κύντερα μιξοδίησιν ἄλως ραιστήρια νηῶν.
 τῇ μὲν γὰρ Σκύλλης λισσὴ προυφαίνεται πέτρη·
 τῇ δ' ἄμοτον βοάσκειν ἀναβλύζουσα Χάρυβδιν·
 ἄλλοθι δὲ Πλαγκταὶ μεγάλῳ ὑπὸ κύματι πέτραι 925
 ῥόχθεον, ἦχι πάροιθεν ἀπέπτυνεν αἰθομένη φλόξ
 ἄκρων ἐκ σκοπέλων, πυριθαλπέος ὑψόθι πέτρης,
 καπνῷ δ' ἀχλυόεις αἰθὴρ πέλεν, οὐδέ κεν αὐγὰς
 ἔδρακες ἡέλιοιο. τότε αὖ λήξαντος ἀπ' ἔργων
 Ἑφαίστου θερμὴν ἔτι κήκιε πόντος αὐτμήν.
 ἔνθα σφιν κοῦραι Νηρηίδες ἄλλοθεν ἄλλαι 930
 ἦντεον· ἡ δ' ὀπιθεν πτέρυγος θίγε πηδαλίοιο
 δῖα Θέτις, Πλαγκτῆσιν ἐνὶ σπιλάδεσσιν ἐρύσσαι.
 ὥς δ' ὁπότεν δελφίνες ὑπὲξ ἄλως εὐδιόωντες
 σπερχομένην ἀγεληδὸν ἐλίσσονται περὶ νῆα,
 ἄλλοτε μὲν προπάροιθεν ὀρώμενοι, ἄλλοτ' ὀπισθεν, 935
 ἄλλοτε παραβολάδην, ναύτησι δὲ χάρμα τέτυκται·
 ὥς αἱ ὑπεκπροθέουσαι ἐπήτριμοι εἰλίσσονται
 Ἀργώῃ περὶ νηί, Θέτις δ' ἴθυνε κέλευθον.

932. πλαγκτῆσι δ' ἐνὶ . . ἔρυσσαν Pariss. quatt., Brunck.

933. εὐδιόωντος Paris. unus, et conl. D'Arnaud.

934. ἐλίσσονται vulg.

938. κελεύθους Pariss., Brunck.

920. ὄπαζον: 'were pressing them
 isore'; v. n. I. 614.

921. μιξοδίησιν: ἄπ. λεγ. The place
 where two seas meet is the Straits of
 Messina. ραιστήρια: cf. 3. 790.

922. λισσὴ: there is the usual doubt
 whether this means 'rugged' or 'smooth'
 (v. n. 2. 382). The latter is more probable,
 as Hom. in describing Scylla (*Od.* 12. 79)
 says, πέτρη γὰρ λῖς ἐστὶ, περιεστὴ εἰκνία.

923. ἄμοτον: v. n. I. 513. ἀναβλύ-
 ζουσα: cl. 3. 223.

924. Πλαγκταί: v. n. 786.

925. ῥόχθεον: 'thundered.' ἦχι . .
 πέτρης: 'where, but now, the flashing
 flame spurted forth from the tops of the
 cliffs above the glowing rock.' For the
 volcanic activity of the Liparaean islands
 cf. Strab. 229, 11. πάροιθεν: i. e. before
 Hephaestus stayed his forge at Hera's
 behest. ἀπέπτυνεν: cf. ἀνέπτυνε, 2. 570.
 The short penult. in the impf. is found in
 Theocr. and late epic.

929. κήκιε . . αὐτμήν: v. n. 600.

930 sqq. Cf. 2. 598 sqq.; *Aen.* 10. 219,
 atque illi, medio in spatio, chorus ecce
 suarum Occurrit comitum nymphae . .
 innabant pariter fluctusque secabant . .
 Cymodocea Pene sequens dextra puppim
 tenet, ipsaque dorso Eminent, ac laeva
 tacitis subremigat undis.

931. πτέρυγος: the edge of the rudder;
Et. Mag. 694, 21, πτέρυξ· τὸ ἄκρον. It is
 used of the broad edge or blade of a κοπίς
 in Plut. *Alex.* 16.

932. ἐνὶ: 'through the midst of.'

933. δελφίνες: cf. *Aen.* 8. 673,
 delphines in orbem Aequeora veirebant
 caudis aestumque secabant. Dolphins
 were amongst the victims of Scylla,
Od. 12. 96. εὐδιόωντες: 'in fair
 weather'; cf. 2. 903, I. 424.

936. παραβολάδην: 'by the vessel's
 side,' οἰονεὶ παραπλέοντες. Schol.; cf.
 the use of παραβάλλεσθαι, 484 supr.
 Ap. borrows the adv. from Aratus;
 Hom. has ἀμβολάδην.

937. ἐπήτριμοι: 'in throngs,' *lit.*

καί ῥ' ὅτε δὴ Πλαγκτῆσιν ἐνιχρίμψεσθαι ἔμελλον,
 αὐτίκ' ἀνασχόμεναι λευκοῖς ἐπὶ γούνασι πέζας, 940
 ὑψοῦ ἐπ' αὐτῶν σπιλάδων καὶ κύματος ἀγῆς
 ῥῶντ' ἔνθα καὶ ἔνθα διασταδὸν ἀλλήλησιν.
 τὴν δὲ παρηορίην κόπτειν ῥόος· ἀμφὶ δὲ κῦμα
 λάβρον ἀειρόμενον πέτραις ἐπικαχλάζεσκειν,
 αἶ θ' ὅτε μὲν κρημνοῖς ἐναλίγκιαι ἡέρι κῦροι, 945
 ἄλλοτε δὲ βρύχαι νεάτω ὑπὸ πυθμένι πόντου
 ἡρήρειν, τὸ δὲ πολλὸν ὑπείρεχεν ἄγριον οἶδμα.
 αἶ δ', ὥστ' ἡμαθόεντος ἐπισχεδὸν αἰγιαλοῖο
 παρθενικαί, δίχα κόλπον ἐπ' ἱξύας εἰλίξασαι,
 σφαίρῃ ἀθύρουσιν περιηγεί· αἶ μὲν ἔπειτα 950
 ἄλλη ὑπ' ἐξ ἄλλης δέχεται καὶ ἐς ἡέρα πέμπει
 ὕψι μεταχρονίην· ἡ δ' οὔποτε πύλνεται οὔδεις
 ὥς αἶ νῆα θέουσιν ἀμοιβαδὶς ἄλλοθεν ἄλλη
 πέμπε διηερίην ἐπὶ κύμασιν, αἶν ἀπωθεν
 πετράων· περὶ δέ σφιν ἐρευγόμενον ζέεν ὕδωρ. 955
 τὰς δὲ καὶ αὐτὸς ἀναξ κορυφῆς ἐπὶ λισσάδος ἄκρης
 ὀρθὸς ἐπὶ στελεῇ τυπίδος βαρὺν ὦμον ἐρείσας

939. ἐνιχρίμψεσθαι Pariss., Brunck.

945. αἶθ' Merkel: αἶ δ' codd.

947. ἡρήρειν, τὸ δὲ Vatt. duo: ἡρήρειντο δὲ L, G: ἡρήρεινθ' ὅθι vulg.

950. αἶ ed. Flor.: ἡ L, G, Vatt., Merkel: τὴν vulg.

955. ζέεν Facius: θέεν codd.

'closely woven' (ἡτρίον 'warp'). Cf. 1455, I. 30, 364; II. 19. 226, ἐπήτριοι . . . πίπτουσιν.

940. πέζας: v.n. 46. The line resembles 3. 874-5.

941. ἀγῆς: v.n. I. 554.

- 942. διασταδόν: at intervals from each other.

943. παρηορίην: μετέωρον. Schol. de M., "le navire s'élevait, frappé par le flot." L. and S. explain "drape the vessel out to sea." In Hom. παρήορος (of which παρηόριος is the late form) is used in three senses: (1) = σειραφόρος, II. 16. 471; (2) 'sprawling,' 7. 156; (3) 'mentally distraught,' 23. 603. Thus the word had the meaning of loose, uncontrolled, and so the meaning here seems to be "the current buffeted the vessel from side to side."

944. ἐπικαχλάζεσκειν: 'surged against,' ἄπ. λεγ.

945 sqq. 'which at one moment rose

into the air like precipices, at another, plunged in the deepest abyss of the sea they remained steadfast, while the raging billows poured over them in floods.' ἡέρι κύρον: cf. αἰθέρι κύρει, 2. 363.

947. ἡρήρειν: v.n. 2. 65.

948. ἐπισχεδόν: v.n. 2. 490.

949. δίχα . . . εἰλίξασαι: "with parted gown-laps kilted about the waist of each" (Way).

950. σφαίρῃ: Hom. describes Nausicaa and her maidens playing at ball in Od. 6. 100 sqq.; cf. also the ball-playing with dancing at the court of Alcinous, Od. 8. 372 sqq. περιηγεί: v.n. I. 559.

952. μεταχρονίην: v.n. 2. 300.

953. ὥς κ.τ.λ.: 'so, turn by turn, they passed on one to another the ship which sped through the air above the waves, ever clear of the rocks.' For the constr. cf. I. 1345.

956. λισσάδος: v.n. 2. 382.

957. στελεῇ: 'the handle,' τῇ λαβῇ.

Ἥφαιστος θηεῖτο, καὶ αἰγλήεντος ὕπερθεν
οὐρανοῦ ἐστηνῖα Διὸς δάμαρ· ἀμφὶ δ' Ἀθήνη
βάλλε χέρας, τοῖόν μιν ἔχεν δέος εἰσορόωσαι. 960
ὅσση δ' εἰαρινοῦ μηκύνεται ἡματος αἶσα,
τοσσατίον μογέεσκον ἐπὶ χρόνον, ὀχλίζουσαι
νῆα διέκ πέτρας πολυηχέας· οἱ δ' ἀνέμοιο
αὖτις ἐπαυρόμενοι προτέρω θεόν· ὦκα δ' ἄμβειβον
Θρινακίης λειμῶνα, βοῶν τροφὸν Ἑλίοιο. 965
ἔνθ' αἱ μὲν κατὰ βένθος ἀλίγκιαι αἰθυίησιν
δύνουν, ἐπεὶ ῥ' ἀλόχοιο Διὸς πόρσυνον ἐφετμάς.
τοὺς δ' ἄμυδις βληχὴ τε δι' ἡέρος ἵκετο μήλων,
μυκηθμός τε βοῶν αὐτοσχεδὸν οὔατ' ἔβαλλεν.
καὶ τὰ μὲν ἐρσήεντα κατὰ δρία ποιμαίνεσκεν 970
ὀπλοτέρη Φαέθουσα θυγατρῶν Ἑλίοιο,
ἀργύρεον χαῖον παλάμῃ ἐνι πηχύνουσα·
Λαμπετίη δ' ἐπὶ βουσὶν ὀρειχάλκοιο φαεινοῦ
πάλλεν ὀπηδεύουσα καλαύροπα. τὰς δὲ καὶ αὐτοὶ

974. καλαύροπα schol. utraque, vulg.

Schol. In Hom., according to the old view, στειλειὸν is the handle which fits into the στειλειή, the hole in the head of the implement (*Od.* 5. 236, 21. 422), but more probably both words mean the handle. τυπιδος: v.n. 762.

961. 'as long as is the measure of a day in springtime'; cf. *Od.* 22. 301, ὥρῃ εἰαρινῇ, ὅτε τ' ἡματα μακρὰ πέλονται. The Schol. finds a reference to the vernal equinox, ἰσημερία εἰαρινή. For μηκύνεται cf. Call. *Dian.* 182, τὰ δὲ φάεα μηκύνονται.

962. ὀχλίζουσαι: 'heaving'; cf. I. 1167.

965. Θρινακίης: v.n. 291. βοῶν . . Ἑλίοιο: cf. *Od.* 12. 127, Θρινακίην δ' ἐς νῆσον ἀφίξειαι. ἔνθα δὲ πολλὰι βόσκοντ' Ἑλίοιο βόες κ.τ.λ. Flocks and herds sacred to the Sun are mentioned in many places, e.g. Apollonia (*Hdt.* 9. 93), Erytheia (*Apollod.* 1. 6. 1).

966. αἱ: Thetis and her sister Nereids. αἰθυίησιν: some kind of sea-birds, gulls or divers; cf. *Od.* 5. 352, αὐτὴ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα Αἰθυίη εἰκυῖα.

968. Cf. *Od.* 12. 264, δὴ τότε ἔγνων ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ Μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομένων Οἰῶν τε βληχῆν.

970. ποιμαίνεσκεν κ.τ.λ.: cf. *Od.* 12.

131, θεαὶ δ' ἐπιποιμένες εἰσὶ, Νύμφαι εὐπλόκαμοι, Φαέθουσά τε Λαμπετίη τε, Ἄς τέκεν Ἑελίῳ Ὑπερίονι δία Νεάιρα.

972. χαῖον: καμπύλη βακτηρία, ἥ οἱ ποιμένες χρῶνται . . Καλλίμαχος "ἐπρεπέ τοι προέχουσα κάρης εὐρεῖα καλύπτρη, ποιμενικὸν πῖλημα" καὶ ἐν χειρὶ χαῖον ἔχουσα." καὶ τὸ παρ' Ἀλκμᾶνι δὲ λεγόμενον ἐρυσίχαιον, τῷ χαίῳ ἐρύνοντα, ἥτοι ποιμαίνοντα. Schol. Hesych. cites χαβός and χαμός (*hamus*) = καμπύλος which may be related. πηχύνουσα: τῷ πῆχει τῆς χειρὸς προσηρηκυῖα. Schol. Ap. was the first to use the simple verb; Call. has προσπηχύνομαι, *ῥον.* 46.

973. Λαμπετίη: cf. Prop. 3. 12. 29, Lampetie's Ithacis veribus mugisse iuvenco, Paverat hos Phoebo filia Lampetie. ὀρειχάλκοιο: apparently 'mountain-copper,' but there is no means of determining its precise nature. It is early mentioned in Hes. *Sc.* 122, κνημῖδες ὀρειχάλκοιο φαεινοῦ. Plato (*Crit.* 114, 116) speaks of it as no longer existent. Plautus uses the form *aurichalcum*, connecting it with *aurum*; v. Tyrrell on Plaut. *Mil.* 658, Holden on Cic. *Off.* 3. 23. 92.

974. ὀπηδεύουσα: v.n. 675. καλαύροπα: v.n. 2. 33.

βοσκομένας ποταμοῖο παρ' ὕδασιν εἰσορόωντο 975
 ἄμ πεδίον καὶ ἔλος λειμώνιον· οὐδέ τις ἦεν
 κυανή μετὰ τῇσι δέμας, πᾶσαι δὲ γάλακτι
 εἰδόμεναι, χρυσέοισι κεράασι κυδιάασκον.
 καὶ μὲν τὰς παράμβειβον ἐπ' ἡματι· νυκτὶ δ' ἰούσῃ
 πείρον ἄλὸς μέγα λαῖτμα κεχαρμένοι, ὄφρα καὶ αὖτις 980
 Ἦὼς ἡριγενὴς φέγγος βάλε νισσομένοισιν.
 Ἔστι δέ τις πορθμοῖο παροιτέρῃ Ἴονίῳ
 ἀμφιλαφὴς πείρα Κεραυνίῃ εἼν ἀλὶ νῆσος,
 ἧ ὕπο δὴ κείσθαι δρέπανον φάτις—ἵλατε Μοῦσαι,
 οὐκ ἐθέλων ἐνέπω προτέρων ἔπος—ὦ ἀπὸ πατρὸς 985
 μήδεα νηλειῶς ἔταμεν Κρόνος· οἱ δέ ἐ Διοῦς
 κλείουσι χθονίης καλαμῆτόμον ἔμμεναι ἄρπην.
 Δηὼ γὰρ κείνῃ ἐνὶ δὴ ποτε νάσσατο γαίῃ,
 Τιτῆνας δ' ἔδαε στάχυν ὄμπνιον ἀμήσασθαι,

978. χρυσέοισι κεράασι L 16, et coni. Gerhard : χρυσέοισι κεράεσσι L, G : χρυσέοις κεράεσσιν Brunck : χρυσοῖσι κεράεσι vulg.

985. λόγος pro ἔπος G.

977. Cf. Theocr. 25. 130, ταῦροι . .
 'Ἱεροὶ Ἡελίοιο χρόνῳ δ' ἔσαν ἡύτε κύκνοι
 Ἀργησταί, πᾶσιν δὲ μετέπρεπον εἰλιπό-
 δεσιν.

978. κεράασι: for the form cf. κεράατος, Arat. 174, κεράατα, Opp. Cyn. 2. 494. Elsewhere Ap. has κεράεσσιν. Brunk's χρυσέοις κεράεσσιν involves a violation of Wernicke's Law; v. App. II (a).

981. ἡριγενής: v.n. 2. 450.

982. παροιτέρῃ: ἔμπροσθεν. Schol., 'at the entrance to the Ionian Straits,' πορθμὸς Ἴόνιος is here synonymous with the Adriatic, or the southern portion thereof.

983. ἀμφιλαφής: this adj., from λαβ (εἰ-ληφ-α), has here the curious meaning ἀμφοτέρωθεν πρόσμορον ἔχουσα. The Schol. tells us that Callimachus applied to Corcyra the epithet ἀμφίδυμος 'with two harbours' (cf. Od. 6. 263, καλὸς δὲ λιμὴν ἐκάτερθε πόληος), and adds ἱστορικῶς Ἀπολλώνιος ἀμφιλαφῇ τὸν λιμένα φησὶ . . . ἱστορεῖ δὲ περὶ τοῦ λιμένος τῶν Φαιάκων Ἀπολλωνίδης ἐν τῷ Περιπλῷ τῆς Εὐρώπης. Way wrongly renders 'forest-mantled.' For other uses of ἀμφιλαφής see on 1366, 2. 733. πείρα: the fertility of Corcyra was famous, cf. Xen. Hell. 6. 2. 6, Κέρκυραν . . . ἐξειργασμένην μὲν παγκάλως καὶ

πεφυτευμένην. Κεραυνίῃ ἀλί: i.e. the sea facing the Ceraunian Mts. (v. 519).

984. ἵλατε Μοῦσαι: cf. 2. 708. Ap. is imitating Arat. 637, 'Ἀρτεμὶς ἰλήκοι' προτέρων λόγος, οἳ μὲν ἔφαντο κ.τ.λ. The story of the mutilation of Uranus by Kronos is told in Hes. Th. 180 sqq. Kronos was instigated by Gaea, wife of Uranus, who was wroth that her children were confined in Tartarus by their father Uranus. In the case of the Sicilian city Drepanum we also have the legend that the sickle of Kronos was buried there: v. Serv. on Aen. 3. 707, Tzetz. on Lyc. 869.

986. Διοῦς: Demeter; cf. 3. 413. The Schol. says that Aristotle in the Κερκυραίων πολιτεία told how Demeter got from Hephaestus a sickle (δρεπάνῃ) to teach the Titans reaping, and afterwards buried it on the coast of Corcyra. The constant washing of the waves on the coast gave to the island the form of a sickle.

987. χθονίης: cf. 3. 862. καλαμῆ-τόμον: ἄπ. λεγ.

989. ὄμπνιον: 'teeming'; πολύν, δαψιλῇ Φιλητᾶς ἐν Ἀτάκτοις γλώσσαις ἀπέδωκε ὄμπνιον στάχυν τὸν εὐχυλον καὶ τροφίμον. Κυρηναίων δέ τινες τὸν πλούσιον καὶ εὐδαίμονα ὄμπνιον καλοῦσιν. Schol.

- Μάκριδα φιλαμένη. Δρεπάνη τόθεν ἐκλήισται 990
 οὔνομα, Φαιήκων ἱερὴ τροφός· ὧς δὲ καὶ αὐτοὶ
 αἵματος Οὐρανίου γένος Φαίηκες ἔασιν.
 τοὺς Ἄργῳ πολέεσσιν ἐνισχομένη καμάτοισιν
 Θρινακίης αὔρης ἔκετ' ἐξ ἁλός· οἱ δ' ἀγανῆσιν 995
 Ἀλκίνοος λαοὶ τε θυηπολίησιν ἰόντας
 δειδέχατ' ἀσπασίως· ἐπὶ δέ σφισι καγχαλάασκεν
 πᾶσα πόλις· φαίης κεν εἰς ἐπὶ παισὶ γάνυσθαι.
 καὶ δ' αὐτοὶ ἥρωες ἀνὰ πληθὺν κεχάροντο,
 τῷ ἔκελοι, οἷόν τε μεσαιοτάτῃ ἐμβεβαῶτες
 Αἰμονίῃ· μέλλον δὲ βοῇ ἐνὶ θωρήξεσθαι 1000
 ὦδε μάλ' ἀγχίμολον στρατὸς ἄσπετος ἐξεφάνθη
 Κόλχων, οἳ Πόντιοι κατὰ στόμα καὶ διὰ πέτρας
 Κυανέας μαστῆρες ἀριστήων ἐπέρησαν.
 Μῆδειαν δ' ἔξαιτον εἰς πατρὸς ἄγεσθαι 1005
 ἰεντ' ἀπροφάτως, ἥ ἐστονόεσσαν αὐτὴν
 νωμήσειν χαλεπῇσιν ὁμόκλεον ἀτροπήσιν
 αὐθὶ τε καὶ μετέπειτα σὺν Αἰήταο κελεύθῳ.

994. αὔραις Merkel.

999. ἔκελον G.

1000. ἔπι Oswald.

1007. κελυσμῷ Herwerden: κελυθμῷ Naber.

It is from the same root as ἄφενος, *opes*. Hesych. cites "Ομπνια as an epithet of Demeter = *alma Ceres*.

990. Μάκριδα: the nurse of Dionysus; v. 1131 sqq. The island was called Μάκρις after her (v.n. 540) before it received the name of Δρεπάνη. The Homeric name is Σχερίη, *Od.* 5. 34, etc.

992. According to the Schol. Acusilaus and Alcaeus also said that the Phaeacians were sprung from the drops of blood which fell from the mutilated Uranus. In *Od.* 7. 56 Alcinoüs is descended from Poseidon.

996. δειδέχατ' ἀσπασίως: Flangini notices the contrast between this hearty welcome of strangers by the Phaeacians and their character in the *Od.*, where Athene says to Odysseus (7. 32), οὐ γὰρ ξείνους οἷδε μάλ' ἀνθρώπους ἀνέχονται, οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.

997. φαίης κ.τ.λ.: cf. Arat. 196, φαίης κεν ἀνιάζειν ἐπὶ παιδί.

999. τῷ ἔκελοι κ.τ.λ.: 'like as if they had set foot in the heart of Thessaly.'

For the constr. cf. *Il.* 11. 467, τῷ ἰκέλῃ, ὡς εἴ ἐ βιάτο μοῦνον ἔοντα. For Αἰμονίῃ cf. 2. 504.

1002. οἱ . . . Κυανέας: these words are repeated from the second line of the poem. The other Colchian force, which had pursued the Argo up the Ister, settled in Illyria after the death of Absyrtus (v. 507 sqq.).

1004. ἔξαιτον: ἐξαίρετον. Schol., 'to take her from the heroes and bring her back to her father's house.' In Hom. ἔξαιτος means 'choice,' e.g. *Od.* 2. 307, ἐξαιτους ἐρέτας, and is explained either from αἰνυμαι or αἰτέω, or as a syncope. form of ἐξαίρετος.

1005. ἀπροφάτως: ἀπροφασίστως, cf. 2. 62. ἢ . . . κελεύθῳ: 'or threatened else that they would engage in grievous conflict with ruthless might, both now, and afterwards when Aetes came.'

1006. ἀτροπήσιν: v.n. 387.

1007. σὺν . . . κελεύθῳ: *adveniente Aeete* (Beck); a strange expression. The meaning may be 'joining their forces with the expedition which A.

ἀλλὰ σφεας κατέρυκεν ἐπειγομένους πολέμοιο
κρείων Ἀλκίνοος. λελίητο γὰρ ἀμφοτέροισιν
δηιοτήτος ἀνευθεν ὑπέρβια νείκεα λῦσαι. 1010
κούρη δ' οὐλομένῳ ὑπὸ δείματι πολλὰ μὲν αὐτοῦς
λίσονιδεω ἐτάρους μειλίσσετο, πολλὰ δὲ χερσὶν
Ἀρήτης γούνων ἀλόχου θίγεν Ἀλκινόοιο.

“Γουνούμαι, βασιλεία· σὺ δ' ἴλαθι, μηδέ με Κόλχοις
ἐκδώης ᾧ πατρὶ κομιζέμεν, εἴ νυ καὶ αὐτὴ 1015
ἀνθρώπων γενεῆς μία φέρβει, οἷσιν ἐς αἶτην
ὠκύτατος κούφησι θέει νόος ἀμπλακίησιν.
ὥς ἐμοὶ ἐκ πυκινὰ ἐπείσον φρένες, οὐ μὲν ἔκητι
μαργοσύνης. ἴστω δ' ἱερὸν φάος Ἥελίοιο,
ἴστω νυκτιπόλου Περσηίδος ὄργια κούρης, 1020
μὴ μὲν ἐγὼν ἐθέλουσα σὺν ἀνδράσιν ἀλλοδαποῖσιν
κεῖθεν ἀφωρμήθην· στυγερὸν δέ με τάρβος ἐπείσειν
τῆσγε φυγῆς μνήσασθαι, ὅτ' ἤλιτον· οὐδέ τις ἄλλη
μῆτις ἔην. ἔτι μοι μήτηρ μένει, ὥς ἐνὶ πατρὸς
δώμασιν, ἄχραντος καὶ ἀκήρατος. ἀλλ' ἐλέαιρε, 1025
πότνα, τεόν τε πόσιν μειλίσσεο· σοὶ δ' ὀπάσειαν
ἀθάνατοι βίοτον τε τελεσφόρον ἀγλαΐην τε
καὶ παῖδας καὶ κῦδος ἀπορθήτοιο πόλης.”

Τοῖα μὲν Ἀρήτην γουνάζετο δάκρυ χέουσα·
τοῖα δ' ἀριστῶν ἐπαμοιβαδὶς ἀνδρα ἕκαστον· 1030

“Ἵμέων, ᾧ περί δὴ μέγα φέρτατοι, ἀμφί τ' ἀέθλοις

1015. ἐκδώης Seaton : ἐκδῶης L, vulg. : ἐκδῶης G.

1017. κούφαισι vulg.

1023. τῆσδε G, vulg.

1026. δὲ pro τε G, vulg.

1030. ἐπαμοιβαδὶς vulg. : ἐν' ἀμοιβαδὶς L, G : ἐναμοιβαδὶς Brunck : ἔτ' ἀμοιβαδὶς Vatt.

would lead thither'; for κέλευθος 'expedition' cf. Aesch. *Ag.* 126, ἀγρεὶ Πριάμου πόλιν ἄδε κέλευθος. This is Seaton's view.

1013. Ἀρήτης: cf. *Od.* 7. 54 sqq.

1014. Γουνούμαι: so Odysseus entreats Nausicaa, *Od.* 6. 149, γουνούμαι σε, ἄνασσα.

1015. ᾧ: for ἐμῷ; v.n. 2. 132.

1016. οἷσιν κ.τ.λ.: 'whose minds are swift to rush to folly through thoughtless waywardness.' For the thought cf. Soph. *Ant.* 1023, ἀνθρώποισι γὰρ τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν: Pind. *P.* 4. 139, ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι | κέρδους

αἰνῆσαι πρὸ δίκας δόλιον.

1019. μαργοσύνης: *libidinis*. Ἥελίοιο: the father of Aeetes.

1020. νυκτιπόλου: cf. 3. 862. Περσηίδος: v.n. 3. 467. Medea was priestess of Hecate.

1021. μὴ μὲν . . . ἀφωρμήθην: for this constr. in oaths cf. *Il.* 10. 330, ἴστω Ζεὺς . . . μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος.

1024. μήτηρ: v.n. 1. 288.

1026. Cf. *Od.* 6. 180, σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς, Ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν.

- ὦν κάμον ὑμετέροισιν, ἀτύζομαι· ἧς ἰότητι
ταύρους τ' ἐξεύξασθε, καὶ ἐκ θέρος οὐλοὺν ἀνδρῶν
κείρατε γηγενέων· ἧς εἵνεκεν Αἰμονίηνδε
χρύσειον αὐτίκα κῶας ἀνάξτε νοστήσαντες. 1035
ἦδ' ἐγώ, ἦ πάτρην τε καὶ οὓς ὤλεσσα τοκῆς,
ἦ δόμον, ἦ σύμπασαν ἐνφροσύνην βιότοιο·
ὑμμι δὲ καὶ πάτρην καὶ δώματα ναιέμεν αὖτις
ἦνυσσ'· καὶ γλυκεροῖσιν ἔτ' εἰσόψεσθε τοκῆς
ὄμμασιν· αὐτὰρ ἐμοὶ ἀπὸ δῇ βαρὺς εἴλετο δαίμων 1040
ἀγλαΐας· στυγερὴ δὲ σὺν ὀθνείοις ἀλάλημαι.
δείσατε συνθεσίας τε καὶ ὄρκια, δείσατ' Ἐρινὺν
Ἴκεσίην, νέμεσιν τε θεῶν, ἐς χεῖρας ἰοῦσαν.
Αἰήτεω λώβῃ πολυπήμονι δηωθήναι.
οὐ νηοὺς, οὐ πύργον ἐπίρροθον, οὐκ ἀλεωρὴν 1045
ἄλλην, οἰόθι δὲ προτιβάλλομαι ὑμέας αὐτοὺς.
σχέτλιοι ἀτροπίης καὶ ἀνηλέες· οὐδ' ἐνὶ θυμῷ
αἰδεῖσθε ξείνης μ' ἐπὶ γούνατα χεῖρας ἀνάσσης
δερκόμενοι τείνουσαν ἀμήχανον· ἀλλὰ κε πᾶσιν,
κῶας ἐλεῖν μεμαῶτες, ἐμίξατε δούρατα Κόλχοις 1050

1032. ὦν κάμον Merkel: οὐνεκεν codd.

1034. κείρατε G: κείρετε vulg.

1038. αὐθις vulg.

1046. πρὸ νυ βάλλομαι Madvig.

1048. γούνασι L man. sec., G, vulg.

1032. ὦν κάμον: this emendation seems right, but Merkel, I think, construes it wrongly. He says the constr. is ἀτύζομαι ἀμφ' ὑμῶν καὶ ἀμφ' ὦν ἔκαμον ἀέθλοισ ὑμετέροισι, but it is rather ἀτύζομαι ὑμῶν καὶ ὦν ἔκαμον ἀμφ' ἀέθλοισ ὑμετέροισι, 'it is on account of you and of my service in your ordeals that I am now in an agony of fear.' For the simple gen. with ἀτύζομαι, cf. 2. 635, εἶο . . . ἀτύζομαι: Eur. *Tro.* 810, πάλων ἀτυζόμενος. That ἀμφί is not to be separated from ἀέθλοισ is shown by 733 supr., ὕσα τ' ἀμφὶ θεοῖς ἐμόγησαν ἀέθλοισ. In 1354 G has ὦν ἔνεκά μιν for ὦν ἔκαμεν. Those who keep οὐνεκεν try to explain it as pleonastic after ἀμφί like χάριν ἔνεκά τινος, etc. Wellauer takes οὐνεκεν as a conj. 'quoniam,' and, removing the stop after ἀτύζομαι, regards the whole sentence as a protasis, the apodosis beginning in 1042.

1036. οὓς: for ἐμούς; cf. 1015.

1041. ἀγλαΐας: 'honour': cf. 3. 786.

1043. Ἴκεσίην: cf. 2. 1132. ἐς χεῖρας ἰοῦσαν: sc. ἐμέ. The constr. is not clear: the acc. and inf. may depend on νέμεσιν, 'the wrath of the gods at my being sent back into the hands of Aetes to perish by painful sufferings'; cf. *Il.* 3. 156, οὐ νέμεσις Τρῶας . . . ἄλγεα πάσχειν, or we may repeat δείσατε "craignez de me remettre" (de M.).

1045. οὐ γὰρ ναός μοί ἐστι βοηθός οὔτε πύργος οὔτε ἄλλος οὐδὲ εἷς, ἀλλ' ὑμεῖς μοι ἀσφάλεια πᾶσα. Schol.

1046. προτιβάλλομαι: 'I throw myself upon the protection of'; in *Il.* 5. 879 it seems to mean 'to attack,' but see Leaf.

1047. σχέτλιοι: here in the Homeric sense 'cruel' (v.n. 2. 1028).

ἀτροπίης: v.n. 387. The gen. is used with σχέτλιος 'wretched,' e.g. Eur. *Hec.* 783, ὦ σχετλία τῶν πόνων.

αὐτῷ τ' Αἰήτη ὑπερήνορι· νῦν δ' ἐλάθεσθε
ἡνορέης, ὅτε μῦνοι ἀποτμηγέστες ἔασιν."

Ἦς φάτο λισσομένη· τῶν δ' ὄντινα γουναῖζοιτο,
ὅς μιν θαρσύνεσκεν ἐρητύων ἀχέουσιν.

σεῖον δ' ἐγχείας εὐήκεας ἐν παλάμῃσιν, 1055

φάσγανά τ' ἐκ κολεῶν. οὐδὲ σχήσεσθαι ἀρωγῆς
ἔννεπον, εἴ κε δίκης ἀλιτήμονος ἀντιάσειεν.

στρευγομένοις δ' ἂν ὄμιλον ἐπήλυθεν εὐνήτειρα

Νῦξ ἔργων ἀνδρεσσι, κατευκήλησε δὲ πᾶσαν
γαῖαν ὁμῶς· τὴν δ' οὔτι μίνυνθά περ εὐνασεν ὕπνος, 1060

ἀλλὰ οἱ ἐν στέρνοις ἀχέων εἰλίσσεται θυμός.

οἶον ὅτε κλωστήρα γυνὴ ταλαεργὸς εἰλίσσει

ἐννυχίῃ· τῇ δ' ἀμφὶ κινύρεται ὄρφανὰ τέκνα

χηροσύνη πόσιος· σταλάει δ' ὑπὸ δάκρυ παρειὰς

μνωομένης, οἷη μιν ἐπὶ σμυγερὴ λάβειν αἶσα· 1065

ὥς τῆς ἱκμαίνοντο παρηίδες· ἐν δέ οἱ ἦτορ

ὀξείης εἰλείτο πεπαρμένον ἀμφ' ὀδύνῃσιν.

Τῷ δ' ἔντοσθε δόμοιο κατὰ πτόλιν, ὥς τὸ πάροιθεν,

κρείων Ἀλκίνοος πολυπότνιά τ' Ἀλκινόοιο

Ἀρήτη ἄλοχος, κούρης πέρι μητιάασκον 1070

οἷσιν ἐνὶ λεχέεσσι διὰ κνέφας· οἶα δ' ἀκοίτην

κουρίδιον θαλεροῖσι δάμαρ προσπτύσσετο μύθοις·

1051. δὲ μέθεσθε Pariss., Brunck.

1057. ἀντιάσειαν L man. pr., vulg.

1063. τῆς ed. Flor.: τὴν Paris. unus, Brunck.

1064. ἐπὶ O. Schneider.

1065. μνωομένης L man. sec., Paris. unus: μνωομένη G: μυρομένης L man. pr., vulg.

1052. ἀποτμηγέστες: 'cut off,' i.e. isolated from the rest of the Colchians.

1057. εἴ κε . . . ἀντιάσειαν: 'if Medea should meet with an unjust decision.' Alcinoos was to decide between the Colchians and the Argonauts (v. 1010).

1058. στρευγομένοις: φθειρομένοις καὶ καταπονυμένοις, ἢ καὶ προσδιατρίβουσιν. Schol. The latter meaning seems correct here, the weariness being the weariness of delay and inaction: cf. Hesych. στρεύομαι διατρίβω. See also on 384. de M. renders "pendant que leur assemblée s'agitait ainsi, survint la nuit."

εὐνήτειρα: "that putteth to sleep the labours of men" (Way). In Aesch. *Pr.*

895, *Pers.* 153 εὐνάτειρα is equivalent to ἀκοίτις.

1059. κατευκήλησε: ἄπ. λεγ.

1060. τὴν . . . ὕπνος: cf. 3. 751.

1062. κλωστήρα: v.n. 3. 255. For the simile cf. 3. 291 and the passages quoted there.

1064. σταλάει: στάζει, παρ' ὃ καὶ ὁ σταλαγμός. Schol. σταλάσσω is the classical form.

1067. πεπαρμένον ἀμφ' ὀδύνῃσιν: cf. *Il.* 5. 399, ὀδύνῃσι πεπαρμένος: Hes. *Op.* 203, πεπαρμένη ἀμφ' ὀνύχεσσι.

1072. θαλεροῖσι: 'flowing'; v. M. and R. on *Od.* 4. 705, θαλερὴ δέ οἱ ἔσχετο φωνή. προσπτύσσετο: ἐλιπάρει, παρεκάλει. Schol.; cf. 3. 1025.

“Ναὶ φίλος, εἰ δ’ ἄγε μοι πολυκηδέα ρύεο Κόλχων
 παρθενικήν, Μινύησι φέρων χάριν. ἐγγύθι δ’ Ἄργος
 ἡμετέρης νήσοιο καὶ ἀνέρες Αἰμονιῆες· 1075
 Αἰήτης δ’ οὐτ’ ἄρ ναίει σχεδόν, οὐδέ τι ἴδμεν
 Αἰήτην, ἀλλ’ οἶον ἀκούομεν· ἦδε δὲ κούρη
 αἰνοπαθῆς κατὰ μοι νόον ἔκλασεν ἀντιώωσα.
 μή μιν, ἄναξ, Κόλχοισι πόροις ἐς πατρὸς ἄγεσθαι.
 ἀάσθη, ὅτε πρῶτα βοῶν θελκτῆρια δῶκεν 1080
 φάρμακά οἱ· σχεδόθεν δὲ κακῶ κακόν, οἷά τε πολλὰ
 ῥέζομεν ἀμπλακίησιν, ἀκειομένη ὑπάλυξεν
 πατρὸς ὑπερφιάλοιο βαρὺν χόλον. αὐτὰρ Ἰήσων,
 ὡς αἴω, μεγάλοισιν ἐνίσχεται ἐξ ἔθεν ὄρκοις,
 κουριδίην θήσεσθαι ἐνὶ μεγάροισιν ἄκοιτιν, 1085
 τῷ, φίλε, μήτ’ οὖν αὐτὸν ἐκὼν ἐπιόρκοον ὁμόσσαι
 θείης Αἰσονίδην, μήτ’ ἄσχετα σείο ἔκhti
 παῖδα πατὴρ θυμῷ κεκοτηότι δηλήσαιτο.
 λίην γὰρ δύσζηλοι ἐαῖς ἐπὶ παισὶ τοκῆες·
 οἷα μὲν Ἀντιόπην εὐώπιδα μήσατο Νυκτεὺς· 1090
 οἷα δὲ καὶ Δανάη πόντῳ ἐνὶ πῆματ’ ἀνέτλη,

1074. Μινύησι Merkel: Μινύαισι codd.

1077. ἡ δὲ νῦ κούρη Paris. unus, Brunck.

1082. ἀτροπίησιν v.l. in schol.

1086. αὐτὸς Brunck.

1089. αἶεν pro λίην G.

1073. φίλος: for φίλε, to avoid hiatus, as in *Il.* 4. 189, etc.

1074. φέρων χάριν: cf. ἦρα φέροντες, 406.

1075. Αἰμονιῆες: cf. 2. 507.

1078. κατὰ . . . ἔκλασεν: cf. *Od.* 4. 538, ἔμοιγε κατεκλάσθη φίλον ἦτορ. ἀντιώωσα: ‘beseeching’; cf. 1. 703.

1080. ἀάσθη: v.n. 817.

1081. σχεδόθεν κ.τ.λ.: ‘and thereupon, essaying to cure one evil by another (as oft we do when we have gone astray), she fled from the pitiless wrath of her imperious sire.’ σχεδόθεν is not used elsewhere in this sense.

1082. ἀκειομένη: the expression is proverbial; cf. *Hdt.* 3. 53, μὴ τῷ κακῷ τὸ κακὸν ἰῶ: *Soph. Aj.* 362, μὴ κακὸν κακῷ διδοὺς Ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

1083. ὑπερφιάλοιο: v.n. 1. 1334.

1087. σείο ἔκhti: *quantum ad te attinet.*

1089. δύσζηλοι: from -ζέω ‘quick to

anger,’ ‘touchy’; v. M. and R. on *Od.* 7. 307, δύσζηλοι γὰρ τ’ εἰμὲν ἐπὶ χθονὶ φῦλ’ ἀνθρώπων.

1090. οἷα . . . Ἀντιόπην . . . μήσατο: for the constr. cf. *Il.* 10. 52, καὶ αὖ μήσατ’ Ἀχαιοὺς. In 1. 735 Antiope is said to be the daughter of the river-god Asopus; here the poet follows the other legend that she was the daughter of Nycteus (*Apollod.* 3. 5. 5). When she was with child by Zeus, she fled from her father’s wrath to Sicyon. Nycteus died in despair, having charged his brother Lycus to recover her. Her sons, Zethus and Amphion, afterwards avenged the wrongs inflicted on her by Dirce, wife of Lycus.

1091. Δανάη: daughter of Acrisius. An oracle had declared that her son would slay Acrisius, and so he immured her in a tower of bronze, where, however, Zeus visited her in the form of a shower of gold, and she became mother of Perseus. Acrisius then exposed both

πατρὸς ἀτασθαλίῃσι· νέον γε μέν, οὐδ' ἀποτηλοῦ,
ὑβριστῆς Ἐχέτος γλήναις ἐνὶ χάλκεα κέντρα
πῆξε θυγατρὸς ἧς· στονόεντι δὲ κάρφεται οἷτ' αὖ
ὀρφναίῃ ἐνὶ χαλκὸν ἀλετρεύουσα καλῇ.”

1095

ᾧς ἔφατ' ἀντομένη· τοῦ δὲ φρένες ἰαίνοντο
ῆς ἀλόχου μύθοισιν, ἔπος δ' ἐπὶ τοῖον ἔειπεν·

“Ἀρήτη, καὶ κεν σὺν τεύχεσιν ἐξελάσαιμι
Κόλχους, ἡρώεσσι φέρων χάριν, εἵνεκα κούρης.
ἀλλὰ Διὸς δείδοικα δίκην ἰθείαν ἀτίσσαι.

1100

οὐδὲ μὲν Λιήτην ἀθεριζέμεν, ὥς ἀγορεύεις,
λώιον· οὐ γάρ τις βασιλεύτερος Λιήταιο.
καὶ κ' ἐθέλων, ἔκαθεν περ, ἐφ' Ἑλλάδι νεῖκος ἄγοιτο.

τῷ μ' ἐπέοικε δίκην, ἣτις μετὰ πᾶσιν ἀρίστη
ἔσσεται ἀνθρώποισι, δικαζέμεν· οὐδέ σε κεύσω.

1105

παρθενικὴν μὲν ἐοῦσαν ἐῷ ἀπὸ πατρὶ κομίσσαι
ἰθύνω· λέκτρον δὲ σὺν ἀνέρι πορσαίνουσιν
οὐ μιν ἐοῦ πόσιος νοσφίσσομαι· οὐδέ, γενέθλην
εἴ τιν' ὑπὸ σπλάγχνοις φέρει, δῆοισιν ὀπάσσω.”

ᾧς ἄρ' ἔφη· καὶ τὸν μὲν ἐπισχεδὸν εὐνασεν ὕπνος. ἡ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'· αὐτίκα δ' ὦρτο

1110

ἐκ λεχέων ἀνὰ δῶμα· συνήϊξαν δὲ γυναῖκες
ἀμφίπολοι, δέσποιναν ἔην μέτα ποιπνύουσιν.

σίγα δ' ἐὼν κήρυκα καλεσσαμένη προσέειπεν,
ῆσιν ἐπιφροσύνῃσιν ἐποτρυνέουσα μιγῇναι

1115

1095. ἀλετρεύουσα G: ἀλιτρεύουσα L: ἀλετρεύοντα Vatt., schol. Flor: ἀλιτρεύοντα schol. Par.

1103. ἐφ' Ἑλλάδα νεῖκος ἄροιτο Pariss. quatt., Brunck.

1113. μέτα ποιπνύουσιν Stephanus: μεταποιπνύουσιν L, vulg.: μεταποιπνεύουσιν G.

1115. ἐφημοσύνησιν L man. sec., G.

Danae and Perseus in an ark (λάρναξ) on the open sea, but they floated safely to Seriphus. The most beautiful of the fragments of Simonides is the Lament of Danae beginning “Ὅτε λάρνακι δαιδαλέα ἄνεμος τέτμε πνέων.

1092. νέον . . ἀποτηλοῦ: ‘lately and not far away from this land.’

1093. Ἐχέτος: a king of Epirus notorious for his fiendish cruelty; cf. *Od.* 18. 84, Ἐχέτον βασιλῆα, βροτῶν δηλήμονα πάντων κ.τ.λ. He blinded his daughter Metope, or Amphissa, for yielding to her lover Aichmodicus. Moreover, he gave her barleycorns of bronze, promising to restore her sight if she could grind

them into flour (Eustath. p. 1839).

1094. κάρφεται: ‘is withering.’

1095. καλῇ: v.n. 1. 170.

1100. δίκην ἰθείαν: cf. 2. 1027.

1102. οὐ . . βασιλεύτερος: cf. *Od.* 15. 533, ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο.

1106. παρθενικὴν ἐοῦσαν: ‘if she be still a virgin.’

1107. ἰθύνω: ‘I direct.’ λέκτρον . . πορσαίνουσιν: v.n. 3. 1128.

1108. νοσφίσσομαι: for the rare causal sense cf. Eur. *Supp.* 153, σφ' ἀδελφὸς χρημάτων νοσφίζεται.

1115. ῆσιν ἐπιφροσύνῃσιν: ‘in her wisdom.’

Λίσονίδην κούρη, μηδ' Ἀλκίνοον βασιλῆα
 λίσσεσθαι· τὸ γὰρ αὐτὸς ἰὼν Κόλχοισι δικάσσει,
 παρθενικὴν μὲν εἴουσιν εἴω ποτὶ δώματα πατρὸς
 ἐκδώσειν, λέκτρον δὲ σὺν ἀνέρι πορσαίνουσιν
 οὐκέτι κουριδίης μιν ἀποτμήξειν φιλότῃτος.

1120

ὣς ἄρ' ἔφη· τὸν δ' αἶψα πόδες φέρον ἐκ μεγάρου,
 ὥς κεν Ἰήσονται μῦθον ἐναΐσιμον ἀγγεΐλειεν
 Ἀρήτης βουλὰς τε θεοῦδέος Ἀλκινόοιο.

τοὺς δ' εἶρεν παρὰ νηὶ σὺν ἔντεσιν ἐγρήσσοντας
 Ὑλλικῶ ἐν λιμένι, σχεδὸν ἄστεος· ἐκ δ' ἄρα πᾶσαν
 πέφραδεν ἀγγελίην· γήθησε δὲ θυμὸς ἐκάστου
 ἡρώων· μάλα γάρ σφιν ἐαδότα μῦθον ἔειπεν.

1125

Αὐτίκα δὲ κρητῆρα κερασσάμενοι μακάρεσσιν,
 ἣ θέμις, εὐαγέως ἐπιβώμια μῆλ' ἐρύσαντες,
 αὐτονοχὶ κούρη θαλαμήιον ἔντυον εὐνήν
 ἄντρω ἐν ἡγαθέω, τόθι δὴ ποτε Μάκρις ἔναιεν,
 κούρη Ἀρισταΐοιο μελίφρονος, ὅς ῥα μελισσέων
 ἔργα πολυκμήτοιο τ' ἀνεύρατο πῖαρ ἐλαΐης.

1130

κείνη δὲ πᾶμπρωτα Διὸς Νυσῆιον νῆα
 Εὐβοίης ἔντοσθεν Ἀβαντίδος ᾧ ἐνὶ κόλπῳ
 δέξατο, καὶ μέλιτι ξηρὸν περὶ χεῖλος ἔδευσεν,
 εὐτέ μιν Ἑρμείας φέρεν ἐκ πυρός· ἔδρακε δ' Ἥρη,

1135

1117. ἰδὼν O. Schneider: ἐκὼν Samuelsson.

1130. ἔντυον vulg.

1137. Ἑρμείης L, G.

1117. τὸ . . δικάσσει: 'for Alcinoüs (she said) is going to declare to the Colchians this judgment.' For the sudden change to the ind. cf. 440.

1125. Ὑλλικῶ: ἀπὸ τοῦ Ὑλλου τοῦ ἐκ Μελίστης καὶ Ἡρακλέους. Schol.; cf. 524, 538.

1129. ἐπιβώμια: 'to be sacrificed at the altar'; cf. Theocr. 16. 26, θεοῖς ἐπιβώμια βέζειν.

1131. ἡγαθέω: 'hallowed,' an epithet only applied to places, and generally explained as ἄγαν θεῖος (v. Buttm. *Lexil.*). Goebel regards it as a strengthened form of ἀγαθός. Leaf (on *Il.* 1. 252) proposes ἀγάθεος (from ἄγαν) with the first syll. lengthened metrically. Μάκρις: v. n. 990, 542.

1132. Ἀρισταΐοιο: v. n. 2. 506. μελίφρονος: 'whose care was for honey';

elsewhere this adj. is always used of things 'sweet to the mind.' For Aristaeus and the bees cf. Virg. *G.* 4. 282 sqq. He was also said to have been the first to extract oil from olives.

1133. ἀνεύρατο: Rzach regards this aor. as an Alex. innovation, but we find εὐράμενος (εὐρόμενος, Fischer) in Hes. *fr.* 3.

1134. Νυσῆιον: v. n. 2. 905.

1135. Ἀβαντίδος: the Abantes were the oldest dwellers in Euboea (Strab. 382, 19); cf. *Il.* 2. 536, οἱ δ' Εὐβοίαν ἔχον μένεα πνέοντες Ἀβαντες. According to Aristotle they were Thracians who passed over to Euboea from the Phocian town of Abae.

1137. ἐκ πυρός: when his mother Semele was slain by the levin-brand of Zeus; cf. the opening of Eur. *Bacch.*

καί ἐ χολωσαμένη πάσης ἐξήλασε νήσον.
 ἢ δ' ἄρα Φαιήκων ἱερῶ ἐνὶ τηλόθεν ἄντρω
 νάσσατο, καὶ πόρεν ὄλβον ἀθέσφατον ἐνναέτησιν. 1140
 ἔνθα τὸτ' ἐστόρεσαν λέκτρον μέγα· τοῖο δ' ὑπερθεν
 χρύσειον αἰγλήεν κῶας βάλον, ὅφρα πέλοιτο
 τιμήεις τε γάμος καὶ αἰοίδιμος. ἄνθεα δέ σφιν
 νύμφαι ἀμεργόμεναι λευκοῖς ἐνὶ ποικίλα κόλποις
 ἐσφόρεον· πάσας δὲ πυρὸς ὥς ἄμφεπεν αἰγλή· 1145
 τοῖον ἀπὸ χρυσέων θυσάνων ἀμαρύσσετο φέγγος.
 δαῖε δ' ἐν ὀφθαλμοῖς γλυκερὸν πόθον· ἴσχε δ' ἐκάστην
 αἰδῶς ἱεμένην περ ὅμως ἐπὶ χεῖρα βαλέσθαι.
 αἰ μὲν τ' Αἰγαίου ποταμοῦ καλέοντο θύγατρες·
 αἰ δ' ὄρεος κορυφὰς Μελιτηίου ἀμφενέμοντο· 1150
 αἰ δ' ἔσαν ἐκ πεδίων ἀλσηίδες. ὥρσε γὰρ αὐτῇ
 Ἥρη Ζηνὸς ἄκοιτις, Ἰήσωνα κυδαίνουσα.
 κεῖνο καὶ εἰσέτι νῦν ἱερὸν κληίζεται ἄντρον
 Μηδείης, ὅθι τούσγε σὺν ἀλλήλοισιν ἔμιξαν
 τεινόμεναι ἑανούς εὐώδεας. οἱ δ' ἐνὶ χερσὶν 1155
 δούρατα νωμήσαντες ἀρήια, μὴ πρὶν ἐς ἀλκὴν
 δυσμενέων αἰδηλος ἐπιβρίσειεν ὁμιλος,
 κράατα δ' εὐφύλλοις ἐστεμμένοι ἀκρεμόνεσσιν,
 ἔμμελέως, Ὀρφῆος ὑπαὶ λίγα φορμίζοντος
 νυμφιδίαις ὑμέναιον ἐπὶ προμολῆσιν αἰδον. 1160
 οὐ μὲν ἐν Ἀλκινόοιο γάμον μενέαινε τελέσσαι

1143. ὁ pro τε Pariss. quatt., Brunck.

1144. ἀμελγόμεναι Pariss.

1147. γλυκερὸς πόθος Pariss., Brunck.

1157. αἰδηλος G: ἀρίδηλος L, vulg.

Hence Dionysus was called *πυριγενής* (Strab. 537, 30) and *ἰγνίγεν* (Ov. *Met.* 4. 12).

1141. Cf. *Od.* 7. 335, where Arete bids her handmaids δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ βήγεα καλὰ Πορφύρε' ἐμβαλέειν, στορεῖται τ' ἐφύπευθε τάπητας.

1142. κῶας: which they had brought from Colchis.

1143. αἰοίδιμος: 'famed in song.'

1144. ἀμεργόμεναι: v.n. I. 882.

1146. θυσάνων: this same word is used of the tufts of the golden fleece in Pind. *P.* 4. 231.

1147. δαῖε: 'it (i.e. the fleece) kindled desire.'

1149. For the classification of nymphs cf. I. 1223. Αἰγαίου: a river in Corcyra (v. 542).

1150. Μελιτηίου: a mountain in Corcyra.

1151. ἀλσηίδες: 'grove-nymphs'; cf. I. 1066. It is found only in these two passages.

1154. ἔμιξαν: 'they (i.e. the nymphs) made Jason and Medea one.'

1155. ἑανούς: v.n. 169. οἱ: the heroes.

1157. αἰδηλος: *improvisus*, v.n. I. 102.

1160. ἐπὶ προμολῆσιν: 'at the entrance to the bridal chamber'; v.n. I. 260.

ἤρως Αἰσονίδης, μεγάροις δ' ἐνὶ πατρὸς ἐοῖο,
 νοστήσας ἐς Ἴωλκὸν ὑπότροπος· ὧς δὲ καὶ αὐτὴ
 Μῆδεια φρονέεσκε· τότ' αὖ χρεὼ ἦγε μιγῆναι.
 ἀλλὰ γὰρ οὐποτε φῦλα δυηπαθέων ἀνθρώπων
 τερπωλῆς ἐπέβημεν ὅλῳ ποδί· σὺν δέ τις αἰεὶ
 πικρὴ παρμέμβλωκεν ἐνφροσύνησιν ἀνίη.
 τῷ καὶ τοὺς γλυκερῇ περ ἱαινομένους φιλότῃ
 δεῖμ' ἔχεν, εἰ τελέοιτο διάκρισις Ἀλκινόοιο.

I 165

Ἦως δ' ἀμβροσίοισιν ἀνερχομένη φαέεσσιν
 λῦε κελαινὴν νύκτα δι' ἡέρος· αἱ δ' ἐγέλασαν
 ἡιόνες νήσοιο καὶ ἐρσήεσσαι ἄπωθεν
 ἀτραπιτοὶ πεδίῳ· ἐν δὲ θρόος ἔσκεν ἀγνιαῖς·
 κίνυντ' ἐνναέται μὲν ἀνὰ πτόλιν, οἱ δ' ἀποτηλοῦ
 Κόλχοι Μακριδίδης ἐπὶ πείρασι χερνήσοιο.
 αὐτίκα δ' Ἀλκίνοος μετεβήσετο συνθεσίησιν
 ὅν νόον ἐξερέων κούρης ὕπερ· ἐν δ' ὄγε χειρὶ
 σκῆπτρον ἔχεν χρυσοῖο δικασπόλον, ᾧ ὑπο λαοὶ

I 170

I 175

1162-4 om. G.

1169. ᾗ Paris. unus, Brunck.

1170. φαρέεσσιν v.l. in schol. Flor.

1176. μετεβήσατο Vatt. duo, Brunck, Wellauer.

1178. λαοὶ ed. Flor.: πολλοὶ codd.

1163. Ἴωλκόν: v.n. I. 572.

1165 sqq. For the pessimistic thought cf. Call. fr. 418, ἐπεὶ θεὸς οὐδὲ γελάσσαι Ἀκλαυτὶ μερόπεσσιν διζυροῖσιν ἔδωκε: Lucr. 4. 1133, medio de fonte leporum Surgit amari aliquid quod in ipsis floribus angat: Ov. Met. 7. 453, usque adeo nulla est sincera voluptas Sollicitique aliquid laetis intervenit. For ἀλλὰ γάρ v.n. I. 772. Ap. first uses δυηπαθῆς (δυήπαθος, h. Hom. Merc. 486); cf. δυηπαθίη, 1395 infr.

1166. ἐπέβημεν ὅλῳ ποδί: 'get a firm footing on'; 'may tread full-footed the path of delight' (Way). There is a different use of ὅλῳ ποδί explained by Suidas ὅλη δυνάμει, with which we may compare Quint. 12. 9. 18, omni pede standum est.

1169. διάκρισις: 'the decision' (v. I 106).

1170 sqq. Our poet had in mind the opening of Od. 8, Ἦμος δ' ἡριγένεια φάνη βοδοδάκτυλος Ἦως Ὀρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο κ.τ.λ.

1171. ἐγέλασαν: cf. h. Hom. Cer. 13,

γαῖα τε πᾶσ' ἐγέλασσε καὶ ἄλμυρον οἶδμα θαλάσσης: Aesch. Pr. 90: Lucr. I. 8.

1173. ἀτραπιτοὶ πεδίῳ: cf. I. 1281, διαγλαύσσουσι δ' ἀταρποί, Καὶ πεδία δροσέοντα φαεινῇ λάμπεται αἴγλη.

1175. χερνήσοιο: for the form cf. I. 925. It is not noticed by L. and S. The Schol. says it was a peninsula running out from the mainland of Epirus opposite to Corcyra, called Macridia from having been colonized from Euboea, the old name of which was Macris (Strab. 382. 6). More probably it is the projecting neck of land on which the mod. Corfu is situated.

1176. συνθεσίησιν: 'according to his promise' (v. I 106). μετεβήσετο: used παρατατικῶς (i.e. as an impf.) as is shown by the following verbs; v.n. 865.

1178. σκῆπτρον: the symbol of authority borne by kings and chiefs (e.g. Od. 3. 412), by speakers in the assembly (Il. I. 234), by judges (Il. 18. 505), etc. χρυσοῖο: cf. Il. I. 15, 246. δικασπόλον: in Hom. always used of persons. ᾧ... θέμιστας: 'by the

- ἰθείας ἀνὰ ἄστν διεκρίνοντο θέμιστας.
 τῷ δὲ καὶ ἐξείης πολεμήια τεύχεα δύντες 1180
 Φαιήκων οἱ ἄριστοι ὁμιλαδὸν ἐστιχόωντο.
 ἥρωας δὲ γυναῖκες ἀολλέες ἔκτοθι πύργων
 βαῖνον ἐποψόμεναι· σὺν δ' ἀνέρες ἀγροῖῳται
 ἦντεον εἰσαΐοντες, ἐπεὶ νημερτέα βάξι·
 Ἥρη ἐπιπροέηκεν. ἄγεν δ' ὁ μὲν ἔκκριτον ἄλλων 1185
 ἄρνειὸν μῆλων, ὁ δ' ἀεργγλήν ἔτι πόρτιν·
 ἄλλοι δ' ἀμφιφορῆας ἐπισχεδὸν ἴστασαν οὔνου
 κίρνασθαι· θυέων δ' ἀποτηλόθι κήκιε λιγνύς.
 αἱ δὲ πολυκμήτους ἑακοὺς φέρον, οἷα γυναῖκες,
 μεῖλιά τε χρυσοῖο καὶ ἀλλοίην ἐπὶ τοῖσιν 1190
 ἀγλαΐην, οἷν τε νεόζυγες ἐντύνονται·
 θάμβευν δ' εἰσορόωσαι ἀριπρεπέων ἥρώων
 εἶδεα καὶ μορφάς, ἐν δέ σφισιν Οἰάγροιο
 υἱὸν ὑπαὶ φόρμιγγος ἐνκρέκτου καὶ ἀοιδῆς
 ταρφέα σιγαλόεντι πέδον κροτέοντα πεδίλῳ. 1195
 νύμφαι δ' ἄμμιγα πᾶσαι, ὅτε μνήσαιο γάμοιο,
 ἱμερόενθ' ὑμέναιον ἀνήπυνον· ἄλλοτε δ' αὖτε

1192. θάμβευον Pariss. tres, Brunck.

1196. μνήσαιο Brunck: μνήσαιντο codd.

authority of which the people had righteous judgments given them throughout the city.' In *Il.* 16. 387 *σκολιάς κρίνωσι θέμιστας* occurs in a couplet probably spurious. Leaf says, "the phrase *κρίνειν θέμιστας* (for *δίκας*) is not Homeric in expression or thought; to H. the *θέμιστες* are rather laws or principles than judgments to be given." See on 347 *supr.* For the use of *διακρίνω* cf. Theocr. 25. 46, διὰ δὲ κρίνουσι θέμιστας: Hes. *Op.* 35, διακρινώμεθα νεῖκος ('let us get the dispute settled') ἰθείησι δίκῃς.

1184. ἐπέλ. . . ἐπιπροέηκεν: 'for Hera had spread abroad tidings that erred not.'

1186. ἀεργγλήν ἔτι: 'yet unworked,' and so fit for sacrifice; cf. the Homeric *ἥκεστος* and Tac. *Germ.* 10, equi nullo mortali opere contacti.

1187. ἐπισχεδὸν . . . κίρνασθαι: 'near at hand for the mixing.'

1189. ἑακοὺς: v.n. 169.

1190. μεῖλια: 'gifts'; v.n. 3. 135.

1191. οἷν . . . ἐντύνονται: 'with

which the newly wedded are furnished.' L. and S. take the verb as middle, but it is passive as in I. 235, ὕσσαπερ ἐντύνονται . . . νῆες.

1193. Οἰάγροιο υἱόν: Orpheus (I. 25).

1194. ἐνκρέκτου: cf. *κρεγμῶ*, 909.

1195. σιγαλόεντι: 'glistening'; a constant epithet of raiment in Hom. It has been connected with *σίαλος* 'fat,' or with *swigala* 'clear,' 'bright'; while some refer it to rt. γαλ 'to shine' (v. n. 427), with *σι* as an intensive prefix. *πέδον κροτέοντα*: i.e. marking time with his foot for the chant and dance. *κρότος ποδῶν* was generally used of dancing. e.g. Eur. *Tro.* 546. In *Od.* 8. 264 the youths dancing to the lyre of the minstrel Demodocus *πέπληγον* . . . *χορὸν θεῖον ποσίν*: *Aen.* 6. 644, *pars pedibus plaudunt choreas et carmina dicunt*.

1196. μνήσαιο: sc. Orpheus, 'when-e'er he touched on wedlock, they lifted up their voices in a tuneful marriage song.' Merkel remarks that the description is that of a *χορὸς κύκλιος*.

οἴοθεν οἶαι ἄειδον ἐλισσόμεναι περὶ κύκλον,
 Ἥρη, σείο ἔκητι· σὺ γὰρ καὶ ἐπὶ φρεσὶ θήκας
 Ἀρήτην, πυκινὸν φάσθαι ἔπος Ἀλκινόοιο. 1200
 αὐτὰρ ὃγ' ὥς τὰ πρῶτα δίκης ἀνὰ πείρατ' ἔειπεν
 ἰθείης, ἦδη δὲ γάμου τέλος ἐκλήιστο,
 ἔμπεδον ὧς ἀλέγυνε διαμπερές· οὐδὲ ἐ τάρβος
 οὐλοόν, οὐδὲ βαρεῖαι ἐπήλυθον Αἰήταο
 μήνιες, ἀρρήκτοισι δ' ἐνιζεύξας ἔχεν ὄρκοις. 1205
 τῷ καὶ ὅτ' ἠλεμάτως Κόλχοι μάθον ἀντιώντες,
 καὶ σφεας ἦε θέμιστας ἑὰς εἴρυσθαι ἄνωγεν,
 ἦ λιμένων γαίης τ' ἀποτηλόθι νῆας ἔέργειν,
 δὴ τότε μιν βασιλῆος ἐοῦ τρομέοντας ἐνιπὰς
 δέχθαι μελίζαντο συνήμονας· αὐθι δὲ νήσω 1210
 δὴν μάλα Φαιήκεσσι μετ' ἀνδράσι ναιετάασκον,
 εἰσότε Βακχιάδαι, γενεὴν Ἐφύρηθεν ἑόντες,
 ἀνέρες ἐννάσσαντο μετὰ χρόνον· οἱ δὲ περαῖην
 νῆσον ἔβαν· κεῖθεν δὲ Κεραύνια μέλλον Ἀβάντων

1200. Ἀρήτη G: Ἀρήτης L, vulg. φᾶσθαι L, Merkel.

1205. ἐνι ζεύξας vulg. ἔχετ' Dübner.

1209. δὴ pro μιν L, vulg. τρομέοντες L, vulg.

1200. φάσθαι: Merkel adopts φᾶσθαι, the form found in L, taking it not from φημί but from φάω = φαίνω, πιφαύσκω. πυκινὸν ἔπος: the words of wisdom which Alcinous had spoken to her during the night.

1201. 'and he, according as he had declared at first the decree of unswerving justice (v. 1104), and already the consummation of the marriage had been noised abroad, even so he observed his promise steadfastly to the end.'

1204. ἐπήλυθον: 'touched,' 'swayed.'

1205. ἀρρήκτοισι . . ὄρκοις: 'he remained true to the inviolable oath by which he had bound him-self.' ἔχεν is intrans., cf. *Od.* 19. 494, ἔξω, ὡς ὅτε τις σπερεὶ λίθος.

1206. ἠλεμάτως . . ἀντιώντες: 'when the Colchians perceived that their opposition would be in vain' ἠλέματος is the form generally used by Alex. poets for the Homeric ἠλεός. ἀντιώντες might also mean their entreaties (v.n. 1. 703), and so Way renders "in vain they besought him to swerve."

1209. ἐνιπὰς: the threats of Aeetes are described in 230 sqq.

1210. δέχθαι . . συνήμονας: 'they induced the Phaeacians to receive them as comrades.' The Schol. explains συνήμονας as συνήθεις, ἑταίρους, παρὰ τὸ ἦσθαι; but it is connected with συνήμι. Cf. *συνημοσύνας*, 3. 1105.

1212. Βακχιάδαι: this powerful clan were supreme at Corinth from c. 750 B.C. They were driven out by Cypselus c. 657 B.C. (*Hdt.* 5. 92, *Paus.* 2. 4, etc.). When they left Corinth they settled in different parts of Greece and even in Italy. Ἐφύρηθεν: Hom., speaking in his own person, calls the city Κόρινθος, while the Homeric heroes call it Ἐφύρη (v. *Lehrs, Aristarch.* 228).

1213. οἱ δέ: i.e. the Colchians. περαῖην νῆσον: "une île plus lointaine" (de M.), but περαῖην can hardly mean this. The meaning should be 'an island opposite (to Corcyra),' *adversam insulam* (Shaw); v.n. 1. 923.

1214. Κεραύνια: v.n. 519. Ἀβάντων: the Abantes of Euboea (v.n. 1135) were supposed to have settled near the Ceraunian Mts., and to have founded a town Ἀβαντία or Ἀμαντία (*Steph. Byz. s.v. Ἀβαντίς*).

οὔρεα, Νεσταίους τε καὶ Ὠρικόν εἰσαφικέσθαι 1215
 ἀλλὰ τὰ μὲν στείχοντος ἄδην αἰῶνος ἐτύχθη.
 Μοιράων δ' ἔτι κείσε θύη ἐπέτεια δέχονται
 καὶ Νυμφέων Νομίοιο καθ' ἱερὸν Ἀπόλλωνος
 βωμοί, τοὺς Μήδεια καθίσσατο. πολλὰ δ' ἰοῦσιν 1220
 Ἀλκινόος Μινύαις ξεινήια, πολλὰ δ' ὅπασσεν
 Ἀρήτη· μετὰ δ' αὖτε δυνώδεκα δῶκεν ἔπεσθαι
 Μηδείῃ δμῶας Φαιηκίδας ἐκ μεγάροιο.
 ἥματι δ' ἐβδομάτῳ Δρεπάνην λίπον· ἤλυθε δ' οὖρος
 ἀκραῆς ἠῶθεν ὑπὲκ Διός· οἱ δ' ἀνέμοιο
 πνοιῇ ἐπειγόμενοι προτέρω θέον. ἀλλὰ γὰρ οὔπω 1225
 αἴσιμον ἦν ἐπιβῆναι Ἀχαιίδος ἠρώεσιν,
 ὄφρ' ἔτι καὶ Λιβύης ἐπὶ πείρασιν ὀτλήσειαν.
 Ἦδη μὲν ποθὶ κόλπον ἐπώνυμον Ἀμβρακίων,
 ἥδη Κουρήτιν ἔλιπον χθόνα πεπταμένοισιν
 λαΐφεσι καὶ στεινὰς αὐταῖς σὺν Ἐχινάσι νήσους 1230
 ἐξείης, Πέλοπος δὲ νέον κατεφαίνετο γαῖα·
 καὶ τότ' ἀναρπάγδην ὅλοῃ βορέαο θύελλα
 μεσσηγὺς πέλαγόςδε Λιβυστικὸν ἐννέα πάσας
 νύκτας ὁμῶς καὶ τόσσα φέρ' ἤματα, μέχρις ἵκοντο

1224. ὑπεύδιος G, ed. Flor.

1228. ποθὶ Merkel: ποτὶ codd.: ποτε Flangini: τότε Hoerstel. Ἀμβρακίων
 Brunck.

1229. Κουρήτων G, ed. Flor. λεῖπον Hermann.

1230. Στεινὰς . . . νήσοις O. Schneider.

1233. πέλαγός τε G, vulg.

1215. Νεσταίους: v.n. 336. Ὠρικόν:
 on the coast of Epirus, nearly opposite
 to Brundisium. Pliny (*N.H.* 3. 23)
 calls it 'oppidum a Colchis conditum.'

1216. 'Howbeit these things came to
 pass after a long lapse of time.' Τίμαιος
 δέ φησι μετὰ ἑτῇ ἑξακόσια τῶν Τρωικῶν
 Χερσικράτη, ἀπόγονον τῶν Βακχιαδῶν,
 καταφκηκέναι τὴν νήσον. Schol. For
 ἄδην cf. 276.

1218. Νομίοιο: v.n. 2. 507. The
 Schol. seems wrong in saying διὰ τὸ
 κατὰ νόμον γενέσθαι τὴν κρίσιν τοῦ
 Ἀλκινόου, διὰ τοῦτο Νομίου Ἀπόλλωνος
 ἱερὸν ἰδρύσασθαι τὴν Μῆδειαν.

1223. Δρεπάνην: v. 990.

1224. ἀκραῆς: v.n. 2. 721.

1226. Ἀχαιίδος: v.n. 1. 284.

1227. ὀτλήσειαν: v.n. 2. 1008.

1228. κόλπον . . . Ἀμβρακίων: the

Ambracian Gulf is an arm of the Ionian
 (or Sicilian) Sea, between Epirus and
 Acarnania (Polyb. 4. 63).

1229. Κουρήτιν: Strabo (398, 4)
 mentions how the Curetes (who came
 originally from Chalcis in Euboea) had
 been driven out of Aetolia into Acarnania.
 For the strife between the Curetes and
 Aetolians v. *Il.* 9. 529 sqq.

1230. στεινὰς . . . ἐξείης: 'and the
 narrow islets which come next in order,
 amongst others the Echinades.' The
 Echinades were called after the ἐχῖνος
 or 'sea-urchin' from their sharp out-
 lines; cf. Strab. 393, 43, Thuc. 2. 102,
 etc.

1231. Πέλοπος . . . γαῖα: the Pelo-
 ponnesus.

1232. ἀναρπάγδην: v.n. 579.

1233. μεσσηγὺς: 'in mid course.'

προπρὸ μάλ' ἔνδοθι Σύρτιν, ὅθ' οὐκέτι νόστος ὀπίσσω 1235
 νηυσὶ πέλει, ὅτε τόνγε βιώατο κόλπον ἰκέσθαι.
 πάντῃ γὰρ τέναγος, πάντῃ μνιόεντα βυθοῖο
 τάρφεια· κωφή δέ σφιν ἐπιβλύει ὕδατος ἄχνη·
 ἡερίῃ δ' ἄμαθος παρακέκλιται· οὐδέ τι κείσε
 ἔρπετόν, οὐδὲ ποτητὸν αἰίρεται. ἔνθ' ἄρα τούσγε 1240
 πλυμμυρίς—καὶ γάρ τ' ἀναχάζεται ἡπείροιο
 ἦ θαμὰ δὴ τόδε χεῦμα, καὶ ἅψ' ἐπερεύγεται ἀκτὰς
 λάβρον ἐποικόμενον—μυχάτῃ ἐνέωσε τάχιστα
 ἡϊόνι. τρόπιος δὲ μάλ' ὕδασι παῦρον ἔλειπτο.
 οἱ δ' ἀπὸ νηὸς ὄρουσαν, ἄχος δ' ἔλεν εἰσορόωντας 1245
 ἡέρα καὶ μεγάλης νῶτα χθονὸς ἡέρι ἴσα,
 τηλοῦ ὑπερτείνοντα διηνεκές· οὐδέ τιν' ἀρδμόν,
 οὐ πάτον, οὐκ ἀπάνευθε κατηνγάσσαντο βοτῆρων
 αὐλῖον, εὐκῆλῳ δὲ κατείχετο πάντα γαλήνῃ.
 ἄλλος δ' αὖτ' ἄλλον τετιμημένος ἐξερείενεν· 1250
 “Τίς χθὼν εὐχεται ἦδε; πόθι ξυνέωσαν ἄελλαι
 ἡμέας; αἰθ' ἔτλημεν, ἀφειδέες οὐλομένοιο

1235. ὅθ' Pariss. tres: ὅτ' supr. scr. ἴν' L: ἴν' G, vulg.

1238. κούφη Valckenaer, Seaton.

1243. ἐνέωσεν ἄγεσθαι G, v.l. in schol. Flor.

1244. παῦρ' ἐλέλειπτο Paris. unus, Brunck.

1246. ἡέρι ἴσα Buttmann: ἡέρι δ' ἴσα codd.

1235. Σύρτιν: the Greater and Lesser Syrtis, and the dangers of the navigation there, are fully described in Strab. 708, 20 sqq. Cf. also Luc. *Phars.* 9. 300 sqq.

1237. τέναγος: 'shoals,' *πηλώδης τόπος*. Schol. μνιόεντα . . τάρφεια: *lit.* 'weed-strewn thickets of the deep.' Ap. forms *μνιύεις* from *μνίον*, *alga*, a late Gr. word (*phukos* in Hom.). Distinguish τάρφεια 'thickets' (cf. 13) from ταρφέα 'often' (1195).

1238. κωφή . . ἄχνη: 'and over them the sea-foam flows with noiseless swell.' For κωφή cf. 153. The form ἐπιβλύω is only found here; see on 788, 3. 223.

1239. ἡερίῃ: *πάν τὸ πολὺ καὶ θαψιλὲς ἡερόεν λέγομεν*. Schol. This meaning is required by 1246. The sandy waste extended indefinitely like the vast expanse of air. One meaning given by Hesych. for ἡέριον is μέγα. Diodorus (1. 33) uses ἀέριος in a similar way, *θῖνας ἁμμον ἐχοντας μέγεθος ἀέριον*. For other uses of ἡέριος v.n. 267, 1. 580. Some take it here as 'misty,' and Way blends the two views

in his rendering "into haziest distance stretcheth the land."

1240. αἰίρεται: 'moves,' *lit.* 'soars,' used by zeugma with ἔρπετόν. ἔνθ' ἄρα: 'it was there then that the flood-tide—for oftentimes the streaming waves fall back from the land, and again with angry onset hurl themselves on the beach—in a moment drove them far in on the shore, and but little of the keel was left in the water.'

1243. μυχάτῃ: v.n. 1. 170.

1246. νῶτα χθονός: "the long low-backs of the land" (Way).

1247. διηνεκές: 'unbroken.' *διηνεκής* is used as an epithet of νῶτον in its literal sense in *Il.* 7. 321, *νῶτοισι διηνεκέεσσι*, 'with slices cut the whole length of the chine.' ἀρδμόν: 'watering-place'; cf. *Od.* 13. 247, *ἀρδμοὶ ἐπηετανοί*.

1248. πάτον: cf. 3. 1201. ἀπάνευθε: 'afar off.'

1249. εὐκῆλῳ: v.n. 2. 935.

1251. εὐχεται: cf. 2. 359.

1252. ἀφειδέες: v.n. 2. 98.

δείματος, αὐτὰ κέλευθα διαμπερές ὀρμηθῆναι
 πετράων. ἦ τ' ἂν καὶ ὑπὲρ Διὸς αἴσαν ἰοῦσιν
 βέλτερον ἦν μέγα δὴ τι μενοινώντας ὀλέσθαι. 1255
 νῦν δὲ τί κεν ῥέξαιμεν, ἐρνκόμενοι ἀνέμοισιν
 αὖθι μένειν τυτθὸν περ ἐπὶ χρόνον; οἶον ἐρήμη
 πέζα διωλυγίης ἀναπέπταται ἡπείριοι."

Ὡς ἄρ' ἔφη· μετὰ δ' αὐτὸς ἀμνηχανίη κακότητος
 ἰθυντήρ' Ἀγκαῖος ἀκηχέμενος ἀγόρευσεν· 1260
 "Ὀλόμεθ' αἰνότατον δῆθεν μόρον, οὐδ' ὑπάλυξις
 ἔστ' ἄτης· πάρα δ' ἄμμι τὰ κύντατα πημανθῆναι
 τῇδ' ἐπ' ἐρημαίῃ πεπτηότας, εἰ καὶ ἀῆται
 χερσόθεν ἀμπνεύσειαν· ἐπεὶ τεναγώδεα λεύσσω
 τῇλε περισκοπέων ἄλα πάντοθεν· ἤλιθα δ' ὕδωρ 1265
 ξαινόμενον πολιῇσιν ἐπιτροχάει ψαμάθοισιν.
 καὶ κεν ἐπισμυγερῶς διὰ δὴ πάλαι ἦδ' ἐκεάσθη
 νηὺς ἱερὴ χέρσου πολλὸν πρόσω· ἀλλὰ μιν αὐτῇ

1255. μενοινώντας Pariss. duo: μενοινώντας G, vulg.: μενοινώντας L.

1260. ἀκηχέμενος vulg. ἀγόρευε G.

1263. ἐπ' Ὁ. Schneider: ὑπ' codd. καὶ Köchly, quod L man. pr. praebere videtur: κεν vulg.

1264. ἐμπνεύσειαν Köchly.

1267. ἦδ' ἐκεάσθη Brunck: ἦδε κεάσθη codd.

1253. αὐτά: i.e. the same course as on the outward voyage through the Symplegades.

1254. ὑπὲρ Διὸς αἴσαν: cf. *Il.* 17. 321, Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἴσαν. Similarly ὑπὲρ μόρον, *I.* 1030. Leaf (on *Il.* 16. 780) points out that these phrases are never used of anything which is actually said to have happened, but always of the future or unrealized possibilities in the past; v. M. and R. on *Od.* 1. 34.

1255. Cf. Hector's words, *Il.* 22. 304, μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην, Ἀλλὰ μέγα ῥέξας τι καὶ ἔσσομένοισι πυθέσθαι.

1257-8. οἶον . . . ἡπείριοι: 'so dreary is the coast-line of this vast continent which unfolds itself before our eyes.' πέζα: v. n. 46. διωλυγίης: 'limitless,' μέγα καὶ ἐπὶ πόλῳ διήκον (*Suid.*). Cf. *Call. fr.* III, ἔνθ' ἀνέμων μεγάλων κῦμα διωλύγιον. It is a Platonic word of unknown derivation.

1263. τῇδ' ἐπ' ἐρημαίῃ πεπτηότας: 'fallen on this desolation.' Here, as in 3. 321, ἐπί seems to have been

corrupted into ὑπό. For the use of ὑπό Oswald compares 1524, ὑπὸ χροῖ δύνετο κῶμα, which is not parallel at all. The only possible meaning which could be extracted out of ὑπό here would be 'under the power of,' 'into the clutches of.' For the enallage of cases ἄμμι . . . πεπτηότας see on 3. 1009.

1264. χερσόθεν: 'from the land'; even though the wind blew off the shore, it would not help them to get away.

1265. ἤλιθα: v. n. 2. 283. It seems to refer to the mass of water, though Merkel explains it by ματαίως, meaning, I presume, 'uselessly' from the point of view of refloating the Argo.

1266. ξαινόμενον . . . ψαμάθοισιν: 'torn into spray runs up on the foam-whitened sand.' L. and S. wrongly take ὕδωρ as acc. ἐπιτροχάω is used differently in 1606.

1268. χέρσου πολλὸν πρόσω: 'while still far from the land.' The vessel would have been broken to pieces in the shoals, had not the flood-tide carried it up on the shore.

- πλημμυρίς ἐκ πόντοιο μεταχθονίην ἐκόμισσεν.
 νῦν δ' ἡ μὲν πέλαγόςδε μετέσσεται, οἶοθι δ' ἄλμη 1270
 ἄπλοος εἰλεῖται, γαίης ὕπερ ὅσσον ἔχουσα.
 τούνεκ' ἐγὼ πᾶσαν μὲν ἀπ' ἐλπίδα φημὶ κεκόφθαι
 ναυτιλῆς νόστου τε. δαημοσύνην δέ τις ἄλλος
 φαίνοι ἐήν· πάρα γάρ οἱ ἐπ' οἴηκεσσι θαάσσειν
 μαιομένῳ κομιδῆς. ἀλλ' οὐ μάλα νόστιμον ἦμαρ 1275
 Ζεὺς ἐθέλει καμάτοισιν ἐφ' ἡμετέροισι τελέσσαι.”
 Ὡς φάτο δακρυόεις· σὺν δ' ἔννεπον ἀσχαλῶντι
 ὅσσοι ἔσαν νηῶν δεδαημένοι· ἐν δ' ἄρα πᾶσιν
 παχνῶθη κραδίη, χύτο δὲ χλόος ἀμφὶ παρειάς.
 οἷον δ' ἀψύχοισιν εἰκότες εἰδῶλοισιν 1280
 ἀνέρες εἰλίσσονται ἀνὰ πτόλιν, ἣ πολέμοιο
 ἣ λοιμοῖο τέλος ποτιδέγμενοι, ἥε τιν' ὄμβρον
 ἄσπετον, ὅς τε βοῶν κατὰ μυρία ἔκλυσεν ἔργα,
 ἣ ὅταν αὐτόματα ξόανα ρέῃ ἰδρώοντα
 αἵματι, καὶ μυκαὶ σηκοῖς ἐνὶ φαντάζονται, 1285

1269. μεταχθονίην Vatt. duo: μεταχρονίην vulg.

1274. φαίνοι ἐήν Madvig.: φαίνοιεν L, G, Vatt. duo: φήνειεν vulg.

1282. λιμοῖο Pariss. quatt.

1283. μυρία γ' L 16.

1284. ἰδρώοντα G, Merkel.

1269. πλημμυρίς: in 1241 and 2. 576 the penult. is long; here it is short, as in *Od.* 9. 486 (which Ap. is imitating), τὴν δ' αἰψ' ἠπειρόνδε παλirroθιον φέρε κύμα Πλημμυρίς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι. μεταχθονίην: v. n. 2. 300.

1270. ἡ μὲν: sc. πλημμυρίς. οἶοθι κ.τ.λ.: 'and the sea-water, not deep enough to float the vessel, merely washes about it, barely rising above the ground.' For ὅσσον v. n. 2. 112.

1272. ἀπ' ἐλπίδα . . κεκόφθαι: cf. Lat. *abscondere spem*. The metaph. use of ἀποκόπτειν is common in late Gr.

1274. φαίνοι ἐήν: φαίνοιεν seems an impossible form of 3 sing. opt., and, so far as I know, lacks any analogy. Merkel says that it may derive some support from *Il.* 14. 241, where for ἐπισχοίης A and C have ἐπίσχοιες, which is said to have been defended by Herodian (v. Heyne *ad loc.*; Kühner-Blass 214).

1275. κομιδῆς: 'return'; cf. 3. 1140.

1279. παχνῶθη: 'was frozen'; cf. *Il.*

17. 112, ἦτορ παχνούται: *On. Her.* 15. 112, astrictum frigore pectus. . χλόος: v. n. 2. 1216.

1280. εἰδῶλοισιν: cf. *Liv.* 21. 40, effigies immo, umbrae hominum.

1283. βοῶν . . ἔργα: *Virg.* imitates this, *G.* 1. 324, ruit arduus aether, Et pluvia ingenti sata laeta boumque labores Diluit. ἔργα βοῶν is from *Hes. Op.* 46; *Hom.* uses ἔργα ἀνθρώπων in a similar passage, *Il.* 16. 390, χαράδραι . . στενάχουσι ρέουσai Ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων.

1284 sqq. With this enumeration of prodigies cf. *Tibull.* 2. 5. 75, Et simulacra deum lacrimas fudisse tepentes, Fataque vocales praemonuisse boves, Ipsum etiam Solem defectum lumine vidit Iungere pallentes nubilus annus equos: *Virg. G.* 1. 478, pecudesque locutae Infandum! . . . Et maestum inlacrimat templis ebur, aeraque sudant. The Schol. refers to the portents before the battle of Chaeronea (*Plut. Demosth.* 19).

1285. μυκαί: = μυκηθμοί, *mugitus*, ἄπ. λεγ.

ἤε καὶ ἡέλιος μέσῳ ἡματι νύκτ' ἐπάγησιν
 οὐρανόθεν, τὰ δὲ λαμπρὰ δι' ἡέρος ἄστρα φαείνοι·
 ὥς τὸτ' ἀριστῆες δολιχοῦ πρόπαρ αἰγιαλοῖο
 ἦλυνον ἐρπύζοντες. ἐπήλυθε δ' αὐτίκ' ἐρεμνὴ
 ἔσπερος. οἱ δ' ἐλεεινὰ χεροῖν σφέας ἀμφιβαλόντες 1290
 δακρυόειν ἀγάπαζον, ἵν' ἀνδιχα δῆθην ἕκαστος
 θυμὸν ἀποφθίσειαν ἐνὶ ψαμάθοισι πεσόντες.
 βὰν δ' ἴμεν ἄλλυδις ἄλλος ἕκαστέρῳ αὖλιν ἐλέσθαι·
 ἐν δὲ κάρη πέπλοισι καλυψάμενοι σφετέροισιν
 ἄκμηνοι καὶ ἄπαστοι ἐκείατο νύκτ' ἐπὶ πᾶσαν 1295
 καὶ φάος, οἰκτίστῳ θανάτῳ ἔπι. νόσφι δὲ κοῦραι
 ἀθρόαι Αἰήταο παρεστενάχοντο θυγατρί.
 ὥς δ' ὅτ' ἐρημαῖοι πεπτηότες ἔκτοθι πέτρης
 χηραμοῦ ἀπτῆνες λιγέα κλάζουσι νεοσσοί·
 ἢ ὅτε καλὰ νόοντος ἐπ' ὀφρύσι Πακτωλοῖο 1300
 κύκνοι κινήσωσιν ἐὼν μέλος, ἀμφὶ δὲ λειμῶν

1287. φαείνοι J., Vatt.: φαείνει G, Pariss. tres: φαείνη Brunck.

1289. ἦλυνον Brunck: ἦλυθον codd.

1295. νύχθ' ὑπὸ ed. Flor.

1299. λιγέως vulg.

1301. κινήσωσιν G, vulg.: κινήσουσιν L, Vatt., Pariss. tres.

1289. ἦλυνον: cf. 3. 866. Ap. had in mind *Il.* 24. 12, *δινεύεσκ' ἄλυνον παρὰ θῖν' ἁλός. ἐρπύζοντες*: cf. 3. 447.

1290. σφέας: = ἀλλήλους; cf. Hes. *Sc.* 403, ἀλλήλοισι κοτέοντες ἐπὶ σφέας ὀρμήσωσι. See on 2. 128.

1291. δακρυόειν: v.n. 2. 404.

1293. 'and they went forth on different ways, one further than another, to choose a resting-place.'

1294. ἐν δὲ κάρη κ.τ.λ.: so in 2. 861 after the death of Tiphys the heroes ἐντυπὰς εὐκῆλως εἰλυμένοι οὔτε τι σίτου Μνώσων? οὔτε ποτοῖο.

1295. ἄκμηνοι καὶ ἄπαστοι: cf. *Il.* 19. 346, ὃ δ' ἄκμηνος καὶ ἄπαστος. ἄκμηνος occurs four times in *Il.* 19, and Schol. A explains it ἄγευστος, παρὰ τὴν ἀκμήν. οὗτω δὲ τὴν ἀσιτίαν Αἰολεῖς λέγουσι. Both it and ἄπαστος are used of food and drink; cf. *Il.* 19. 320, ἄκμηνον πόσιος καὶ ἐδῆτύος, *Od.* 4. 788, ἄπαστος ἐδῆτύος ἢ δὲ ποτῆτος.

1296. ἔπι: 'awaiting.' κοῦραι: the Phaeacian handmaids given by Arete to Medea (v. 1221).

1298. 'This simile is perfectly original, and highly beautiful and expressive. The

fears, the tenderness, and unavailing cries of the Phaeacian virgins (who found themselves sent from the ease, the plenty, and indulgence of a palace in Phaeacia, to perish by hunger in that Libyan desert) are well expressed by the helpless state of the young and unfledged birds falling out of the parent nest in a rock, in the absence of the mother' (Preston).

1300. ὀφρύσι: 'overhanging banks'; cf. i. 178. Πακτωλοῖο: Πακτωλὸς ποταμὸς Λυδίας, ὃ νῦν Χρυσορρόας λεγόμενος. Schol. It was famous for its gold dust (ψῆγμα χρυσοῦ), Strab. 535, 4.

1301. κύκνοι: *Il.* 2. 459, ὥς τ' ὀρνίθων πετερινῶν ἔθνεα πολλά, Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδεῖραν, Ἀσίῳ ἐν λειμῶνι, Καῦστρίῳ ἀμφὶ ῥέεθρα, Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν, Κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν: *Aen.* 7. 700, *Ceu quondam nivei liquida inter nubila cygni . . . longa canoros Dant per colla modos; sonat amnis et Asia longe Pulsa palus.* In our passage there may be a further reference to the death-song of the swan, cf. Aesch. *Ag.* 1444, κύκνου δίκην Τὸν ὕστατον μέλψασα θανάσιμον γόον Κεῖται.

έρσῃεις βρέμεται ποταμοῖό τε καλὰ ῥέεθρα·
ὥς αἱ ἐπὶ ξανθὰς θέμεναι κονίησιν ἐθείρας
παννύχιαι ἐλεεινὸν ἠέλεμον ὠδύροντο.

καὶ νῦ κεν αὐτοῦ πάντες ἀπὸ ζωῆς ἐλίασθαι
νώνυμοι καὶ ἄφαντοι ἐπιχθονίοισι δαῖναι
ἡρώων οἱ ἄριστοι ἀνηνύστῳ ἐπ' ἀέθλῳ·

1305

ἀλλὰ σφεας ἐλέηραν ἀμηχανίῃ μινύθοντας
ἡρῶσαι, Λιβύης τιμήροροι, αἱ ποτ' Ἀθήνην,
ἦμος ὅτ' ἐκ πατρὸς κεφαλῆς θόρε παμφαίνουσα,
ἀντόμεναι Τρίτωνος ἐφ' ὕδασι χυτλώσαντο.

1310

ἔνδιον ἡμαρ ἔην, περὶ δ' ὀξύταται θέρον αὐγαὶ
ἡελίου Λιβύην· αἱ δὲ σχεδὸν Λισονίδαι
ἔσταν, ἔλον δ' ἀπὸ χερσὶ καρῆατος ἡρέμα πέπλον.
αὐτὰρ ὄγ' εἰς ἐτέρωσε παλιμπετεὲς ὄμματ' ἔνεικεν,
δαίμονας αἰδεσθεῖς· αὐτὸν δέ μιν ἀμφαδὸν οἶον
μειλιχίοις ἐπέεσσιν ἀτυζόμενον προσέειπον·

1315

“Κάμμορε, τίπτ' ἐπὶ τόσσον ἀμηχανίῃ βεβόλησαι;
ἴδμεν ἐποικομένους χρύσειον δέρος· ἴδμεν ἕκαστα
ὑμετέρων καμάτων, ὅσ' ἐπὶ χθονός, ὅσσα τ' ἐφ' ὕγρην
πλαζόμενοι κατὰ πόντον ὑπέρβια ἔργ' ἐκάμεσθε.
οἰοπόλοι δ' εἰμὲν χθόνιαι θεαὶ αὐδῆεσσαι,

1320

1307. ὄχ' ἄριστοι Pierson.

1308. ἐλέαιρον G.

1310. παμφάσσουσα O. Schneider.

1312. ὀξύτατοι L, G.

1316. αὐταὶ Brunc.

1318. ἐπὶ Spitzner: ἔτι codd.

1319. δέρος L: δέρας G, vulg.

1321. ἔργ' ἐκάμεσθε Pariss. duo: ἔργα κάμεσθε vulg.

1305. ἀπὸ ζωῆς ἐλίασθαι: 'had parted from life.'

1306. νώνυμοι: = ἀνώνυμοι, cf. 2. 982. Merkel takes it here in the sense recognized by the Schol. on *Il.* 13. 227, νωνύμους· τινὲς ἀθρηνητούς· ὕμνον γὰρ καὶ Ἀνακρέων τὸν θρηνόν φησιν.

1309. ἡρῶσαι: the form ἡρῶσσα for ἡρώϊνη is found in *Anth.* P. 6. 225, 'Ἠρῶσαι Λιβύων ὕρος ἄκριτον αἶτε νέμεσθε. τιμήροροι: 'guardian deities,' *praesides*; cf. Aesch. *Ag.* 519, ἐμὸν τιμάρορον Ἑρμῆν. The Schol. quotes from Call., δέσποιναι Λιβύης ἡρώϊδες, αἱ Νασαμώνων Αἰλιν καὶ Δολιχὰς θίνας ἐπιβλέπετε.

1310. ἦμος κ.τ.λ.: πρῶτος Σησιχόρος ἐφη σὺν ὄπλοις ἐκ τῆς τοῦ Διὸς κεφαλῆς

ἀναπηδῆσαι τὴν Ἀθηνᾶν. Schol. For the legend v. Pind. *O.* 7. 35 sqq., h. Hom. *Minerv.*

1311. Τρίτωνος: v. n. I. 109. ἀντόμεναι . . . χυτλώσαντο: 'met with her, and bathed her in the waters.' Cf. Call. *ῥον.* 15, ἔνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθῆκατο κόλπων, Αὐτὶκά δίξητο ῥόον ὕδατος, φ' κε τόκοιο Δύματι χυτλώσαιο, τεὸν δ' ἐν χρωτᾷ λοέσαι.

1312. ἐνδιον: 'noon,' v. n. I. 603. The short penult. is only found in Alex. writers: cf. Call. *Cer.* 39, τῷ δ' ὕπο ται νύμφαι ποτὶ τῶνδιν ἐψιῶντο,

1322. οἰοπόλοι: 'lonely.' Triton is called οἰοπόλος δαίμων, Pind. *P.* 4. 49. Our Schol. wrongly explains it by

ἡρῶσσαι, Λιβύης τιμήοροι ἡδὲ θύγατρες.
 ἀλλ' ἄνα· μηδ' ἔτι τοῖον οἰζύων ἀκάχησο·
 ἄνστησον δ' ἐτάρους. εὐτ' ἂν δέ τοι Ἀμφιτρίτη 1325
 ἄρμα Ποσειδάωνος ἐντροχον αὐτίκα λύσῃ,
 δῆ ῥα τότε σφετέρῃ ἀπὸ μητέρι τίνετ' ἀμοιβὴν
 ὧν ἔκαμεν δηρὸν κατὰ νηδύος ὕμμε φέρουσα·
 καὶ κεν ἔτ' ἡγαθέην ἐς Ἀχαιίδα νοστήσαιτε."

ᾧς ἄρ' ἔφαν, καὶ ἄφαντοι ἔν' ἔσταθεν, ἔνθ' ἄρα ταίγε
 φθογγῇ ὁμοῦ ἐγένοντο παρασχεδόν. αὐτὰρ Ἰήσων 1331
 παπτήνας ἀν' ἄρ' ἔζετ' ἐπὶ χθονός, ὧδέ τ' ἔειπεν·

"Ἰλατ' ἐρημονόμοι κυδραὶ θεαί· ἀμφὶ δὲ νόστῳ
 οὔτι μαλ' ἀντικρὺ νοέω φάτιν. ἥ μὲν ἐταίρους
 εἰς ἐν ἀγειράμενος μυθήσομαι, εἴ νύ τι τέκμωρ 1335
 δῆωμεν κομιδῆς· πολέων δέ τε μῆτις ἀρείων."

Ἦ, καὶ ἀναΐξας ἐτάρους ἐπὶ μακρὸν αὐτεῖ,
 αὐσταλέος κονίησι, λέων ὥς, ὅς ῥά τ' ἀν' ὕλην
 σύννομον ἦν μεθέπων ὠρύεται· αἱ δὲ βαρείη
 φθογγῇ ὑποτρομέουσιν ἀν' οὔρεα τηλόθι βῆσσαι· 1340
 δείματι δ' ἄγραυλοὶ τε βόες μέγα πεφρίκασιν
 βουπελάται τε βοῶν· τοῖς δ' οὔ νύ τι γῆρυς ἐτύχθη

1324. μηδ' ἔτι G, Pariss. duo: μηδὲ τι vulg.

1325. ἄστησον Rzach.

1333. ἐλειονόμοι κυδραὶ Vatt. aliquot.

1336. δῆωμεν G, vulg.: δῆιωμεν, ω man, sec., L: δῆοιμεν Brunck.

1339. βαρείη Wellauer: βαρείαι L, Pariss. quatt.: βαρεία vulg.: βαθεῖαι Brunck.

ἐπιμηλίδες, and so Hoelzlin and Shaw translate *pecorariae deae*, but the meaning is fixed by ἐρημονόμοι, 1333. *χθόνια*: *indigites*, v. n. 2. 504; cf. Soph. *Aj.* 201, *χθονίων* ἀπ' Ἐρεχθειδῶν. For the usual meaning v. 987. *αὐδή-εσσαι*: Hom. uses *θεός* αὐδήεσσα of Calypso and Circe who speak with the speech of mortals.

1325. Ἀμφιτρίτη: in Hom. Amphitrite is not a goddess, but, at most, a personification of the sea. As a goddess and wife of Poseidon she appears first in Hes. *Th.* 243, 930.

1326. λύση: 'unyokes.' In *Il.* 5. 731 Hera is represented as yoking her chariot, ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρην Ἴππους ὠκύποδας.

1327. σφετέρῃ: ἔδει εἰπεῖν ὑμετέρῃ (v. n. 3. 186). λέγει δὲ τῇ νηϊ. φέρει γὰρ αὐτοὺς ἐν τῷ κύτει, ὡς ἐν γαστρὶ μήτηρ. Schol.

1328. νηδύος: cf. Tac. *Ann.* 2. 6, *lato utero* (navium), and the use of *uterus* of the Trojan Horse, *Aen.* 2. 38.

1329. ἡγαθέην: v. n. 1131.

1330. ἄφαντοι κ.τ.λ.: 'they straight-way vanished where they stood, as their voice died away.' For *παρασχεδόν* v. n. 1. 354.

1333. Ἰλατ': v. n. 2. 693.

1335-6. τέκμωρ . . . κομιδῆς: 'a sign to guide our return.' δῆωμεν: v. n. 591. πολέων . . . μῆτις ἀρείων: 'in the multitude of counsellors there is safety.' Cf. *Il.* 10. 224 sqq., Plaut. *Mil.* 3. 3. 12, *nemo solus satis sapit*.

1339. σύννομον ἦν: 'his mate'; cf. Soph. *Ph.* 1436, ὡς λέοντε *συννόμα*.

1342. βουπελάται: οἱ βουκόλοι. Schol. Ap. is the first to use this word. τοῖς δ' οὔ κ.τ.λ.: 'but the voice had no terrors for them (i.e. the Argonauts),

ρίγεδανὴν ἐτάριοιο φίλους ἐπικεκλομένοιο.

ἀγχοῦ δ' ἡγερέθοντο κατηφέες· αὐτὰρ ὁ τοῦσγε

ἀχνυμένους ὄρμοιο πέλας μίγα θηλυτέρησιν

ιδρύσας, μυθεῖτο πιφασκόμενος τὰ ἕκαστα·

1345

“Κλῦτε, φίλοι· τρεῖς γάρ μοι ἀνιάζοντι θεάων,

στέρφεσιν αἰγείοις ἐζωσμένοι ἐξ ὑπάτοιο

αὐχένος ἀμφί τε νῶτα καὶ ἱξύας, ἥντε κοῦραι,

ἔσταν ὑπὲρ κεφαλῆς μάλ' ἐπισχεδόν· ἂν δ' ἐκάλυψαν

1350

πέπλον ἐρυσσάμεναι κούφη χερί, καὶ μ' ἐκέλοντο

αὐτόν τ' ἔγρεσθαι, ἀνά θ' ὑμέας ὄρσαι ἰόντα·

μητέρι δὲ σφετέρῃ μενοεικέα τίσαι ἀμοιβὴν

ὧν ἔκαμεν δηρὸν κατὰ νηδύος ἄμμε φέρουσα

ὁππότε κεν λύσῃσιν εὐτροχον Ἀμφιτρίτη

1355

ἄρμα Ποσειδάωνος. ἐγὼ δ' οὐ πάγχυ νοῆσαι

τῆσδε θεοπροπίης ἴσχω πέρι. φάν γε μὲν εἶναι

ἡρώσσαι, Διβύης τιμήοροι ἡδὲ θύγατρες·

καὶ δ' ὁπόσ' αὐτοὶ πρόσθεν ἐπὶ χθονὸς ἡδ' ὅσ' ἐφ' ὑγρὴν

ἔτλημεν, τὰ ἕκαστα διίδμεναι εὐχετόωντο.

1360

οὐδ' ἔτι τάσδ' ἀνὰ χῶρον ἐσέδρακον, ἀλλά τις ἀχλὺς

ἦν νέφος μεσσηγὺ φαεινομένας ἐκάλυψεν.”

“Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐθάμβεον εἰσαΐοντες.

ἔνθα τὸ μήκιστον τεράων Μινύησιν ἐτύχθη.

ἐξ ἀλὸς ἡπειρόνδε πελώριος ἔκθορεν ἵππος,

1365

1349. ἱξύος G, vulg.

1354. ὧν ἕνεκα μὲν G man. sec.

1355. δὴ πρὶο κεν G, ed. Flor.

1359. ὑγρῆς G, Paris. unus, ed. Flor.

1361. οὐδέ τι vulg.

1364. Μινύησιν L man. sec., G, Vatt. duo: Μινύαισιν L man. pr., Pariss.: Μινύεσσιν vulg.

1365. ἔκθορεν L, Vatt.: ἄνθορεν G, vulg.: ἔνθορεν Paris. unus.

being the voice of their comrade calling on his friends.”

1344. κατηφέες: v.n. 1. 267.

1345. ὄρμοιο: the place where the vessel lay. μίγα: for this rare simple form cf. Pind. P. 4. 202, μίγα κωκυφ. Ap. has ἄμμιγα c. dat., 1. 573, etc. θηλυτέρησιν: v.n. 3. 209.

1348. στέρφεσιν: τοῖς δέρμασιν. ἔνθεν καὶ στερφῶσαι. Ἴβυκος δὲ στερφωτῆρα στρατὸν εἶρηκε τὸν ἔχοντα δέρματα. ὕθεν καὶ παρ' Αἰσχύλῳ (fr. 377) ἀξιούσι γράφειν μελανοστέρφων γένος, οὐχ, ὥς τινες, μελανοστέρων. Schol. For this

Libyan dress cf. Hdt. 4. 189, αἰγέας περιβάλλονται ψιλὰς περὶ τὴν ἐσθῆτα θυσανωτάς αἱ Λίβυσσαι κεχριμένας ἐρευνθεδάνω.

1350. ἔσταν ὑπὲρ κεφαλῆς: cf. II. 2. 20 (of "Ονειρος visiting Agamemnon), στῆ δ' ἄρ' ὑπὲρ κεφαλῆς.

1353. σφετέρῃ: = ἡμετέρῃ; v.n. 3. 186.

1363. εἰσαΐοντες: v.n. 1. 764.

1364. Μινύησιν: v.n. 1. 231.

1365. ἵππος: cf. the symbolic appearance of the four white steeds, the portent of war, in Aen. 3. 537 sqq.

ἀμφιλαφής, χρυσέησι μετήορος αὐχένα χαίταις·
ρίμφα δὲ σεισάμενος γυίων ἀπο νήχυτον ἄλμην
ῶρτο θέειν, πνοιῇ ἵκελος πόδας. αἶψα δὲ Πηλεὺς
γηθήσας ἐτάροισιν ὁμηγερέεσσι μετηύδα·

“Ἄρματα μὲν δὴ φημι Ποσειδάωνος ἔγωγε 1370
ἤδη νῦν ἀλόχοιο φίλης ὑπὸ χερσὶ λελύσθαι·

μητέρα δ' οὐκ ἄλλην προτιόσσομαι, ἥε περ αὐτῇ·
νῆα πέλειν· ἥ γὰρ κατὰ νηδύος ἄμμε φέρουσα
νωλεμές ἀργαλέοισιν ὀιζύνει καμάτοισιν.

ἀλλὰ μιν ἀστεμφεῖ τε βίῃ καὶ ἀτειρέσιν ὤμοις 1375
ὑψόθεν ἀνθέμενοι ψαμαθώδεος ἔνδοθι γαίης
οἴσομεν, ἥ προτέρωσσε ταχὺς πόδας ἤλασεν ἵππος.

οὐ γὰρ ὄγε ξηρὴν ὑποδύσεται· ἵχνια δ' ἡμῖν
σημανέειν τιν' ἔολπα μυχὸν καθύπερθε θαλάσσης.”

ᾧς ἡῦδα· πάντεσσι δ' ἐπήβολος ἦνδανε μῆτις· 1380

Μουσάων ὅδε μῦθος· ἐγὼ δ' ὑπακουὸς αἰίδω

Πιερίδων, καὶ τήνδε πανατρεκὲς ἔκλυον ὁμφήν,

ὑμέας, ᾧ περὶ δὴ μέγα φέρτατοι υἱές ἀνάκτων,

ἥ βίῃ ἥ τ' ἀρετῇ Λιβύης ἀνὰ θινὰς ἐρήμους

νῆα μεταχρονίην ὅσα τ' ἔνδοθι νηὸς ἄγεσθε, 1385

ἀνθεμένους ὤμοισι φέρειν δυοκαίδεκα πάντα

1373. ἥ γὰρ Pariss. tres, Brunck. αἰὲν ἔχουσα G, L 16.

1374. νωλεμές Pariss. quatt., vulg.: ἡμέας L, G: ἡνεκὲς Merkel

1380. ἐπίκλοπος Matthiae.

1385. ἄγεσθε Stephanus: ἄγεσθαι L, G, vulg.

1366. ἀμφιλαφής: ἀντὶ τοῦ ποικίλος ἢ μέγας ἢ ἀμφοτέρωθεν θριξὶ στεγαζόμενος. Schol. The last of these explanations is that generally received, and so the line means 'its hair flowing on both sides, with arching neck and golden mane.' To explain it by μέγας is to make it a weak repetition of πελώριος. For other uses of ἀμφιλαφής see on 983, 2. 733.

1367. νήχυτον: πολύχυτον. Schol.; v.n. 3. 530.

1368. πνοιῇ ἵκελος: cf. 877, 221.

1372. προτιόσσομαι: v.n. 1. 895.

1375. ἀστεμφεῖ: 'unyielding,' from rt. στεμφ (στέμβω, stamp); cf. II. 2. 344, ἔχων ἀστεμφέα βουλὴν.

1378. οὐ . . . ὑποδύσεται: 'for he will not plunge beneath the dry land' (as he might beneath the waves).

1379. μυχὸν καθύπερθε θαλάσσης: 'a gulf which commands the sea.'

1380. ἐπήβολος: v.n. 1. 694.

1381. ὑπακουὸς: ὑπηρέτης. Schol.; v.n. 1. 22. Cf. Call. Dian. 186, εἰπὲ θεά, σὺ μὲν ἄμμιν, ἐγὼ δ' ἐτέρουσιν αἰίσω; Theocr. 22. 116, εἰπὲ θεά, σὺ γὰρ οἶσθα, ἐγὼ δ' ἐτέρων ὑποφύτης φθέγγομαι: Aen. 7. 645, et meministis enim, divae, et memorare potestis.

1382. πανατρεκὲς: Ap. is the first to use this compound.

1383. ᾧ . . . φέρτατοι: cf. 1031. With this apostrophe to the heroes Ellis compares the self-interpellation in Cat. 64. 116.

1384. θινὰς: 'dunes' 'sandhills.'

1385. μεταχρονίην: v.n. 2. 300.

1386. Cf. Pind. P. 4. 25, δῶδεκα δὲ πρότερον | ἀμέρας ἐξ ᾧκεανοῦ φέρομεν νώτων ὑπερ γαίης ἐρήμων | εἰνάλιον δόρυ. According to another version the Argonauts bore their vessel on their shoulders

ἥμαθ' ὁμοῦ νύκτας τε. δύην γε μὲν ἦ καὶ οἰζύν
 τίς κ' ἐνέποι, τὴν κεῖνοι ἀνέπλησαν μογέοντες ;
 ἔμπεδον ἀθανάτων ἔσαν αἵματος, οἷον ὑπέσταν
 ἔργον, ἀναγκαίῃ βεβημένοι. αὐτὰρ ἐπιπρὸ
 τῆλε μάλ' ἀσπασίως Τριτωνίδος ὕδασι λίμνης
 ὡς φέρον, ὡς εἰσβάντες ἀπὸ στιβαρῶν θέσαν ὥμων.

1390

Λυσσαλέοις δ' ἔπειτ' ἔκειοι κυσὶν αἰσسونτες
 πίδακα μαστεύεσκον· ἐπὶ ξηρῇ γὰρ ἔκειτο
 δίψα δυηπαθίῃ τε καὶ ἄλγεσιν, οὐδ' ἐμάτησαν
 πλαζόμενοι· ἴξον δ' ἱερὸν πέδον, ᾧ ἐνὶ Λάδων
 εἰσέτι που χθιζὸν παγχρύσεια ρύετο μῆλα
 χώρῳ ἐν Ἀτλαντος, χθόνιος ὄφιν· ἀμφὶ δὲ νύμφαι
 Ἑσπερίδες ποίπνουν, ἐφίμερον αἰείδουσαι.
 δὴ τότε δ' ἤδη τῆμος ὑφ' Ἑρακλῆι δαΐχθεις
 μῆλειον βέβλητο ποτὶ στύπος· οἰόθι δ' ἄκρη

1395

1400

1388. ἀνέτλησαν vulg.

1390. βεβολημένοι Pariss. quatt., Brunck.

1391. οἰδμασι Pariss. tres, Brunck.

1394. ξηρῇ Paris. unus in marg.: ξηρῇ L, vulg.: ξηρῇ G.

1400. δ' ἤδη τῆμος Wellauer: δὴ τῆμος L: γ' ἤδη κείνος G, vulg.: δῆρι τῆμος Merkel: δὴ δύστηνος O. Schneider: δ' ἦτοι τῆμος Merkel in ed. min.

1401. μῆλειον Stephanus: μέλιον L, vulg.: μῆλιον G. ἄκρη L, Pariss. quatt.: ἄκρη G, vulg.

when passing from the Ister into the Adriatic (Justin. *Histor.* 32. 3).

1388. ἔμπεδον: 'assuredly.'

1391. ὕδασι: for the unusual dat. with φέρειν cf. 3. 392.

1392. ὡς . . . ὥς: cf. Theocr. 2. 82, ὡς ἴδον, ὡς ἐμάνην: Virg. *E.* 8. 41, ut vidi, ut perii. See Leaf on *Il.* 14. 294. The meaning here is 'when . . . then.' In 1. 269 ὡς . . . ὥς means 'as . . . so.'

1393. λυσσαλέοις: ἄπ. λεγ., 'rushing, like unto hounds in the wild hunt's frenzy-burst' (Way).

1394-5. ἐπὶ . . . ἄλγεσιν: 'for parching thirst crowned their woes and sufferings.' For δυηπαθίῃ cf. 1165.

1396. Λάδων: the dragon which guarded the golden apples of the Hesperides by the orders of Hera. He was the son of Gaea (so χθόνιος, 1398), or of Phorcys and Ceto (Hes. *Th.* 333). The apples were given by Gaea to Hera on her marriage with Zeus.

1397. εἰσέτι . . . χθιζόν: 'but yesterday.'

1398. χώρῳ ἐν Ἀτλαντος: 'in the home of Atlas.' The same form of expression occurs in Aesch. *Eum.* 673, Πέλοπος ἐν τόποις, *Pers.* 786, ἐς τὸν Ἑλλήνων τόπον. Cf. Hes. *Th.* 517, Ἀτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης Πείρασιν ἐν γαίῃς, πρόπαρ Ἑσπερίδων λιγυφώνων Ἑσθῆως. Virg. (*Aen.* 4. 481) represents the garden of the Hesperides as a *templum* (τέμενος), Ultimus Aethiopus locus est, ubi maxumus Atlas Axem humero torquet . . . Hinc mihi Massylae gentis monstrata sacrosdos, Hesperidum templi custos, epulasque draconi Quae dabat et sacros servabat in arbore ramos.

1399. αἰείδουσai: cf. Eur. *H.F.* 394, ὕμνων δούς τε κόρας ἤλυθεν (sc. Ἑρακλῆς) ἐσπέριον ἐς αὐλάν: *Hipp.* 742, Ἑσπερίδων αἰοιδῶν. This is the only place where Ap. lengthens the α of αἰείδω. There is also one example in Hom., *Od.* 17. 519.

1400. τῆμος: *hodie*, 'on this very day' referring to χθιζόν in 1397; v. n. 252. ὑφ' Ἑρακλῆι: v. n. 1. 794.

1401. μῆλειον . . . στύπος: 'lay

οὐρῇ ἔτι σκαίρεσκεν· ἀπὸ κρατὸς δὲ κελαινὴν
 ἄχρῖς ἐπ' ἄκνηστιν κεῖτ' ἄπνοος· ἐκ δὲ λιπόντων
 ὕδρης Λερναίης χόλον αἵματι πικρὸν οἰστών
 μυῖαι πυθομένοισιν ἐφ' ἔλκεσι τερσαίνοντο. 1405
 ἀγχοῦ δ' Ἑσπερίδες κεφαλαῖς ἐπὶ χεῖρας ἔχουσαι
 ἀργυφέας ξανθῇσι λίγ' ἔστενον· οἱ δ' ἐπέλασσαν
 ἄφνω ὁμοῦ· ταῖ δ' αἶψα κόνις καὶ γαῖα, κιόντων
 ἐσσυμένως, ἐγένοντο καταυτόθι. νόσατο δ' Ὀρφεὺς
 θεῖα τέρα, τὰς δέ σφι παρηγορέεσκε λιτῇσιν· 1410
 “Δαίμονες ὦ καλαὶ καὶ εὐφρόνες, ἴλατ', ἀνασσαι,
 εἴτ' οὖν οὐρανίαις ἐναρίθμιοί ἐστε θεῇσιν,
 εἴτε καταχθονίαις, εἴτ' οἰοπόλοι καλέεσθε
 νύμφαι· ἴτ' ὦ νύμφαι, ἱερὸν γένος Ὀκεανοῖο,
 δεῖξατ' ἐελδομένοισιν ἐνωπαδὶς ἄμμι φανείσαι 1415
 ἢ τινα πετραίην χύσιν ὕδατος, ἢ τινα γαίης
 ἱερὸν ἐκβλύοντα, θεαί, ῥόον, ᾧ ἀπὸ δίψαν
 αἰθομένην ἄμοτον λωφήσομεν. εἰ δέ κεν αὐτὶς
 δὴ ποτ' Ἀχαΐδα γαῖαν ἰκώμεθα ναυτιλίῃσιν,

1402. οὐρῇ Pariss. quatt.: οὐρῇ L (?), G, vulg. σπαίρεσκεν Brunck.

1403. ἐν pro ἐκ coni. Seaton.

1405. τερσαίνοντο vel πορσαίνοντο coni. Merkel.

1406. κεφαλῆς Brunck. ὑπο O. Schneider.

1410. στὰς Pariss. quatt., Brunck: ταῖς O. Schneider. σφε Brunck, O. Schneider: τὰς δέ σφε Samuelsson.

1418. καὶ αὐτὶς L: κεν αὐτὶς G.

stretched along by the trunk of the apple-tree.'

1402. σκαίρεσκεν: cf. Quint. Smyr. 8. 320 (of the convulsive writhings of one mortally wounded), ὅς δ' ἔτι ποσσὶν Ὀρθὺς ἀνεσκαίρεσκεν.

1403. ἐκ δὲ λιπόντων κ.τ.λ.: 'and as the arrows had left in its blood the venom of the Lernaean hydra, the flies clustering on the festering wounds were being withered (by the poison).' The arrows of Heracles were dipped in the black gall of the hydra, which haunted the marsh of Lerna near Argos; cf. Soph. Tr. 573, μελαγχόλους Ἐβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας.

1405. τερσαίνοντο: this seems to mean that the flies were withered up by the poison, or else that their poisoned bodies were shrivelled by the sun's strong rays. Merkel says, "τερσαίνοντο nisi forte propria locutio de apricantibus eius modi bestiolis fuit explicatum non habet;

temptaveram τερσαίνοντο, h.e. ἐταράσσοντο, πορσαίνοντο, h.e. ἐσπούδαζον."

1408. ταῖ δ' αἶψα κ.τ.λ.: 'as they (the heroes) eagerly drew near, the Hesperides were straightway turned into dust and earth where they stood.' For κιόντων v.n. 692.

1409. νόσατο = νοήσατο; cf. Theogn. 1298, νώσάμενος; Hdt. 1. 68, ἐνώσας.

1410. τέρα: on the analogy of κέρα; we also find τέραα (Od. 12. 394), τέρεα (Hdt. 8. 37), τέρα (Nic. Th. 186). τὰς . . . λιτῇσιν: 'tried to win their favour for the heroes by his prayers.' This constr. of παρηγορέω is without parallel. For Samuelsson's conj. see on 3. 741.

1413. οἰοπόλοι . . . νύμφαι: 'nymphs of the desert'; v.n. 1322.

1415. ἐνωπαδὶς: v.n. 354.

1417. ἐκβλύοντα: ἄπ. λεγ. See on 1238, 788, 3. 223.

1418. ἄμοτον: with αἰθομένην, 'which

δὴ τότε μυρία δῶρα μετὰ πρώτῃσι θεάων
 λοιβάς τ' εἰλαπίνας τε παρέξομεν εὐμενέοντες." 1420
 ὣς φάτο λισσόμενος ἀδινῇ ὅπ'ι· ταὶ δ' ἐλέαιρον
 ἐγγύθεν ἀχυνμένους· καὶ δὴ χθονὸς ἐξανέτειλαν
 ποίην ἀμπρωτον· ποίης γε μὲν ὑπόθι μακροὶ
 βλάστεον ὄρηκες· μετὰ δ' ἔρνεα τηλεθάοντα 1425
 πολλὸν ὑπὲρ γαίης ὀρθοσταδὸν ἤέξοντο.
 Ἑσπέρη αἴγειρος, πτελέη δ' Ἐρυθῆις ἔγεντο·
 Αἴγλη δ' ἰτίης ἱερὸν στύπος· ἐκ δέ νυ κείνων
 δενδρέων, οἶαι ἔσαν, τοῖαι πάλιν ἔμπεδον αὐτῶς
 ἐξέφανεν, θάμβος περιώσιον, ἔκφατο δ' Αἴγλη 1430
 μειλιχίοις ἐπέεσσιν ἀμειβομένη χατέοντας·
 "Ἡ ἄρα δὴ μέγα πάμπαν ἐφ' ὑμετέροισιν ὄνειαρ
 δεῦρ' ἔμολεν καμάτοισιν ὁ κύντατος, ὅστις ἀπούρας
 φρουρὸν ὄφιν ζωῆς παγχρύσεια μῆλα θεάων
 οἴχετ' ἀειράμενος· στυγερὸν δ' ἄχος ἄμμι λέλειπται. 1435
 ἤλυθε γὰρ χθιζὸς τις ἀνὴρ ὀλοώτατος ὕβριν
 καὶ δέμας· ὅσσε δέ οἱ βλοσυρῷ ὑπέλαμπε μετώπῳ·
 νηλῆς· ἀμφὶ δὲ δέρμα πελωρίου ἔστο λέοντος
 ὤμόν, ἀδέψητον· στιβαρὸν δ' ἔχεν ὄζον ἐλαίης
 τόξα τε, τοῖσι πέλωρ τόδ' ἀπέφθισεν ἰοβολήσας. 1440
 ἤλυθε δ' οὖν κακείνος, ἃ τε χθόνα πεζὸς ὀδεύων,
 δῖψη καρχαλέος· παῖφασσε δὲ τόνδ' ἀνὰ χῶρον,

1422. ἐλέηραν Brunck.

1435. ἀειρόμενος G, vulg.

1442. καρφαλέος Vrat., Vind., ed. Flor.

parches us with fierce intensity'; v.n. I. 513. Lehrs takes ἄμοτον with λωφῆ-σόμεν 'omnino restinguamus.'

1421. εἰλαπίνας: v.n. I. 13.

1422. ἀδινῇ: v.n. 3. 1104.

1425. βλάστεον: v.n. I. 1131. ὄρηκες: 'shoots'; cf. II 21. 38. First the grass appeared, then tall shoots above the grass, and then the young trees (ἔρνεα) reared their branches.

1427. Sometimes we find four Hesperides mentioned, Aegle, Erytheia, Hestia, and Arethusa; Diod. (4. 27) mentions seven. ἔγεντο: v.n. I. 1141.

1428 sqq. στύπος: v.n. I. 1117. ἐκ... ἐξέφανεν: 'and from those trees their forms were made manifest in the full likeness of what they had been aforetime—a prodigy most strange.'

1430. περιώσιον: v.n. I. 466.

1432. 'Verily it was to prove himself a great succour in your distress that he (Heracles) came hither.'

1433. ἀπούρας: v.n. I. 1212.

1435. ἀειράμενος: cf. 528.

1437. βλοσυρῷ: v.n. 2. 740.

1439. ἀδέψητον: 'undressed'; cf. 3. 206, Od. 20. 2, ἀδέψητον Βοῆην.

1441. κακείνος: the force of καὶ is that he too, like the Argonauts, sought water.

1442. δῖψη καρχαλέος: 'his throat rough and parched with thirst'; cf. Virg. G. 3. 434, asperque siti; II. 21. 541, δῖψη καρχαλέοι... φεύγον. See on 3. 1058. παῖφασσε: 'rushed wildly' ἐνθυσιωδῶς ἐφέρετο. Schol. Cf. μετα-παιφάσσεσθαι, 3. 1266, where see note.

ὔδωρ ἐξερέων, τὸ μὲν οὐ ποθι μέλλεν ιδέσθαι.

ἦδε δέ τις πέτρη Τριτωνίδος ἐγγύθι λίμνης·

τὴν ὅγ' ἐπιφρασθεῖς, ἧ καὶ θεοῦ ἐννεσίησιν,

1445

λαῖ ποδὶ τύψεν ἔνερθε· τὸ δ' ἀθρόον ἐβλυσεν ὔδωρ.

αὐτὰρ ὅγ' ἄμφω χεῖρε πέδω καὶ στέρνον ἐρείσας

ῥωγάδος ἐκ πέτρης πῖεν ἄσπετον, ὄφρα βαθεῖαν

νηδύν, φορβάδι ἴσος ἐπιπροπεσών, ἐκορέσθη."

Ὡς φάτο· τοῖ δ' ἀσπαστὸν ἵνα σφίσινι πέφραδεν Αἴγλη

πίδακα, τῇ θεὸν αἶψα κεχαρμένοι, ὄφρ' ἐπέκυσσαν.

1451

ὥς δ' ὁπότε στευνὴν περὶ χηραμὸν εἰλίσσονται

γειομόροι μύρμηκες ὀμιλαδόν, ἧ ὅτε μύλαι

ἄμφ' ὀλίγην μέλιτος γλυκεροῦ λίβα πεπτηνῖαι

ἄπλητον μεμάασιν ἐπήτριμοι· ὥς τότ' ἀολλεῖς

1455

πετραίῃ Μινύαι περὶ πίδακι δινεύεσκον.

καὶ πού τις διεροῖς ἐπὶ χεῖλεσιν εἶπεν ἰανθεῖς·

"ὦ πόποι, ἧ καὶ νόσφιν ἐὼν ἐσάωσεν ἐταίρους

Ἡρακλέης δῖψῃ κεκμηότας· ἀλλὰ μιν εἴ πως

δῆοιμεν στείχοντα δι' ἡπίροιο κιόντες."

1460

Ἦ, καὶ ἀμειβομένων, οἳ τ' ἄρμενοι ἐς τόδε ἔργον,

ἔκριθεν ἄλλυδις ἄλλος ἐπαῖξας ἐρεεῖνιν.

1444. ἦν δ' ἄρα τις Pariss., Stephanus, Brunck.

1450. τοῖ Stephanus: τοῖς L, G.

1453. γειοτόμοι L man. sec., G, L 16. ἧ ὅτε Stephanus: ἡνύτε codd.

1460. δῆωμεν G.

1443. ἐξερέων: cf. 1546. The simple ἐρέω occurs in I. 1354.

1445. 'this, by his own device, or rather on the prompting of some god, he smote at the base with his heel.' For ἧ καὶ cf. 205. For ἐννεσίησιν v.n. 1. 7. In Call. 7ον. 30 Rhea smites a mountain and makes water gush forth.

1449. φορβάδι: 'a beast of the field'; cf. 2. 89, 3. 276. ἐπιπροπεσών: 'stooping, with head bent down.' This line is twice imitated by Nicander: *Alex.* 495, ἦν δέ τις ἀναλή πεπιεσμένος αὐχένα δῖψῃ Ἐκ ποταμοῦ ταυρηδὸν ἐπιπροπεσών ποτὸν ἴσχη: *Iher.* 340, αὐτὰρ ὅγ' ἡνύτε ταῦρος ὑπὲρ ποταμοῖο νενευκῶς Χανδὸν ἀμέτρητον δέχεται ποτόν.

1452 sqq. 'As when the ants who turn up the earth run to and fro in busy haste around a narrow cleft, or when flies lighting round a tiny drop

of sweet honey press towards it in a greedy swarm, so, etc.'

1453. γειοτόμοι: cf. 3. 1387, I. 1214. μύρμηκες: Virgil borrowed the comparison of the ants but gave it a different development in *Aen.* 4. 402 sqq. μύλαι: cf. *Il.* 2. 469, ἡνύτε μυαίων ἀδινάων ἔθνεα πολλά, Αἷ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν Ὀρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δέυει: 17. 570 sqq.

1455. ἐπήτριμοι: v.n. 937.

1457. διεροῖς: 'moistened'; v. n. 1. 184. ἐπὶ: 'with'; cf. 3. 1261, I. 252.

1461-2. 'He spake: and, as they held converse, those who were fitted for such a quest separated themselves from the other heroes, and sped away, one on this side, another on that, to search for Heracles.' ἀμειβομένων: v. n. 2. 449. ἄρμενοι: i.e. by fleetness, or keenness of vision.

ἵχνια γὰρ νυχίοισιν ἐπηλίνδητ' ἀνέμοισιν
 κινυμένης ἀμάθου. Βορέας μὲν ὠρμήθησαν
 νῆε δύω, πτερύγεσσι πεποιθότε. ποσσὶ δὲ κούφοις 1465
 Εὐφήμος πύσυνος, Λυγκεὺς γε μὲν ὀξέα τηλοῦ
 ὅσσε βαλεῖν· πέμπτος δὲ μετὰ σφίσιν ἔσσυτο Κάνθος.
 τὸν μὲν ἄρ' αἶσα θεῶν κείνην ὁδὸν ἠγορέη τε
 ὤρσεν, ἵν' Ἡρακλῆος ἀπηλεγέως πεπύθοιτο,
 Εἰλατίδην Πολύφημον ὅπη λίπε· μέμβλετο γάρ οἱ 1470
 οὐ ἔθεν ἀμφ' ἐτάριοιο μεταλλῆσαι τὰ ἕκαστα.
 ἀλλ' ὁ μὲν οὖν Μυσοῖσιν ἐπικλεῖς ἄστρ' πολίσσας
 νόστου κηδοσύνησιν ἔβη διζήμενος Ἀργὸν
 τῆλε δι' ἠπείριοιο· τέως δ' ἐξίκετο γαίαν
 ἀγχιάλων Χαλύβων· τόθι μιν καὶ Μοῖρ' ἐδάμασσαν. 1475
 καὶ οἱ ὑπὸ βλωθρὴν ἀχερωίδα σῆμα τέτυκται
 τυτθὸν ἀλὸς προπάροιθεν. ἀτὰρ τότε γ' Ἡρακλῆα
 μῦνον ἀπειρεσίης τηλοῦ χθονὸς εἶσατο Λυγκεὺς
 τὼς ιδέειν, ὥς τις τε νέφ' ἐνὶ ἡματι μήνην
 ἦ ἶδεν, ἦ ἐδόκησεν ἐπαχλύουσιν ιδέσθαι. 1480
 ἐς δ' ἐτάρους ἀνίων μυθήσατο, μή μιν ἔτ' ἄλλον

1463. ἀπηλίνδητο O. Schneider.

1465. πεποιθότε Stephanus: πεποιθότες codd.

1475. ὄθι Hermann.

1463. ἐπηλίνδητο: ἐκεκάλυπτο. Schol., "had been effaced"; the literal meaning must be that the tracks had the sand rolled on them (ἐπαλινδέω) by the wind. This compound is only found here; ἐπαλίνδομαι in Nic. *Th.* 266.

1464. Βορέας . . . νῆε: v. i. 211.

1466. Εὐφήμος: v. i. 179. Λυγκεὺς: v. i. 151.

1467. Κάνθος: v. i. 77 sqq., where his death in Libya is foreshadowed.

1469. ἀπηλεγέως: 'surely,' 'accurately'; v.n. i. 785.

1470. Πολύφημον: Heracles and Polyphemus were left behind by the Argonauts in Mysia (i. 1240 sqq.). For their diverse fortunes v. i. 1345 sqq.

1471. οὐ ἔθεν: v.n. i. 362.

1472. ὁ μὲν: Polyphemus. ἄστρ': v.n. i. 1346.

1475. Χαλύβων: v. i. 1323. The Schol. tells us, on the authority of Nymphodorus, that Polyphemus died fighting there.

1476. ἀχερωίδα: the white poplar, the black being called αἴγειρος. Pausanias (5. 14. 3) connects the name with Ἀχέρων, as it was brought from the underworld by Heracles. In Attic it was called λεύκη.

1478. εἶσατο . . . ἰδεῖν: 'deemed that he saw'; v.n. i. 718.

1479. ὥς τις κ.τ.λ.: 'as, on the day of the new moon, one sees, or thinks that he sees, the moon in a veil of mist.' For νέφ' cf. *ἔνῃ καὶ νέᾳ*. In Plat. *Legg.* 849 we find *μηνὸς τῇ νέᾳ* (sc. *ἡμέρᾳ*). Virg. borrowed this simile, *Aen.* 6. 452 (where Aeneas sees dimly the shade of Dido), *agnovitque per umbram Obscuram, qualem primo qui surgere mense Aut videt aut vidisse putat per nubila lunam*. Cf. Milton, *P. L.* i. 783, "Whose midnight revels . . . some belated peasant sees, Or dreams he sees."

1481. μὴ . . . κίχησέμεν: 'that now no other who went in quest should overtake him.'

μαστῆρα στείχοντα κιχησέμεν· οἱ δὲ καὶ αὐτοὶ
ἤλυνθον, Εὐφημός τε πόδας ταχὺς υἱέ τε δοῖω
Θρηκίου Βορέω, μεταμῶνια μοχθήσαντε.

Κάνθε, σέ δ' οὐλόμεναι Λιβύῃ ἐνὶ Κῆρες ἔλοντο. 1485

πῶεσι φερβομένοισι συνήντεες· εἶπετο δ' ἀνὴρ
αὐλότης, ὃ σ' ἔων μῆλων πέρι, τόφρ' ἐτάροισιν
δευομένοις κομίσειας, ἀλεξόμενος κατέπεφνεν
λαῖ βαλὼν· ἐπεὶ οὐ μὲν ἀφαυρότερός γ' ἐτέτυκτο,
υἱῶνδς Φοῖβοιο Λυκωρείοιο Κάφαυρος 1490

κούρης τ' αἰδοίης Ἀκακαλλίδος, ἣν ποτε Μίνως
ἐς Λιβύην ἀπένασσε θεοῦ βαρὺν κῦμα φέρουσας,
θυγατέρα σφετέρην· ἥ δ' ἀγλαὸν υἱέα Φοῖβω
τίκτεν, ὃν Ἀμφίθεμιν Γαράμαντά τε κικλήσκουσιν.

Ἀμφίθεμις δ' ἄρ' ἔπειτα μίγη Τριτωνίδι νύμφῃ· 1495
ἥ δ' ἄρα οἱ Νασάμωνα τέκεν κρατερόν τε Κάφαυρον,
ὃς τότε Κάνθον ἔπεφνεν ἐπὶ ῥήνεσσιν ἐοῖσιν.

1482. ὡς pro οἱ Pariss. quatt., Brunck.

1487. αὐλότης Merkel: αὐλείτης vulg.: αὐλήτης Pariss. quatt. ὃ σ' ἔων Brunck: ὃς ἔων codd.

1488. ἀλεξόμενον O. Schneider.

1489. οὐ μὲν Pariss. tres: οὐ μιν vulg.

1487. αὐλότης: 'shepherd,' ὁ ἀπὸ τῆς ἐπαύλειως, ὁ ἀγροῖκος. ἔστι δὲ παρὰ τὴν αὐλιν τὸ ὄνομα. Schol., cf. Soph. fr. 445, ἐωθινὸς γὰρ πρὶν τιν' αὐλιτῶν ὄραν. ὃ . . . βαλὼν: 'who, warding thee off in defence of his flock, whilst thou wouldst carry it off for thy needy comrades, slew thee with the cast of a stone.' This use of τόφρα c. opt. meaning 'while' seems to be unique. In Alex.-Greek we sometimes find τόφρα used in various senses of ὄφρα (v.n. 3. 807), but there is no instance of ὄφρα c. opt. in this sense. Merkel cites as similar uses of the opt. 4. 1720, ὅσσα . . . ἐφοπλίσσειαν, and II. 5. 303, ὃ οὐ δύο γ' ἄνδρε φέροιεν (which he mistranslates *ferre voluissent*), but these are not parallel, as they are both the ordinary potential opt. with ἄν or κε omitted (v.n. 1. 480).

1488. ἀλεξόμενος: cf. 551.

1489. ἀφαυρότερος: 'weaker' (than Canthu-); v.n. 2. 453.

1490. Λυκωρείοιο: ἀντὶ τοῦ Δελφικοῦ. οἱ γὰρ Δελφοὶ τὸ πρῶτον Λυκωρεῖς ἐκαλοῦντο ἀπὸ τινος κώμης Λυκωρείας.

Schol. Λυκάρεια was the ancient name for the highest peak of Parnassus. Brunck supposes that there is a special reference to the legend recounted in Anton. Lib. Met. 30 that the child which the nymph Acacallis bore to Apollo was nurtured by wolves (λύκοι).

1492. κῦμα: = κύημα; cf. Aesch. Eum. 659, τροφὸς δὲ κύματος νεοσπόρου: Eur. fr. 107, γέμουσαν κύματος θεοσπόρου. The Schol. says, Ἀλέξανδρος ἐν πρώτῳ Κρητικῶν τῇ Ἀκακαλλίδι συνελθεῖν φησὶ τὸν Ἑρμῆν καὶ τὸν Ἀπόλλωνα, καὶ ἐκ μὲν Ἀπόλλωνος γενέσθαι Νάξον, ἐκ δὲ Ἑρμοῦ Κέδωνα, ἀφ' οὗ ἡ πόλις Κυθωνία καλεῖται ἐν Κρήτῃ. The offspring of Acacallis, daughter of Minos, are mentioned also in Paus. 8. 53. 2.

1494. Γαράμαντα: the Garamantes, a pastoral tribe in Libya, took their name from him; cf. Hdt. 4. 174, where the Nasamones are also referred to.

1497. ῥήνεσσιν: 'flocks.' The noun ῥήν (which L. and S. mark as fem.) was formed by Alex. writers from the Homeric πολύρρημος, πολύρρηγες. See on I. 49.

- οὐδ' ὅγ' ἀριστήων χαλεπὰς ἡλεύατο χεῖρας,
ὥς μάθον οἶον ἔρεξε. νέκυν δ' ἀνάειραν ὀπίσσω
πευθόμενοι Μινύαι, γαίῃ δ' ἐνὶ ταρχύσαντο 1500
μυρόμενοι· τὰ δὲ μῆλα μετὰ σφέας οἶγ' ἐκόμισσαν.
Ἐνθα καὶ Ἀμπυκίδην αὐτῷ ἐνὶ ἡματι Μόψον
νηλειῆς ἔλε πότμος· ἀδευκέα δ' οὐ φύγεν αἶσαν
μαντοσύναις· οὐ γάρ τις ἀποτροπὴ θανάτοιο.
κεῖτο δ' ἐπὶ ψαμάθοισι μεσημβρινὸν ἡμαρ ἀλύσκων 1505
δεινὸς ὄφεις, νωθῆς μὲν ἐκὼν ἀέκοντα χαλέψαι·
οὐδ' ἂν ὑποτρέσαντος ἐνωπαδὶς αἴξειεν.
ἀλλὰ μὲν ᾧ τὰ πρῶτα μελάγχριμον ἰὼν ἐνείη
ζώντων, ὅσα γαῖα φερέσβιος ἔμπνοα βόσκει,
οὐδ' ὅποσον πήχυνον ἐς Ἰδα γίγνεται οἶμος, 1510
οὐδ' εἰ Παιήων, εἴ μοι θέμις ἀμφαδὸν εἰπεῖν,
φαρμάσσοι, ὅτε μῦνον ἐνιχρίμψουσιν ὁδοῦσιν.
εὔτε γὰρ ἰσόθεος Λιβύην ὑπερέπτατο Περσεὺς
Εὐρυμέδων—καὶ γὰρ τὸ κάλεσκέ μιν οὐνομα μῆτηρ—
Γοργόνος ἀρτίτομον κεφαλὴν βασιλῆι κομίζων, 1515
ὅσσαι κυανέου στάγες αἵματος οὐδας ἵκοντο,
αἱ πᾶσαι κείνων ὀφίων γένος ἐβλάστησαν.

1500. πευθόμενοι G, Pariss.: πυθόμενοι L, vulg.

1501. τὰ δὲ Hoelzlin: δὲ τὰ vulg., puncto post ταρχύσαντο posito.

1508. ἀλλὰ μὲν Wellauer: ἀλλὰ μιν Vatt. duo: ἀλλὰ κεν vulg.: ἀλλ' ᾧ κεν Merkel. μελάγχρυμον G, Stephanus.

1510. γίνεται L: γίνεθ' οἶμος G.

1512. φαρμάσση vulg.

1514. καλέεσκε Vrat., Vind., Pariss. quatt., unde τόδε γὰρ καλέεσκέ μιν Brunck.

1500. Μινύαι: v.n. I. 231. ταρχύ-
σαντο: v.n. I. 83.

1502. Μόψον: cf. I. 77 sqq.

1503. ἀδευκέα: v.n. I. 1037.

1504. ἀποτροπή: Ap. originated this
form for ἀποτροπή; cf. ὑποτροπή, I. 1052.
For the thought cf. I. 1035.

1506. νωθῆς . . . χαλέψαι: 'too
sluggish to injure.' For this use of
the positive cf. Pind. I. 6. 44, βραχὺς
ἐξικέσθαι: Xen. Cyn. 4. 5. 15, ὀλίγοι
ὥς ἐγκρατεῖς εἶναι: Hor. C. I. 35. 28,
ferre iugum pariter dolosi.

1510. 'the path to Death is not one
cubit long.' For πήχυνον cf. I. 379,
3. 1207.

1511. Παιήων: the healer of the gods
in Hom. (Il. 5. 401, etc.).

1514. Εὐρυμέδων: this name of Perseus
is found also in Euphorion (fr. 16).

It is noted in Hesych. and Et. Mag.
κάλεσκε: we have the form καλέσκετο in
Il. 15. 338. μῆτηρ: Danae (cf. 1091).

1515. ἀρτίτομον: a new form = νεό-
τομος in Trag.

1516. Cf. 2. 1211 sqq., where the
dragon which guarded the golden fleece
is said to be sprung from the blood of
the stricken Typhoeus.

1517. ὀφίων γένος: cf. Ov. Met. 4. 616,
Cumque super Libycas victor (sc. Per-
seus) penderet arenas, Gorgonei capitis
guttae cecidere cruentae: Quas humus
exceptas varios animavit in angues; Unde
frequens illa est, infestaque terra colubris;
Milton P. L. x 526, "not so thick
swarmed once the soil Bedropt with
blood of Gorgon." Lucan gives an
elaborate version, Phars. 9. 619-99.

τῷ δ' ἄκρην ἐπ' ἄκανθαν ἐνεστηρίξατο Μόψος
 λαιὸν ἐπιπροφέρων ταρσὸν ποδός· αὐτὰρ ὁ μέσσην
 κερκίδα καὶ μυῶνα, περικυβέσσιν ἐλιχθείς, 1520
 σάρκα δακῶν ἐχάραξεν. ἀτὰρ Μῆδεια καὶ ἄλλαι
 ἔτρεσαν ἀμφίπολοι· ὁ δὲ φοῖνιον ἕλκος ἀφασσεν
 θαρσαλέως, ἔνεκ' οὐ μιν ὑπέρβιον ἄλγος ἔτειρεν.
 σχέτλιος· ἦ τέ οἱ ἤδη ὑπὸ χροὶ δύετο κῶμα
 λυσιμελές, πολλή δὲ κατ' ὀφθαλμῶν χέετ' ἀχλὺς. 1525
 αὐτίκα δὲ κλίνας δαπέδῳ βεβαρηότα γυνῆ
 ψύχετ' ἀμυχανίη· ἔταροι δὲ μιν ἀμφαγέροντο
 ἥρως τ' Αἰσονίδης, ἀδινῇ περιθαμβέες ἄτη.
 οὐδὲ μὲν οὐδ' ἐπὶ τυτθὸν ἀποφθίμενός περ ἔμελλεν
 κεῖσθαι ὑπ' ἡελίῳ. πύθεσκε γὰρ ἔνδοθι σάρκας 1530
 ἰὸς ἄφαρ, μυδόωσα δ' ἀπὸ χροὸς ἔρρεε λάχνη.
 αἰψα δὲ χαλκείησι βαθὺν τάφον ἐξελάχαινον
 ἐσσυμένως μακέλῃσιν· ἐμοιρήσαντο δὲ χαίτας
 αὐτοῖς ὁμῶς κοῦραί τε, νέκυν ἐλεεινὰ παθόντα

1521. αὐταὶ pro ἄλλαι Brunck.

1523. ἄλγος Brunck: ἕλκος codd.

1531. ἔρρεεν ἄχνη Paris. unus, Brunck.

1518. ἐνεστηρίξατο: 'trod upon.'
 Lucan imitates this description, 9. 737
 sqq., Signiferum iuvenem Tyrrheni
 sanguinis Aulum Torta caput retro
 dipsas calcata momordit. Vix dolor
 aut sensus dentis fuit . . . Ecce subit
 virus tacitum carpitque medullas.

1519. λαιὸν . . ταρσὸν ποδός: ταρσὸν
 ποδός is treated as a compound 'foot-
 sole'; contrast *Il.* 11. 377, ταρσὸν
 δεξιτεροῖο ποδός.

1520. κερκίδα: the *tibia*, the great
 bone of the leg. μυῶνα: the cluster of
 muscles in the leg, the calf; cf. *Il.*
 16. 314, πρυμνὸν σκέλος ἔνθα πάχιστος
 Μυῶν ἀνθρώπου πέλεται.

1521. ἄλλαι: 'also.' For the pleo-
 nastic use cf. *Od.* 6. 84, ἅμα τῇγε
 (Nausicaa) καὶ ἀμφίπολοι κίων ἄλλαι.

1522. ἀφασσεν: *tractabat*, 'was hand-
 ling.'

1523. ἔνεκ' . . ἔτειρεν: 'for no over-
 whelming pain was torturing him.'
 This rare use of ἔνεκα for οὐνεκα is found
 in Call. *fr.* 287, h. Hom. *Ven.* 199.

1524. κῶμα: the deadness, or numb-
 ness, such as followed the drinking of

hemlock as described in Plat. *Phaed.*
 117.

1525. λυσιμελές: an epithet of ὕπνος
 in *Od.* 20. 56. χέετ' ἀχλὺς: cf. *Il.*
 5. 696, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 To this passage is to be referred Varro
Atac. fr. 10, semianimesque micant
 oculi, lucemque requirunt.

1527. ψύχετ' ἀμυχανίη: 'he grew
 cold with the chill of death, in utter
 helplessness.'

1528. ἀδινῇ: 'sad': cf. 1422, 3. 1104.

1531. μυδόωσα . . λάχνη: 'the dank
 hair fell away from the-skin'; cf. *μυδῶν*
σῶμα, Soph. *Ant.* 410. The falling of
 the hair from poisoned bodies is described
 later in Nonn. *Dion.* 4. 364, ψαφαρὴ δὲ
 κατ' αὐχένος ἔρρεε χαίτη Αὐτομάτη πλα-
 δαροῖο διειλυσθεῖσα καρήνου.

1533. μακέλῃσιν: 'mattocks'; cf. Hes.
Op. 468, Theocr. 16. 32. Hom. has
μάκελλαν, *Il.* 21. 259. ἐμοιρήσαντο
 χαίτας: 'they gave a share of their
 locks,' i.e. cut off their locks and laid
 them on the corpse. For this custom
 cf. *Il.* 23. 135, θριξὶ δὲ πάντα νέκυν
 καταείνυσαν, ἃς ἐπέβαλλον, Κειρόμενοι,

- μυρόμενοι· τρίς δ' ἀμφὶ σὺν ἔντεσι δινηθέντες 1535
 εὖ κτερέων ἴσχοντα, χυτὴν ἐπὶ γαίαν ἔθεντο.
 Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νηὸς ἔβαν, πρήσοντος ἀήτω
 ἄμ πέλαγος νοτίοιο, πόρους τ' ἀπετεκμήραντο
 λίμνης ἐκπρομολεῖν Τριτωνίδος, οὕτινα μῆτιν
 δὴν ἔχον, ἀφραδέως δὲ πανημέριοι φορέοντο. 1540
 ὥς δὲ δράκων σκολιὴν εἰλιγμένος ἔρχεται οἶμον,
 εὖτέ μιν ὀξύτατον θάλπει σέλας ἡελίοιο·
 ῥοίζω δ' ἔνθα καὶ ἔνθα κάρη στρέφει, ἐν δέ οἱ ὅσσε
 σπινθαρύγεσσι πυρὸς ἐναλίγκια μαιμῶντι
 λάμπεται, ὄφρα μυχόνδε διὰ ῥωχοῖο δύηται· 1545
 ὥς Ἀργὼ λίμνης στόμα ναύπορον ἐξερέουσα
 ἀμφεπόλει δηναῖον ἐπὶ χρόνον. αὐτίκα δ' Ὀρφεὺς
 κέκλετ' Ἀπόλλωνος τρίποδα μέγαν ἔκτοθι νηὸς
 δαίμοσιν ἐγγενέταις νόστω ἐπὶ μείλια θέσθαι.
 καὶ τοὶ μὲν Φοῖβον κτέρας ἴδρυν ἐν χθονὶ βάντες· 1550
 τοῖσιν δ' αἰζῶ ἐναλίγκιος ἀντεβόλησεν
 Τρίτων εὐρυβίης, γαίης δ' ἀνὰ βῶλον αἰείρας
 ξέινι' ἀριστήεσσι προῖσχετο, φώνησέν τε·

1537. πρήσοντος Pariss. quatt.: πρήσσοντος L, vulg.: πρόσοντος G: πρήθοντος Brunk.

1538. ἀπετεκμήραντο L, G: ἀπετεκμαίροντο vulg.

1544. μαιμῶντι G.

1549. γηγενέταις Pariss. tres.

where Leaf says, "A part cut straight from the living body represents the whole man, who thus offers himself as an escort to the shades."

1535. τρίς δινηθέντες: v.n. I. 1059.

1536. εὖ κτερέων ἴσχοντα: 'honoured with all due rites.' εὖ ἔχειν is used by Hom., but not the idiom εὖ ἔχειν c. gen. common in later Gr.

1537. πρήσοντος: 'blowing'; v.n. 819.

1538. ἀπετεκμήραντο: ἄπ. λεγ., 'they guessed at the channels so as to come forth, etc.' Cf. 1570.

1541. ὥς δὲ δράκων: Hector awaiting Achilles is compared to a serpent, *Il.* 22. 93, ὥς δὲ δράκων ἐπὶ χειρὶ δρέσπερος ἄνδρα μένῃσιν. The comparison of the tortuous movement of a serpent had been already used by Hesiod (*ap.* Strab. 364, 13) of a river, καὶ τε δι' Ὀρχομενοῦ εἰλιγμένος εἴσι, δράκων ὥς.

1544. σπινθαρύγεσσι: 'sparks,' ἄπ.

λεγ. σπινθήρ is the usual form; σπινθαρίσ occurs in h. Hom. *Apoll.* 442. Cf. *Aen.* 2. 210 (of the snakes which attack Laocoon), *Ardentesque oculos suffecti sanguine et igni, Sibila lambabant linguas vibrantibus ora.*

1545. ῥωχοῖο: 'fissure,' ἡ κατὰ τὴν γῆν ῥήξις. Schol.; cf. *Il.* 23. 420.

1546. ἐξερέουσα: 'seeking'; cf. 1443. Distinguish ἐξερέω, 1558 *infra*.

1548. τρίποδα: one of the two mentioned in 529 *supr.* Cf. *Hdt.* 4. 179, where Triton asks Jason for the tripod, promising to show him the right course.

1549. μείλια: 'a propitiatory offering'; v.n. 3. 135. νόστω ἐπὶ: 'to secure their return.'

1551. αἰζῶ ἐναλίγκιος: our poet closely follows Pind. *P.* 4. 20, Τριτωνίδος ἐν προχοαῖς | λίμνας θεῶ ἀνέρι Φειδομένῳ γαῖαν δίδόντι | ξέινια πῶραθεν Εὐφημος καταβάς | δέξατο.

1552. εὐρυβίης: cf. Hes. *Th.* 931, ἐκ δ'

“Δέχθε, φίλοι· ἐπεὶ οὐ περιώσιον ἐγγυαλίζαι
 ἐνθάδε νῦν πάρ’ ἐμοὶ ξεινήιον ἀντομένοισιν. 1555
 εἰ δέ τι τῆσδε πόρους μαίεσθ’ ἄλός, οἷά τε πολλὰ
 ἄνθρωποι χατέουσιν ἐπ’ ἀλλοδαπῇ περόωντες,
 ἔξερέω. δὴ γάρ με πατήρ ἐπίστορα πόντον
 θῆκε Ποσειδάων τοῦδ’ ἔμμεναι. αὐτὰρ ἀνάσσω
 παρραλῆς, εἰ δὴ τιν’ ἀκούετε νόσφιν ἑόντες 1560
 Εὐρύπυλον Λιβύῃ θηροτρόφῳ ἐγγεγαῶτα.”
 Ὡς ἡῦδα· πρόφρων δ’ ὑπερέσχεθε βῶλακι χεῖρας
 Εὐφήμος, καὶ τοῖα παραβλήδην προσέειπεν·
 “Ἀπίδα καὶ πέλαγος Μινώιον εἴ νύ που, ἥρως,
 ἔξεδάης, νημερτὲς ἀνειρομένοισιν ἔνισπε. 1565
 δεῦρο γὰρ οὐκ ἐθέλοντες ἰκάνομεν, ἀλλὰ βαρείαις
 χρίμψαντες γαίης ἐπὶ πείρασι τῆσδε θυνέλλαις
 νῆα μεταχρονίην ἐκομίσσαμεν ἐς τόδε λίμνης
 χεῦμα δι’ ἡπείρου βεβαρημένοι· οὐδέ τι ἴδμεν,

1557. ἐν Brunck, Seaton.

1560. παρραλῆς G, Paris. unus.

1561. μηλοτρόφῳ v.l. in schol.

1564. Ἀπίδα v.l. in schol.: Ἀτθίδα vulg.

1565. ἐνίσπες Merkel.

1566. Βορείαις G.

1567. ἐν L, Pariss. τῆσδε vulg.: ταῖσδε G: de L non liquet.

1568. μεταχρονίην vulg.

Ἀμφιτρίτης καὶ ἐρικτύπου Ἑρνοσιγαίου
 Τρίτων εὐρυβίης γένετο. Diodorus (4. 56)
 rationalizes the story by making Triton
 a king of Libya, who succoured the
 heroes.

1554. ἐπεὶ κ.τ.λ.: ‘for I have now no
 gift surpassing great to bestow on those
 who come hither.’ For ἐγγυαλίζαι
 v.n. 1. 245.

1556. μαίεσθ’: μαίομαι c. acc. = *quaero*
 (cf. *Od.* 13. 367); c. gen. = *appeto*, as in
 1275.

1560. παρραλῆς: for the lengthening
 of the first syll. v. App. II (g). It is
 imitated in Dion. P. 253. εἰ . . . ἀκούετε:
 v.n. 2. 1142.

1561. Εὐρύπυλον: Ποσειδῶνος υἱὸς καὶ
 Κελαινοῦς τῆς Ἀτλαντος, βασιλεὺς δὲ
 Κυρήνης. Schol. He is mentioned in
 Call. *Ap.* 91. Triton takes the same
 name in Pind. *P.* 4. 32, φάτο δ’
 Εὐρύπυλος Γαῖαδ’ οὐχ οὐκ ἀφθίτου . . .
 ἔμμεναι. Λιβύῃ θηροτρόφῳ: Varro *Atac.*
 (fr. 19) translates this by ‘feta feris
 Libye.’

1562. ὑπερέσχεθε βῶλακι χεῖρας:
 ‘stretched out his hands towards the
 clod’; cf. Pind. *l.c.*, χειρὶ Φοι χεῖρ’
 ἀντερείσας δέξατο (sc. Εὐφάμος) βῶλακι
 δαιμονίαν. ὑπερέσχεθε seems to be used
 very loosely here; contrast *Il.* 24. 374,
 τις . . . ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα
 ‘held his hand over me (to protect
 me).’ ὑποέσχεθε is possible.

1563. Εὐφήμος: as son of Poseidon
 (v. 1. 180) he welcomes Poseidon’s son.
 παραβλήδην: v.n. 1. 835.

1564. Ἀπίδα: this reading seems
 undoubtedly right, though wrongly ex-
 plained by the Schol. as an island off
 Crete. Ἀπίς is a form only found here—
 for the usual Ἀπία, the old name for
 the Peloponnesus (v.n. 263). The vulg.
 Ἀτθίδα ‘Attica’ is meaningless, as
 they were making for the Peloponnesus
 (v. 1570, 1577). πέλαγος Μινώιον:
 πέλαγος πρὸ τῆς Κρήτης. αὕτη γὰρ
 Μίνως ἦν βασιλεία. Schol.; cf. 2. 299.

1565. ἐνίσπε: v.n. 3. 1.

1568. μεταχρονίην: cf. 1385.

πῇ πλόος ἔξανέχει Πελοπηίδα γαῖαν ἰκέσθαι.” 1570

“Ὡς ἄρ’ ἔφη· ὁ δὲ χεῖρα τανύσσατο, δείξε δ’ ἄπωθεν
φωνήσας πόντον τε καὶ ἀγχιβαθὲς στόμα λίμνης·

“Κεῖνη μὲν πόντοιο διήλυσις, ἔνθα μάλιστα
βένθος ἀκίνητον μελανεῖ· ἐκάτερθε δὲ λευκαὶ
ῥηγμῖνες φρίσσουσι διαυγέες· ἡ δὲ μεσηγὺν 1575
ῥηγμίνων στεμνὴ τελέθει ὁδὸς ἐκτὸς ἐλάσσαι.
κεῖνο δ’ ὑπὲριον θείην Πελοπηίδα γαῖαν

εἰσανέχει πέλαγος Κρήτης ὑπερ· ἀλλ’ ἐπὶ χειρὸς
δεξιτερῆς, λίμνηθεν ὅτ’ εἰς ἀλὸς οἶδμα βάλητε,
τόφρ’ αὐτὴν παρὰ χέρσον ἐεργμένοι ἰθύνεσθε, 1580
ἔστ’ ἂν ἄνω τείνησι· περιρρήδην δ’ ἐτέρωσε

κλινομένης χέρσοιο, τότε πλόος ὕμιν ἀπήμων
ἀγκῶνος τέτατ’ ἰθὺς ἀπὸ προύχοντος ἰοῦσιν.
ἀλλ’ ἴτε γηθόσυνοι, καμάτοιο δὲ μήτις ἀνίη
γιγνέσθω, νεότητι κεκασμένα γυῖα μογῆσαι.” 1585

“Ἴσκειν ἐνφρονέων· οἱ δ’ αἰψ’ ἐπὶ νηὸς ἔβησαν
λίμνης ἐκπρομολεῖν λεληημένοι εἰρεσίησιν.
καὶ δὴ ἐπιπρονέοντο μεμαότες· αὐτὰρ ὁ τείως

1583. τέτατ’ ἰθὺς ἀπὸ Merkel: τετάνυσται ἰθὺς ἀπὸ L, G: τετάνυσται ἀπὸ
Brunck: τετάνυσται ἰθὺς vulg.

1585. γιγνέσθω Pariss. duo: γινέσθω vulg.

1588. αὐτὰρ ὅγ’ ὡμοῖς Brunck.

1572. ἀγχιβαθὲς: ‘deep to the very edge’; cf. *Od.* 5. 413, ἀγχιβαθὴς δὲ θάλασσα.

1574-5. μελανεῖ: μελανέω is the form used by Alex. writers; μελάνω occurs in *Il.* 7. 64, μελάνει . . . πόντος (where see Leaf). Ap. also uses μελαίνουμαι, 569 supr. ἐκάτερθε . . . διαυγέες: ‘but on either side white breakers bristle, clearly to be seen.’ de M. takes ῥηγμῖνες in the sense of rugged coasts, “de blanches falaises se hérissent, éclatantes à la vue”; cf. 2. 348. In Hom. ῥηγμῖν combines the two meanings of ‘surf’ and ‘shore.’

1577. ‘now that sea, fading in mist, extends above Crete to the sacred land of Pelops.’ ὑπὲριον: ἄπ. λεγ.; cf. ἡέριος, 1239, etc. L. and S. explain ‘exposed to the air,’ which seems pointless.

1579. εἰς . . . βάλητε: tmesis; cf. 639, 826, etc.

1580. ἐεργμένοι: ‘keeping close.’

1581. ἔστ’ ἂν ἄνω τείνησι: they are

to hug the coast until it turns north and runs out in the headland of Phycus, the most northerly point on the Libyan coast, 2800 stadia south of Taenarus in the Peloponnesus; cf. Strab. 710, 24. περιρρήδην . . . χέρσοιο: ‘where the land winds sloping round in another direction.’ From this elbow of land (ἀγκῶν, 1583) they would sail north through the open sea to Greece. The adv. περιρρήδην is ἄπ. λεγ.; for the adj. περιρρηδής v.n. 1. 431. Erotianus in his *Glossary* explains περιρρηδῆς in Hippocrates by ἐκατέρωθεν ἐγκεκλιμένον μηνοειδῶς.

1584. καμάτοιο κ.τ.λ.: ‘let there be no grieving at your hard lot, that limbs endued with lusty youth should have to toil.’

1586. Ἴσκειν: v.n. 1. 834.

1588. ἐπιπρονέοντο: ἄπ. λεγ. Ap. has several new compounds with ἐπιπρο (-έχομαι, 4. 524, -θέω 1. 582, -μολεῖν 3. 665, -πίπτω 4. 1449, -φαίνομαι 3. 917, -φέρω 4. 1519).

Τρίτων ἀνθέμενος τρίποδα μέγαν, εἴσατο λίμνην
 εἰσβαίνειν· μετὰ δ' οὔτις ἐσέδρακεν, οἷον ἄφαντος 1590
 αὐτῷ σὺν τρίποδι σχεδὸν ἔπλετο. τοῖσι δ' ἰάνθη
 θυμός, ὃ δὴ μακάρων τις ἐναΐσιμος ἀντεβόλησεν.
 καὶ ῥά οἱ Αἰσονίδην μῆλων ὅ τι φέρτατον ἄλλων
 ἦνωγον ῥέξαι καὶ ἐπυφνημῆσαι ἐλόντα.

αἶψα δ' ὅγ' ἐσσυμένως ἐκρίνατο, καὶ μιν αἰείρας 1595
 σφάξε κατὰ πρύμνης, ἐπὶ δ' ἔννεπεν εὐχολῆσιν·

“Δαῖμον, ὅτις λίμνης ἐπὶ πείρασι τῆσδ' ἐφαάνθης,
 εἴτε σέγε Τρίτων', ἄλιον τέρας, εἴτε σε Φόρκυν,
 ἢ Νηρῆα θύγατρες ἐπικλείουσ' ἄλοσύνδαι,
 ἴλαθι, καὶ νόστοιο τέλος θυμηδὲς ὅπαζε.” 1600

Ἡ ῥ', ἅμα δ' εὐχολῆσιν ἐς ὕδατα λαιμοτομήσας
 ἦκε κατὰ πρύμνης· ὃ δὲ βένθεος ἐξεφαάνθη
 τοῖος ἑών, οἷός περ ἐτήτυμος ἦεν ιδέσθαι.
 ὥς δ' ὅτ' ἀνὴρ θοὸν ἵππον ἐς εὐρέα κύκλον ἀγῶνος
 στέλλῃ, ὀρεξάμενος λασίης εὐπειθέα χαίτης, 1605
 εἶθαρ ἐπιτροχάων, ὃ δ' ἐπ' αὐχένι γαῦρος ἀερθεῖς

1595. ἐν κρίνατο Brunck.

1598. σέ γε Τρίτων' Paris. unus; σε Τρίτων L: σύ γε Τρίτων G: εἴτ' οὖν σε Τρίτων' Kōchly. Φόρκυν Paris. unus, Brunck.

1601. ἢ ῥά' καὶ G, L 16. οὔδματα Pariss. quatt., Brunck.

1604. ἐπ' Vrat., Vind., Pariss., Brunck, Seaton.

1605. στέλλει vulg.

1589. ἀνθέμενος: 'taking-up'; cf. 1376. Hdt. (4. 179) says that Triton set the tripod in his temple, having prophesied to the Argonauts that, when one of their descendants bore it away, a hundred cities of Hellenes should be established about Lake Tritonis. εἴσατο: 'was seen' (εἶδω). The Schol. explains it by ὥρμησεν, as if from εἶμι.

1591. σχεδόν: statim; v.n. 3. 947.

1592. ὅ: 'since'.

1594. ἐπυφνημῆσαι: 'to speak words of good omen' as he took the victim in his hands; cf. Aesch. Pers. 620, χοαῖσι . . . ὕμνος ἐπυφνημείτε. For a different use v.n. 295.

1596. ἐπὶ . . . εὐχολῆσιν: 'with prayers'; cf. 1457.

1598. εἴτε . . . εἴτε: cf. Hor. C.S. 15, sive tu Lucina probas vocari, Seu Genitalis. Φόρκυν: cf. 828.

1599. ἄλοσύνδαι: 'children of the foam.' Curtius explains ὕδνη as sunja, fem. of sunus 'son' (rt. su 'to beget').

Leaf (on II. 20. 207) says, "It is possible that -υδν- may be the same as the stem υδα-τ for υδν-τ (G. Meyer Gr. 335). The word will then mean 'daughter of the salt-water,' the patronymic force residing only in the noun-termination -η."

1600. ἴλαθι: v.n. 2. 693.

1603. οἷος . . . ιδέσθαι: i.e. in his true form as the sea-god Triton; he had appeared αἰζηῶ ἐναλίγκιος (1551).

1604. ὥς δ' ὅτ' κ.τ.λ.: 'As when a man leads a swift steed into the wide circle of the racecourse, holding the docile creature by the flowing mane, running lightly on; and it follows, its neck arched high with haughty grace; and in its mouth the foam-flecked bit rings in answer as it champs it from side to side—even so did he, grasping the stern-post of the curved Argo, guide it onward to the sea.'

1606. ἐπ' αὐχένι γαῦρος ἀερθεῖς: Oswald says that ἐπὶ denotes the cause, as with χλιδᾶν, ἀγάλλεσθαι, etc., but

ἔσπεται, ἀργινόεντα δ' ἐνὶ στομάτεσσι χαλινὰ
 ἀμφὶς ὀδακτάζοντι παραβλήδην κροτέονται·
 ὥς ὅγ' ἐπισχόμενος γλαφυρῆς ὀλκήιον Ἀργοῦς
 ἦγ' ἄλαδε προτέρωσε. δέμας δέ οἱ ἐξ ὑπάτοιο 1610
 κράατος, ἀμφί τε νῶτα καὶ ἰξύας ἔστ' ἐπὶ νηδὺν
 ἀντικρὺ μακάρεσσι φυὴν ἔκπαγλον ἔικτο·
 αὐτὰρ ὑπαὶ λαγόνων δίκραιρά οἱ ἔνθα καὶ ἔνθα
 κήτεος ὀλκαίη μηκύνετο· κόπτε δ' ἀκάνθαις
 ἄκρον ὕδωρ, αἶ τε σκολιοῖς ἐπινειόθι κέντροις 1615
 μήνης ὥς κεράεσσιν ἐειδόμεναι διχόωντο.
 τόφρα δ' ἄγεν, τείως μιν ἐπιπροέηκε θαλάσση
 νισσομένην· δῦ δ' αἶψα μέγαν βυθόν· οἱ δ' ὁμάδησαν
 ἥρωες, τέρας αἰνὸν ἐν ὀφθαλμοῖσιν ἰδόντες.
 ἔνθα μὲν Ἀργῶός τε λιμὴν καὶ σήματα νηὸς 1620

1607. ἐπὶ L, Vatt. duo, Pariss. quatt.

1613. ὑπὲκ Paris. unus, Brunck. δικάρα schol. utraque, vulg.: δίκη ῥά Brunck.

1614. ἀλκαίη Vatt. duo, schol. Flor.

1618. μέσον βυθόν G.

1619. ἐπ' vulg.

when we compare the description of the horse in 3. 1261, κυδιὼν ὀρθοῖσιν ἐπ' οὔασιν αὐχέν' αἰεῖρει, it seems more probable that here ἐπ' αὐχένι ἀερθεῖς = ἐπ' αὐχένι ἀερθέντι, ἐπί denoting the attendant circumstance.

1607. ἔσπεται: a present found often in late epic. In *Od.* 4. 826 ἔσπεται is a *v.l.* for ἔρχεται, accepted by Wolf and Spitzner. ἀργινόεντα: probably 'white with foam,' though it may mean 'polished.'

1608. ὀδακτάζοντι: cf. *Aen.* 7. 279, fulvum mandant sub dentibus aurum. The verb occurs elsewhere only in Call. *Del.* 322. παραβλήδην: *v.n.* 1. 835.

1609. ὀλκήιον: *v.n.* 1. 1314.

1610. ὑπάτοιο: *v.n.* 1. 222.

1613. 'but beneath his flanks there extended the tail of a sea-monster, forking to this side and to that.' δικάρα: this adj. is found in *Anth. P.* 6. 32 meaning 'two-horned'; it is here used of the bifurcation at the end of the tail of a fish. For the short final syll. cf. ἀντιπείραν, 521; Meineke, *Del. Anthol.* p. 212, quotes other instances, δέλαιαν, χλωρά, λαιψηράν, etc.

1614. ὀλκαίη: 'tail' (ἐλκω); used as a subst. by Nicander also, *T'h.* 123, 225.

The variant ἀλκαίη is interesting: the Schol. says, ἀλκαία λέγεται ἡ τοῦ λέοντος οὐρά ἀπὸ τοῦ δι' αὐτῆς εἰς ἀλκὴν τρέπεσθαι . . . Καλλίμαχος δὲ κακῶς ἐπὶ τῶν μυνῶν τέθεικεν "ἀλκαίας ἀφύσσα." . . . ἐν δὲ τῇ Κωμικῇ λέγει οὐ μόνον ἡ τοῦ λέοντος οὐρά ἀλκαία, ἀλλὰ καὶ ἵππου καὶ βοὸς καὶ τῶν ἐμφερῶν, ὅσα ὥσπερ ἀλεξητηρίῳ τῇ οὐρᾷ χρῆται. In *Opp. Hal.* 5. 264 we have ἀλκαίη used of the tail of a sea-monster. Wellauer suggests that ἀλκαίη was the reading in the first recension, and was altered in the second to avoid the resemblance to Callimachus. κόπτε *κ.τ.λ.*: 'he lashed the surface of the water with the spines of this tail, which, with curved points at the extremity, was divided like the horns of the crescent moon.'

1615. ἐπινειόθι: this form, which is not in L. and S., is ἄπ. λεγ. Ἀρ. may have been influenced by the Homeric παρ' αὐτόθι (παρὰντόθι).

1616. ὥς . . . ἐειδόμεναι: for the pleonasm cf. *Il.* 23. 430, ὥς οὐκ αἰοντι εὐκῶς. The ending of the line is an echo of Arat. 857, ἐλίσσόμεναι διχόωνται. Aratus seems to have been the first to use the form διχάω (*v.n.* 3. 519).

1617. τείως: *v.n.* 821.

1620. Ἀργῶος λιμὴν: cf. 658;

ἡδὲ Ποσειδάωνος ἰδὲ Τρίτωνος ἕασιν
 βωμοί· ἐπεὶ κείν' ἡμαρ ἐπέσχεθον. αὐτὰρ ἐς ἡῶ
 λαΐφεσι πεπταμένοις αὐτὴν ἐπὶ δεξι' ἔχοντες
 γαῖαν ἔρημαῖν, πνοιῇ ζεφύροιο θέεσκον.
 ἦρι δ' ἔπειτ' ἀγκῶνά θ' ὁμοῦ μυχάτην τε θάλασσαν 1625
 κεκλιμένην ἀγκῶνος ὕπερ προύχοντος ἴδοντο.
 αὐτίκα δὲ ζέφυρος μὲν ἐλώφειν, ἤλυθε δ' αὔρη
 ἀργέσταιο νότου· κεχάροντο δὲ θυμὸν ἰωῇ.
 ἦμος δ' ἥελιος μὲν ἔδν, ἀνὰ δ' ἤλυθεν ἀστὴρ
 αὔλιος, ὃς τ' ἀνέπαυσεν οἰζυροὺς ἀροτῆρας, 1630
 δὴ τότε ἔπειτ' ἀνέμοιο κελαινῇ νυκτὶ λιπόντος
 ἰστία λυσάμενοι περιμήκεά τε κλίναντες
 ἰστόν, ἐνξέστησιν ἐπερρώνοντ' ἐλάτῃσιν
 παννύχιοι καὶ ἐπ' ἡμαρ, ἐπ' ἡματι δ' αὖτις ἰοῦσαν
 νύχθ' ἑτέρην. ὑπέδεκτο δ' ἀπόπροθι παιπαλόεσσα 1635
 Κάρπαθος· ἔνθεν δ' οἷγε περαιώσεσθαι ἔμελλον
 Κρήτην, ἣ τ' ἄλλων ὑπερέπλετο εἰν ἀλλὶ νήσων.

Τοὺς δὲ Τάλως χάλκειος, ἀπὸ στιβαροῦ σκοπέλοιο
 ῥήγνύμενος πέτρας, εἶργε χθονὶ πείσματ' ἀνάψαι,

1628. *πρυνήταο* G, L 16, ed. Flor. *χῆραντο* Pariss. quatt., Brunck.

1634. *ιοῦσαν* Pariss. tres; *ιοῦσιν* L: *ιοῦσι* G, vulg.

1637. *ἀλλέων* Rzach.

Flangini identifies it with the *λιμὴν Ἑσπερίδων* (Strab. 710, 9). *σήματα*: v.n. 554.

1625-6. 'the next day, at dawn, they saw at once the bend in the land (v. 1581), and the inmost arm of the sea trending inward beyond the projecting bend.'

1628. *ἀργέσταιο*: v.n. 2. 961. They were now no longer sailing east, but north. *ἰωῇ*: 'the loud blast'; cf. *Il.* 4. 276, *ὑπὸ Ζεφύροιο ἰωῆς*. It is used also of cries, e.g. 3. 708. Curtius refers it to *αῖω*, for *i-ωF-ή*; others connect it with *ζημι*.

1630. *αὔλιος*: 'the folding-star'; cf. Call. *fr.* 465, *ἀστὴρ Αὔλιος, ὃς δυθμὴν εἶσι μετ' ἡελίου*; Milton, *Comus* 93, 'The star that bids the shepherd fold Now the top of heaven doth hold.'

1632. *κλίναντες*: v.n. 2. 1264.

1633. *ἐπερρώνοντ'*: v.n. 2. 661.

1634. *ἐπ' ἡματι*: this use of *ἐπί* is not Homeric.

1636. *Κάρπαθος*: mod. Scarpanto,

a rugged island in the sea between Crete and Rhodes, which was named after it the Carpathian Sea; cf. *Il.* 2. 676. *περαιώσεσθαι* . . . *Κρήτην*: v.n. 1. 799.

1637. *υπερέπλετο*: 'surpassed in greatness.'

1638. *Τάλως*: Ap. follows the legend which described Talos as a survivor of the age of bronze. He alone says that he was given by Zeus to Europa to guard Crete. The usual version is that Talos was the workmanship of Hephaestus, and was given to Minos by Zeus or Hephaestus to watch over the island. Cf. Plat. (?) *Minos* 320, Apollod. 1. 9. 26. The Schol. tells us that according to Simonides and Sophocles (in his *Dae-dalus*) Talos slew strangers by becoming fiery hot and wrapping them in his embrace.

1639. *ῥήγνύμενος*: so the Cyclops (*Od.* 9. 481), *ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο*.

- Δικταίην ὄρμοιο κατερχομένους ἐπιωγὴν· 1640
 τὸν μὲν χαλκείης μελιγενέων ἀνθρώπων
 ῥίξης λοιπὸν ἔοντα μετ' ἀνδράσιν ἡμιθέοισιν
 Εὐρώπῃ Κρονίδης νήσου πόρεν ἔμμεναι οὖρον,
 τρίς περὶ χαλκείοις Κρήτην ποσὶ δινεύοντα.
 ἀλλ' ἦτοι τὸ μὲν ἄλλο δέμας καὶ γυῖα τέτυκτο 1645
 χάλκεος ἦδ' ἄρρηκτος· ὑπαὶ δέ οἱ ἔσκε τένοντος
 σύριγξ αἱματόεσσα κατὰ σφυρόν· αὐτὰρ ὃ τ' ἦγχε
 λεπτὸς ὑμὴν ζωῆς ἔχε πείρατα καὶ θανάτοιο.
 οἱ δέ, δῦν μάλα περ δεδμημένοι, αἰψ' ἀπὸ χέρσου
 νῆα περιδδίσαντες ἀνακρούεσκον ἑρετμοῖς. 1650
 καὶ νῦ κ' ἐπισμυγερώς Κρήτης ἐκὰς ἤέρθησαν,
 ἀμφότερον δῖψῃ τε καὶ ἄλγεσι μοχθίζοντες,
 εἰ μὴ σφιν Μήδεια λιαζομένοις ἀγόρευσεν·
 “Κέκλυτέ μεν. μούνη γὰρ οἴομαι ὕμμι δαμάσσειν
 ἄνδρα τόν, ὅστις ὄδ' ἐστί, καὶ εἰ παγχάλκεον ἴσχει 1655
 ὃν δέμας, ὁππότε μὴ οἱ ἐπ' ἀκάματος πέλοι αἰών.
 ἀλλ' ἔχετ' αὐτοῦ νῆα θελήμονες ἐκτὸς ἐρωῆς

1640. ἐπ' ἰωγὴν Vatt. duo, vulg.

1647. ὃ τ' ἦγχε conieci: ὁ τήνγε codd.: ὁ τῆς γε Brunck.

1648. λεπτοσύνην coni. Wellauer.

1649. δεδηγμένοι G.

1652. ἀμφοτέροις G.

1656. πέλει vulg.

1640. Δικταίην: v.n. i. 509. ἐπιωγὴν: σκέπην. ὅφ' ἧς ὁ ἄνεμος ἄγνυται. Schol. In *Od.* 5. 404 we have ἐπιωγαί 'load-steads.'

1641. μελιγενέων: 'ash-born,' cf. Hes. *Op.* 143, Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων Χάλκειον ποίησ', οὐκ ἄργυρέφ' οὐδὲν ὁμοῖον, 'Εκ μελῖαν. See also *Aen.* 8. 315.

1643. οὖρον: cf. Cat. 55. 14, Non custos si fingar ille Cretum.

1644. τρίς: thrice each day; cf. Apollod. *l.c.*, Τάλως τρίς ἐκάστης ἡμέρας τὴν νήσον περιτροχάζων ἐτήρει. According to Plato (*l.c.*) it was thrice a year, ὃ γὰρ Τάλως τρίς περιήει τοῦ ἐνιαυτοῦ.

1646. τένοντος: the tendon of the ankle.

1647. σύριγξ αἱματόεσσα: 'a vein of blood.' The Schol. tells us that Soph. in his *Talos* had described how he was fated to die when this vein was torn.

Apollodorus says, εἶχε δὲ φλέβα μίαν ἀπὸ αὐχένος κατατείνουσιν ἄχρι σφυρῶν· κατὰ δὲ τὸ δέρμα τῆς φλεβὸς ἦλος διήρειστο χαλκοῖς, and mentions the version of his death that Medea drew out this nail pretending that she would make him immortal. αὐτὰρ . . . θανάτοιο: 'the thin membrane, which compressed this, controlled the issues of life and death.' For ὃ τε = ὅς τε cf. *Od.* 12. 40. In *Il.* 3. 371 ἄγχε . . . ἰμάς is used of the tight pressure of a helmet strap. The augment could be either used or omitted in the impf. as in ἄγον, ἤγον. The reading of the MSS. is certainly corrupt, as it involves governing τήνγε by ἔχε, taking πείρατα in app. with ὑμὴν, while ὁ is meaningless. Brunck's ὁ τῆς γε . . . ὑμὴν is not epic.

1656. ὁππότε . . . αἰών: 'unless, in addition to this, he possess everlasting life.'

1657. θελήμονες: cf. 2. 557.

πετράων, εἴως κεν ἔμοι εἴξειε δαμῆναι.”

Ὡς ἄρ' ἔφη· καὶ τοὶ μὲν ὑπὲκ βελέων ἐρύσαντο
νῆ' ἐπ' ἔρετμοῖσιν, δεδοκῆμένοι ἦντινα ῥέξει 1660

μῆτιν ἀνώστως· ἥ δὲ πτύχα πορφυρέοιο
προσχομένη πέπλοιο παρειάων ἐκάτερθεν
βῆσατ' ἐπ' ἱκριόφιν· χειρὸς δὲ ἐχειρὶ μεμαρπῶς
Λισονίδης ἐκόμιζε διὰ κληίδας ἰούσαν.

ἔνθα δ' αἰοιῶσιν μελίσσεται, μέλπε δὲ Κῆρας 1665
θυμοβόρους, Αἶδαο θαῶς κύνας, αἶ περὶ πᾶσαν
ἡέρα δινεύουσαι ἐπὶ ζωοῖσιν ἄγονται.

τὰς γουναζομένη τρὶς μὲν παρεκέκλετ' αἰοδαῖς,
τρὶς δὲ λιταῖς· θεμένη δὲ κακὸν νόον, ἐχθοδοποῖσιν 1670
ὄμμασι χαλκείοιο Τάλῳ ἐμέγῃρεν ὀπωπᾶς·

λευγαλέον δ' ἐπὶ οἱ πρίην χόλον, ἐκ δ' αἰδηλα
δείκηλα προῖαλλον, ἐπιζάφελον κοτέουσα.

1660. ῥέξει G.

1664. κληίδας Brunck: κληίδος codd.

1665. θέλγε pro μέλπε G, L 16, vulg. τε pro δὲ coni. Wellauer.

1667. ἀγώνται Merkel.

1669. ἐχθοδοποῖσιν L, G, Vatt.

1672. ἐπιζαφέλῳ L, G.

1660. ἐπ' ἔρετμοῖσιν: a difficult phrase, generally explained 'with the oars,' taking ἐπί instrumentally, which is very improbable. Oswald supplies *ἤμενοι*, comparing I. 730. The meaning required is 'to rest on the oars.' When they had backed out of range, they were to wait, keeping their oars in the water to steady the ship, the oars serving as it were to anchor her; cf. 2. 1282, νῆ' ἐκέλευσεν ἐπ' εὐναῖσιν ἐρύσσαι.

1661. ἀνώστως: v.n. I. 680.

1663. ἱκριόφιν: v.n. I. 566.

1665. αἰοιῶσιν: v.n. 42. μέλπε: 'invoked by her chant.' Κῆρας: daughters of Night, ever ravening for blood; cf. Hes. Sc. 249, Κῆρες κνάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας, Δεινωπαὶ βλοσυραὶ τε δαφοναὶ τ' ἀπληταὶ τε . . . ἔντο Αἶμα μέλαν τιεῖν. In Hom. Κῆρ (also in pl.), as distinct from Αἶσα and Μοῖρα, is the goddess who brings a violent death, especially in battle.

1667. ἐπὶ . . . ἄγονται: ἐπάγειν was the word used of setting on a dog, *immittere*. Here it is appropriately used of the hounds of Hades springing on their victims. The Schol. takes it in a passive

sense, διὰ τῶν φαρμάκων τοῖς ζῶσιν ἐπάγονται.

1669. θεμένη κ.τ.λ.: "with soul unto mischief shapen she cast The glance of the evil eye upon Talos, his vision to blast" (Way). For θεμένη v.n. 3. 641.

1670. ἐμέγῃρεν: this use of *μεγαίρειν* c. acc. in the sense of *bascaίνειν*, *fascinare*, is quite unique; v. Buttm. *Lexil*.

1671. ἐπὶ οἱ πρίην χόλον: 'gnashed her fury at him.' This is the explanation of Iobeck, who compares Opp. Cyn. 4. 138, θυμὸν ὀδᾶξ πρίοντες, 'gnashing with their teeth their fury.' Buttm., who connects πρίω with πρήθω 'to blow, puff,' explains 'she spirted her rage against him.' Hesych. has the gloss *πρίεται* φουσούται, and *πρίστις* the *sprouting*-fish (the whale) would be from πρίω in this sense. αἰδηλα: v.n. I. 102.

1672. δείκηλα: εἶδωλα, φαντάσματα. Schol. 'she sent forth darksome phantoms in the fierceness of her wrath,' i.e. she made these spectres pass before his eyes. Cf. Milton's lines quoted on 442. δείκηλον occurs in I. 746.

Ζεὺ πάτερ, ἥ μέγα δὴ μοι ἐνὶ φρεσὶ θάμβος ἄηται,
 εἰ δὴ μὴ νούσοισι τυτῆσίν τε μῶνον ὄλεθρος
 ἀντιάει, καὶ δὴ τις ἀπόπροθεν ἄμμε χαλέπτει. 1675
 ὥς ὄγε χάλκειός περ ἔων ὑπόειξε δαμῆναι
 Μηδείης βρίμη πολυφαρμάκου. ἂν δὲ βαρείας
 ὀχλίζων λαιγγας, ἐρυκέμεν ὄρμον ἰκέσθαι.
 πετραίῳ στόνυχι χρίμψε σφυρόν· ἐκ δέ οἱ ἰχώρ
 τηκομένῳ ἵκελος μολίβῳ ῥέεν· οὐδ' ἔτι δηρὸν 1680
 εἰστήκει προβλήτος ἐπεμβεβαὼς σκοπέλοιο.
 ἀλλ' ὥς τίς τ' ἐν ὄρεσσι πελωρίῃ ὑψόθι πύκκη,
 τήν τε θοοῖς πελέκεσσιν ἔθ' ἡμιπλῆγα λιπόντες
 ὕλοτόμοι δρυμοῖο κατήλυθον· ἡ δ' ὑπὸ νυκτὶ
 ῥιπῆσιν μὲν πρῶτα τινάσσεται, ὕστερον αὖτε 1685
 πρυμνόθεν ἐξαγείσα κατήριπεν· ὥς ὄγε ποσσὶν
 ἀκαμάτοις τείως μὲν ἐπισταδὸν ἡώρειτο,
 ὕστερον αὖτ' ἀμειννὸς ἀπείρονι κάππεσε δούπῳ.
 κεῖνο μὲν οὖν Κρήτῃ ἐνὶ δὴ κνέφας ἡυλίζοντο
 ἥρωες· μετὰ δ' οἶγε νέον φαέθουσιν ἐς ἡῶ 1690
 ἱρὸν Ἀθηναίης Μινωίδος ἰδρύσαντο,

1674. λυγρὸς pro μῶνον Paris. unus, Brunck.

1679. τρίψε pro χρίμψε *Et. Mag.* 728, 32.

1680. οὐδ' ἔτι Brunck: οὐδέ τι codd.

1686. ἐξαγείσα L, vulg.

1689. ἐνὶ Wellauer: ἐνι codd.

1691. ἱερὸν L, G.

1673. ἄηται: φέρεται, *κεκίνηται*. Schol. 'of a truth great wonder thrills my soul.' See on 3. 288. Way tries to preserve the metaphor, "awe as a wind on my spirit bloweth chill."

1675. καὶ . . . χαλέπτει: 'and even one who is afar off can work us harm.'

1677-8. βρίμη: τῇ ἰσχύϊ. Schol.

ἂν . . . ὀχλίζων λαιγγας: v.n. I. 402. ὄρμον ἰκέσθαι: v.n. I. 799.

1679. πετραίῳ στόνυχι: cf. Eur. *Cycl.* 401, παίων πρὸς ὄξιν στόνυχα πετραίον λίθου. χρίμψε σφυρόν: for this constr. cf. Soph. *El.* 721, ἐχρίμπτ' ἀεὶ σύοιγγα. Elsewhere in Ap. the verb is intrans., e.g. 1567. ἐγχιρμπτειν is intrans. in Ap., e.g. 1512, but trans. in *Il.* 23. 334. Hom. does not use the simple verb, and where the comp. is intrans. he uses the passive forms. ἰχώρ: cf. 3. 853.

1680. μολίβῳ: for this old form of μόλυβδος cf. *Il.* II. 237, μόλιβος ὡς ἐτράπετ' αἰχμή.

1681. εἰστήκει: Aristarch. rejected this augmented form in Hom., v. Schol. on *Il.* 4. 329.

1682 sqq. With this simile cf. I. 1003 sqq. The original which our poet develops is *Il.* 13. 389, ἦριπε δ', ὥς ὅτε τις δρὺς ἦριπεν ἢ ἀχεράς 'Hè πίτυς βλωθρή, τήν τ' οὐρεσι τέκτονες ἄνδρες ἔξέταμον πελέκεσσι νεήκεσι νήιον εἶναι. Cf. also *Il.* 4. 483 sqq. Virgil's imitation is well known, *Aen.* 2. 626 sqq.

1683. ἡμιπλῆγα: 'half hewn'; ἄπ. λεγ.

1686. πρυμνόθεν ἐξαγείσα: cf. Cat. 61. 109, radicitus exturbata (sc. quercus) Prona cadit.

1687. ἐπισταδὸν ἡώρειτο: 'swayed, still standing upright.' For other uses of ἐπισταδὸν v. I. 293, 2. 84.

1689. ἐνὶ . . . ἡυλίζοντο: cf. Hdt. I. 181, νύκτα οὐδεὶς ἐναυλίζεται (ἐν τῷ νηφί). Ap. also uses αὐλίζομαι, e.g. 2. 1284, and ἐπαυλίζομαι, 3. 929.

1691. Μινωίδος: worshipped in Crete,

ὔδωρ τ' εἰσαφύσαντο καὶ εἰσέβαν, ὥς κεν ἑρετμοῖς
παμπρώτιστα βάλοιεν ὑπὲρ Σαλμωνίδος ἄκρης.

Αὐτίκα δὲ Κρηταῖον ὑπὲρ μέγα λαῖτμα θέοντας
νύξ ἐφόβει, τήνπερ τε κατουλάδα κικλήσκουσιν 1695.
νύκτ' ὀλοήν οὐκ ἄστρα δῖσχανεν, οὐκ ἄμαρυγαὶ
μήνης· οὐρανόθεν δὲ μέλαν χάος, ἥ ἐτις ἄλλη
ὠρώρει σκοτὴν μυχάτων ἀνιοῦσα βερέθρων.
αὐτοὶ δ', εἴτ' Ἀΐδην, εἴθ' ὕδασιν ἐμφορέοντο,
ἡεῖδιν οὐδ' ὅσσον· ἐπέτρεψαν δὲ θαλάσση 1700
νόστον, ἀμηχανέοντες, ὅπη φέροι. αὐτὰρ Ἰήσων
χεῖρας ἀνασχόμενος μεγάλην ὀπί Φοῖβον αὐτεῖ,
ρύσασθαι καλέων· κατὰ δ' ἔρρεεν ἀσχαλόωντι
δάκρυα· πολλὰ δὲ Πυθοῖ ὑπέσχετο, πολλὰ δ' Ἀμύκλαις,
πολλὰ δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσειν. 1705
Λητοῖδην, τύνη δὲ κατ' οὐρανοῦ ἵκεο πέτρας
ρίμψα Μελαντίους ἀρήκοος, αἶ τ' ἐνὶ πόντῳ

1696. οὐδ' ἄμαρυγαί G, vulg.

1697. μέγα χάος Vatt., Paris. unus: μελάγχροος vulg. οὔλη pro ἄλλη Meikel: Ἀιδου Hemsterhuis: ἥ τις αἰδνὴ Brunck.

1707. Μελαντεῖους Et. Mag. 142, 54.

the island of Minos; cf. 2. 299. Some legends connected the birth of Athene with the river Triton in Crete (Diod. 5: 72).

1693. παμπρώτιστα: this superl. is only found here, though *πάμπρωτον* is common. βάλοιεν ὑπὲρ: ὑπερβάλλειν, meaning 'to double a cape,' elsewhere takes the acc. (e. g. Hdt. 7. 168); ὑπὲρ may be used as in *Od.* 14. 300, ἥ δ' ἔθεν . . . Μέσσον ὑπὲρ Κρήτης, where it seems to mean 'out from,' 'keeping clear of' (v. Monro). Σαλμωνίδος ἄκρης: the eastern point of Crete, mentioned in St. Paul's voyage, *Acts* 27. 7, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην.

1695. κατουλάδα: ἡ σκοτεινὴ νύξ κατουλὰς καλεῖται παρὰ τὸ ὀλοῦν. καὶ παρὰ Σοφοκλεῖ ἐν Ναυπλίῳ "νυκτὶ κατουλάδι." Schol. The deriv. given by the Schol. is clearly that adopted by our poet; but more probably the word means *shrouding*, 'the blanket of the dark,' from κατεῖλλα (or κατεῖλω); cf. ἐξούλη from ἐξεῖλλα. Hesych. recognizes both meanings.

1696. δῖσχανεν: 'pierced,' ἄπ. λεγ. Cf. *Il.* 5. 100, ἀντικρὺ δὲ δῖεσχε (διστός). ἄμαρυγαί: v. n. 2. 42.

1697. χάος: 'gloom,' 'murk'; used specially of the nether abyss, e. g. Plat. (?) *Ax.* 371, where it is coupled with Ἑρεβος: Quint. Smyr. 2. 614, πάντ' ἐπικιδναμένον χάος καὶ ἀεικέος ὄρφνης (of the underworld). ἥ ἐτις ἄλλη: these words have been impugned by many, but the meaning seems to be simply that this pitchy darkness came either from heaven or from Tartarus. Wellauer explains ἄλλη σκοτὴν as *alter Tartarus*, *altera inferorum caligo* (i. e. a second Tartarus, etc.), comparing ἄλλη Κύπρις, *altera Venus*, Musaeus 33. Merkel reads οὔλη on the assumption that Ap. is trying to give the meaning of κατουλάδα by the phrases νύκτ' ὀλοήν, οὔλη σκοτὴν.

1700. ἡεῖδιν: v. n. 2. 65. οὐδ' ὅσσον: 'not even so much' as whether they were in Hades or not. See on 1. 290.

1704. πολλά κ. τ. λ.: cf. 1. 418, ἄλλα δὲ Πυθοῖ, Ἄλλα δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσω, where see notes. There was a celebrated temple of Apollo at Amyclae in Laconia (Strab. 311, 38).

1706. ἵκεο πέτρας: this constr. is common in Hom. also.

1707. Μελαντίους: δύο σκόπελοι πρὸς τῇ Θήρᾳ, οὕτως ὀνομαζόμενοι ἀπὸ Μέλαντος

ἦνται· δοιάων δὲ μιῆς ἐφύπερθεν ὀρούσας,
 δεξιτερῇ χρύσειον ἀνέσχεθες ὑψόθι τόξον·
 μαρμαρέην δ' ἀπέλαμψε βιὸς περὶ πάντοθεν αἴγλην. 1710
 τοῖσι δέ τις Σποράδων βαίη ἀπὸ τόφρ' ἐφαάνθη
 νῆσος ἰδεῖν, ὀλίγης Ἴππουρίδος ἀντία νήσου,
 ἔνθ' εὐνὰς ἐβάλοντο καὶ ἔσχεθον· αὐτίκα δ' Ἡὼς
 φέγγεν ἀνερχομένη· τοὶ δ' ἀγλαὸν Ἀπόλλωνι
 ἄλσει ἐνὶ σκιερῷ τέμενος σκιοέντά τε βωμὸν 1715
 ποίεον, Αἰγλήτην μὲν εὐσκόπου εἵνεκεν αἴγλης
 Φοῖβον κεκλόμενοι· Ἀνάφην δέ τε λισσάδα νῆσον
 ἴσκον, ὃ δὴ Φοῖβός μιν ἀτυζομένοις ἀνέφηνεν.
 ῥέζον δ' ὅσσα περ ἄνδρες ἐρημαίῃ ἐνὶ ῥέζειν
 ἀκτῇ ἐφοπλίσσειαν· ὃ δὴ σφεας ὀππότε δαλοῖς 1720
 ὕδωρ αἰθομένοισιν ἐπιλλείβοντας ἴδοντο
 Μηδείης δμῳαὶ Φαιηκίδες, οὐκέτ' ἔπειτα
 ἴσχειν ἐν στήθεσσι γέλω σθένον, οἷα θαμειὰς
 αἰὲν ἐν Ἀλκινόοιο βοοκτασίας ὀρώωσαι.
 τὰς δ' αἰσχροῖς ἥρωες ἐπεστοβέεσκον ἐπεσσιν 1725
 χλεύη γηθόσυνοι· γλυκερὴ δ' ἀνεδαίετο τοῖσιν

1710. μαρμαρέη . . αἴγλη Pariss. quatt., Brunck (βιὸς in βιοῦ mutato).

1715. θυέντα coni. anon. ap. Wellauer.

1718. μιν Vat. unus, et coni. Stephanus: μὲν vulg.

1719. οἷά κεν G: ὅσσα κεν coni. Brunck.

1722. οὐκ ἔτ' Vrat., Vind., Brunck, Wellauer.

1723. ἴσχέμεν Rzach.

1725. ἐπεστοβέεσκον G: ἐπιστονέεσκον supr. scr. ἐπεστοβέεσκον L: ἐπεστομέεσκον Vatt. duo, Pariss. duo: ἐπιστοβέεσκον Paris. unus.

τοῦ κατασχόντος τὴν χώραν. Schol. They are mentioned in Strab. 544, 2. ἀρήκοος: 'quick to hear.' It is passive in Call. Del. 308, ἀγαλμα Κύπριδος ἀρχαίης ἀρήκοον ('famous').

1710. 'and the bow flashed forth a gleaming radiance far and wide.' For the cogn. acc. cf. Luc. Dom. 8, αὐγὴν τινα ἡδεῖαν ἀπολάμπει.

1711. Σποράδων: the scattered islands in the Aegean between the Cyclades and Crete. τόφρα: i.e. while the bow was flashing.

1712. Ἴππουρίδος: the isle of Hip-puris is coupled with Anaphe (v. 1717) in Plin. N.H. 4. 12.

1713. εὐνὰς: the Homeric form only here; elsewhere εὐναίς, e.g. I. 1277.

1717. Ἀνάφην: the 'Isle of the Appearance' is mentioned in Strab.

416, 4, περὶ δὲ τὴν Κρήτην εἰσὶ νῆσοι, Θήρα . . . καὶ πλησίον ταύτης. Ἀνάφη, ἐν ἣ τὸ τοῦ Αἰγλήτου Ἀπόλλωνος ἱερόν. λέγει δὲ καὶ Καλλιμάχος οὕτως Ἀιγλήτην Ἀνάφην τε, Λακωνίδι γείτονα Θήρα. λισσάδα: v. n. 2. 382.

1718. ἴσκον: 'they called,' v. n. 1. 834; here with two accusatives, which Ap., differing from previous poets, also uses with κλείειν, κέκλεσθαι, and ἐνέπειν.

1720. ἐφοπλίσσειαν: for the omission of ἄν v. n. 1487, I. 480. ὃ δὴ κ.τ.λ.: 'wherefore, when they saw them pouring water (instead of wine) over the burning brands.'

1722. δμῳαί: v. 1221.

1723. γέλω: cf. Od. 8. 326, ἄσβεστος δ' ἄρ' ἐνώρτο γέλωσ μακάρεσσι θεοῖσι.

1724. βοοκτασίας: ἄπ. λεγ.

1725. 'And the heroes, well pleased

- κερτομὴν καὶ νεῖκος ἐπεσβόλον. ἐκ δέ νυ κείνης
 μολπῆς ἡρώων νήσω ἐνι τοῖα γυναῖκες
 ἀνδράσι δηριόωνται, ὅτ' Ἀπόλλωνα θυηλαῖς
 Αἰγλήτην Ἀνάφης τιμήρορον ἱλάσκωνται. 1730
 Ἄλλ' ὅτε δὴ κακείθεν ὑπεύδια πείσματ' ἔλυσαν,
 μνήσατ' ἔπειτ' Εὐφήμος ὀνειράτος ἐννυχίοιο,
 ἀζόμενος Μαίης νῆα κλυτόν. εἶσατο γάρ οἱ
 δαιμονίη βῶλαξ ἐπιμάστιος ᾧ ἐν ἀγοστῷ
 ἄρδεσθαι λευκῆσιν ὑπαὶ λιβάδεσσι γάλακτος, 1735
 ἐκ δὲ γυνὴ βῶλοιο πέλειν ὀλίγης περ εἰούσης
 παρθενικῇ ἱκέλη· μίχθη δέ οἱ ἐν φιλότῃ
 ἄσχετον ἡμερθεῖς· ὀλοφύρετο δ' ἡὔτε κούρην
 ζευξάμενος, τὴν τ' αὐτὸς ἐὼ ἀτίταλλε γάλακτι·
 ἡ δέ ἐ μειλιχίοισι παρηγορέεσκ' ἐπέεσσιν. 1740
 "Τρίτωνος γένος εἰμί, τῶν τροφός, ᾧ φίλε, παίδων,
 οὐ κούρη· Τρίτων γὰρ ἐμοὶ Λιβύη τε τοκῆς.
 ἀλλὰ με Νηρῆος παρακάτθεο παρθενικῆσιν
 ἄμ πέλαγος ναίειν Ἀνάφης σχεδόν· εἴμι δ' ἐς αὐγὰς

1730. ἱλάσκονται G, vulg.

1735. ὑπὸ Pariss. tres, Brunck, Seaton.

1738. κούρη Pariss. tres, Brunck.

1739. τήντ' Merkel : τὴν δ' L, vulg. : τὴν G, Pariss. quatt. ἀτίτηλε Brunck.

1743. παρακάτθεο ed. Flor., et conl. Pierson : παρακάτθετο codd.

with their bantering, scoffed at them in language free; and pleasant raillery flashed between them, with rivalry in tossing taunts.' ἐπεστοβέεσκον : v. n. 3. 663; for the augmented iterative form v. n. 3. 687.

1727. ἐπεσβόλον : cf. *Il.* 2. 275 (of Thersites), λωβητῆρα ἐπεσβόλον : *Od.* 4. 159, ἐπεσβολίας ἀναφαίνειν.

1728. μολπῆς : 'sport'; cf. 3. 897, 950. In *Od.* 6. 101 μολπῆ is explained as παιδιὰ by the Schol. Aristarchus maintained that μολπή is always used in Hom. of playing a game, and not of singing (v. Lehrs, *Aristarch.* 138). In 894 supr. and 1. 28 'singing' is the meaning; μέλπω (-ομαι) is generally used by Ap. of singing, e.g. 1. 569, 4. 898; sometimes in a wider sense, e.g. 2. 714, 3. 949.

1729. Herodotus (5. 83) tells of a similar custom prevailing at Aegina, θυσιῇσι τε (τὰ ἀγάλματα) καὶ χοροῖσι γυναικῆτοισι κερτομοῖσι ἱλάσκοντο. So too Pausanias (7. 27) describing the

worship of the Mysian Ceres at Mysaeum says, ἀφικομένων ἐς τὸ ἱερὸν τῶν ἀνδρῶν, αἱ γυναῖκες τε ἐς αὐτοὺς, καὶ ἀνὰ μέρος ἐς τὰς γυναῖκας οἱ ἄνδρες γέλωτί τε ἐς ἀλλήλους χρῶνται καὶ σκώμασιν. Abusive raillery was a feature of the Eleusinian festivals, as we know from the expressions γεφυρίζειν and ὥσπερ ἐξ ἀμάξης.

1730. τιμήρορον : cf. 1309.

1731. ὑπεύδια : 'in fair weather'; cf. 3. 1202, 1. 584.

1733. ἀζόμενος Μαίης νῆα : he revered Hermes as being the source of dreams; cf. h. Hom. *Merc.* 14, where the god is described as ἡγήτορ' ὀνειρώων.

1734. βῶλαξ : v. n. 1562.

1738. ὀλοφύρετο κ.τ.λ. : 'and he wept, imagining that he had union with a virgin whom he had suckled with his own milk.' Brunck adopts κούρη, comparing 1. 269 and *Il.* 16. 7, τίπτε δεδάκρυσαι Πατρόκλεις, ἡὔτε κούρη, but κούρη is confirmed by οὐ κούρη, 1742 infr.

ἡελίου μετόπισθε, τεοῖς νεπόδεσσιν ἐτοίμη.” 1745

Τῷ δ' ἄρ' ἐπὶ μνήστιν κραδίη βάλεν, ἔκ τ' ὀνόμηνεν
Αἰσονίδῃ· ὁ δ' ἔπειτα θεοπροπίας Ἐκάτοιο
θυμῷ πεμπάζων ἀνενείκατο φώνησέν τε·

“ὦ πέπον, ἦ μέγα δὴ σε καὶ ἀγλαὸν ἔμμορε κῦδος.
βώλακα γὰρ τεύξουσιν θεοὶ πόντονδε βαλόντι 1750

νῆσον, ἵν' ὀπλότεροι παίδων σέθεν ἐννάσσονται
παῖδες· ἐπεὶ Τρίτων ξεινήιον ἐγγυάλιξεν
τήνδε τοι ἡπείροιο Λιβυστίδος. οὐ νύ τις ἄλλος
ἀθανάτων, ἢ κείνος, ὃ μιν πόρεν ἀντιβολήσας.”

ὦς ἔφατ'· οὐδ' ἀλίωσεν ὑπόκρισιν Αἰσονίδαο 1755

Εὐφημος· βῶλον δέ, θεοπροπίησιν ἱανθεῖς,
ἦκεν ὑποβρυχίην. τῆς δ' ἔκτοθι νῆσος ἀέρθη

Καλλίστη, παίδων ἱερὴ τροφὸς Εὐφήμοιο,
οἳ πρὶν μὲν ποτε δὴ Σιντηίδα Λήμνον ἔναιον,
Λήμνου τ' ἐξελαθέντες ὑπ' ἀνδράσι Τυρσηνοῖσιν 1760

1746. τῶν ἄρ' Merkel, Seaton. κραδίη G, Vatt. duo: κραδίη vulg.

1749. πέπον G: πόποι vulg.

1751. ἐννάσσονται L, Vatt., Pariss.: ἀνάσσονται G: εὐνάσσονται vulg.

1759. Σιντηίδα Brunck: Σιντιάδα codd.

1760. δ' Brunck.

1745. νεπόδεσσιν: the Alex. poets always use this word in the sense of ἀπόγονοι, though Apollon. *Lex.* says that this is an abuse, παράκρουσμα τῶν νεωτέρων ποιητῶν. Curtius refers it to the root νεπ seen in ἀνεψιός, nepos. The meaning is probably the same in *Od.* 4. 404, φῶκαι νέποδες καλῆς ὀλοσύδνης, where the grammarians give many strange explanations, ‘web-footed,’ ‘footless,’ etc.

1746. The order is τῷ δ' ἄρα κραδίη μνήστιν ἐπέβαλε, ‘his soul brought back to him the memory of these things.’ Brunck compares Opp. *Hal.* 3. 503 (of a perplexed traveller), κραδίη τέ οἱ ἄλλοτε λαιὴν Ἄλλοτε δεξιτερὴν ἐπιβάλλεται ἀτραπὸν ἐλθεῖν. The meaning there is different, yet it helps to confirm κραδίη against the vulg. κραδίη.

1747. Ἐκάτοιο: cf. I. 958.

1748. πεμπάζων: ἀναλογιζόμενος. Schol.: v. n. 2. 975. ἀνενείκατο: v. n. 3. 463.

1749. ὦ πέπον: cf. 3. 485, I. 1337. σε . . . ἔμμορε κῦδος: ‘glory is thy portion.’ This constr. seems to be unique, and is probably modelled on

the intrans. use of λαγχάνειν. For the normal usage v. 3. 4.

1750. Pindar, *P.* 4. 38 sqq., tells how this δαίμονια βῶλαξ was washed from the Argo to the island of Thera, from which in later days (c. 630 B.C.) Battus led forth a colony to Cyrene. Cf. Hdt. 4. 147 sqq., Paus. 3. I. 7, 7. 2. 2.

1751. ὀπλότεροι: v. n. I. 43. The meaning is that Euphemus' children's children shall dwell in the island.

1752. ἐγγυάλιξεν: v. n. I. 245.

1755. οὐδ' ἀλίωσεν: cf. 21 *supr.*, 3. 1176.

1757. ἔκτοθι: = ἐκ, cf. I. 1291.

1758. Καλλίστη: cf. Stiab. 298, 29, ὦν (sc. τῶν Μινυῶν) τινες μετὰ Θήρα τοῦ Αὐτεσίωνος (ἦν δ' οὗτος Πολυνείκους ἀπόγονος) πλεύσαντες εἰς τὴν μεταξὺ Κυρηναίας καὶ τῆς Κρήτης νῆσον, “Καλλίστην τὸ πάροιθε, τὸ δ' ὕστερον οὖνομα Θήρην,” ὥς φησι Καλλίμαχος. ἔκτισαν τὴν μητρόπολιν τῆς Κυρήνης Θήραν, ὁμώνυμον δ' ἀπέδειξαν τῇ πόλει καὶ τὴν νῆσον.

1759. Σιντηίδα Λήμνον: v. n. I. 608.

1760. ἐξελαθέντες: cf. Strab. 298, 25, Μινυῶν, οἳ τῶν Ἀργοναυτῶν ἀπόγονοι ὕπτες

Σπάρτην εἰσαφίκανον ἐφέστιοι· ἐκ δὲ λιπόντας
 Σπάρτην Αὐτεσίωνος εἰς πάις ἤγαγε Θήρας
 Καλλίστην ἐπὶ νῆσον, ἀμείψατο δ' οὔνομα Θήρης
 ἐξ ἔθεν. ἀλλὰ τὰ μὲν μετόπιν γένετ' Εὐφήμοιο.

Κεῖθεν δ' ἀπτερέως διὰ μυρίον οἶδμα λιπόντες

1765

Αἰγίνης ἀκτῆσιν ἐπέσχεθον· αἶψα δὲ τοίγε
 ὑδρείης πέρι δῆριν ἀμεμφέα δηρίσαντο,
 ὅς κεν ἀφυσσάμενος φθαίῃ μετὰ νηῆδ' ἰκέσθαι.
 ἄμφω γὰρ χρεῖώ τε καὶ ἄσπετος οὔρος ἔπειγεν.

ἔνθ' ἔτι νῦν πλήθοντας ἐπωμαδὸν ἀμφιφορῆας
 ἀνθέμενοι κούφοισιν ἄφαρ κατ' ἀγῶνα πόδεσσιν
 κοῦροι Μυρμιδόνων νίκης πέρι δηριόωνται.

1770

Ἴλατ' ἀριστῶν μακάρων γένος· αἶδε δ' αἰοδαὶ
 εἰς ἔτος ἐξ ἔτεος γλυκερώτεραι εἶεν ἀεΐδειν
 ἀνθρώποις. ἤδη γὰρ ἐπὶ κλυτὰ πείραθ' ἰκάνω
 ὑμετέρων καμάτων· ἐπεὶ οὐ νύ τις ὕμνιν ἄεθλος
 αὐτίς ἀπ' Αἰγίνῃθεν ἀνερχομένοισιν ἐτύχθη,
 οὗτ' ἀνέμων ἐριῶλαι ἐνέσταθεν· ἀλλὰ ἔκηλοι

1775

1763 om. G.

1771. ἀνθέμενοι Brunck: ἐνθέμενοι codd.

1778. ἀνέσταθεν vulg.

ἐκ Δήμου εἰς Λακεδαίμονα ἐξέπεσον. Herodotus (4. 145) says that they were driven out by the Pelasgians. Diodorus (10. 19) mentions that the Tyrrhenians deserted the island through fear of the Persians, and handed it over to Miltiades.

1765. ἀπτερέως: the Schol. explains this by ταχέως, apparently deriving it from ἀintens. and περόν. This meaning satisfies the other passage where the word occurs, Parmen. 17, ὁχῆα' Ἀπτερέως ὥσειε πυλέων ἄπο. L. and S. explain it *without wings*, i.e. *without wavering, steadily, resolutely*. The note in *Et. Mag.* 133, 34 is very confused: ἀπτερέως, παρ' Ἡσιόδῳ, ὥσπερ τὸ ἀσφοδῆος, σημαίνει τὸ αἰφνιδίως. ἔστιν ἀπωτέρω, ἀπτερώ. οὕτως Ἡρωδία-νος. ἔστι ταχέως, ἐτοίμως, ἀφροντίστως. οἱ δέ, ἀπροθύμως, ἐλαφρώς, ἡδέως. ἐνιοὶ δέ, ἡμελημένως. διὰ . . . λιπόντες: 'leaving behind them billows innumerable.'

1767-8. δῆριν . . . ὅς: for the constr. cf. 1. 1153.

1769. 'for two things made them hasten, the need of water and the

strength of the favouring breeze.'

1770. ἐνθ' ἔτι νῦν κ.τ.λ.: this custom of the Aeginetans does not seem to be referred to elsewhere.

1771. ἀνθέμενοι: cf. 1376.

1772. κοῦροι Μυρμιδόνων: 'the sons of the Myrmidons' i.e. the Aeginetans. In Hom. (Il. 1. 180) the Myrmidons are dwellers at Phthia in Thessaly (cf. 1. 55), and followers of Achilles against Troy. Another branch of them may have settled in Aegina. As a name of the Aeginetans, Μυρμιδόνες was connected in various ways with μύρμηκες 'ants'; Strab. 322, 47, Μυρμιδόνας δὲ κληθῆναι φασιν, οὐχ ὡς ὁ μῦθος, τοὺς Αἰγινήτας, ὅτι λοιμοῦ μεγάλου συμπεσόντος οἱ μύρμηκες ἀνθρωποὶ γένοιντο κατ' εὐχὴν Αἰακοῦ, ἀλλ' ὅτι μυρμηκῶν τρόπον ὀρύττοντες τὴν γῆν ἐπιφέροιν ἐπὶ τὰς πέτρας, ὥστ' ἔχειν γεωργεῖν, ἐν δὲ τοῖς ὀρύγμασιν οἰκεῖν φειδόμενοι πλίνθων. The legend of the ants being turned into men in the reign of Aeacus, son of Zeus and the nymph Aegina, is recounted at length in Ov. Met. 7. 517 sqq.

1778. ἐριῶλαι: v. n. 1. 1132.

γαῖαν Κεκροπίην παρά τ' Αὐλίδα μετρήσαντες
Εὐβοίης ἔντοσθεν Ὀπούντια τ' ἄστεα Λοκρῶν
ἄσπασίως ἀκτὰς Παγασηίδας εἰσαπέβητε.

1780

1779. γαίην vulg.

1779. Κεκροπίην: v. n. I. 95. Αὐλίδα: πόλις Βοιωτίας καταντικρὺ τῆς Εὐβοίας κειμένη. Schol. The Argo passed through the Euripus between Euboea and the mainland.

1780. Ὀπούντια τ' ἄστεα: cf. I. 69. A list of the Locrian towns subject to Ajax, son of Oileus, is given in II.

2. 527-535. Opus was the native city of Patroclus (II. 18. 326).

1781. ἀκτὰς Παγασηίδας: whence they had started on their voyage, v. I. 238. Apollodorus (I. 9. 26) says that the voyage lasted four months, εἰς Ἴωλκὸν ἦλθον, τὸν πάντα πλοῦν ἐν τέσσαρσι μηνὶ τελειώσαντες.

APPENDIX I.

THE DOUBLE RECENSION OF THE *ARGONAUTICA*.¹

THE fact that there were two recensions or editions of the *Argonautica* proceeding from Apollonius himself is beyond dispute, but there is considerable difference of opinion as to the time and place at which each of the two appeared. We learn from the lives of Apollonius² that the first ἐπίδειξις of his work was given at Alexandria. Owing to its unfavourable reception the poet withdrew to Rhodes, and there, after revising the poem, he gave the second ἐπίδειξις. The third ἐπίδειξις took place many years afterwards when he returned to Alexandria at some period after the death of Callimachus. We also learn from our scholia that there was a προέκδοσις or previous edition of the *Argonautica* distinct from that on which the scholia were written. The difficulty is to determine when and where the προέκδοσις and the ἐπέκδοσις (or later edition) were produced. The scholia throw no light on this point, nor have we any other information to help us. Modern writers on the *Argonautica* nearly invariably assume that the first edition was published at Alexandria at the time of the first ἐπίδειξις, and that the second edition was published at Rhodes at the time of the second ἐπίδειξις. A modification of this is the view expressed by Linde that the προέκδοσις was published at Alexandria on the occasion of the first ἐπίδειξις, but that there was no second edition given to the public until the occasion of the third ἐπίδειξις at Alexandria. Thus, according to Linde, the successful second ἐπίδειξις at Rhodes was not accompanied by an edition. Merkel,³ however, reasonably urged that if we assume that the first edition was published before the poet left Alexandria for Rhodes we are practically driven into the further assumption that there must have been a third edition

¹ Authorities :—Linde, *De Diversis Recensionibus Ap. Rh. Argonauticon* : Gerhard, *Lectiones Apollonianæ* : Merkel, *Prolegomena*.

² See Introd. p. 1.

³ *Progr. Gymnas.* (Schleusingen, 1850) p. 5.

as well as a second, for it is scarcely credible that Apollonius could have given a fresh ἐπίδειξις at Alexandria of his work in the form in which it had been published at Rhodes some forty years before: "Eine ἐπίδειξις eines schon edirten Gedichtes ohne neue Umarbeitung ist kaum denkbar; wir hätten also eine dreifache Bearbeitung des Gedichtes, zwei προεκδόσεις, zwei ἐπεκδόσεις." This is possibly true, but there is no actual evidence of two προεκδόσεις; the references in the scholia are invariably to readings contained ἐν τῇ προεκδόσει. Furthermore an ἐπίδειξις did not necessarily involve an ἔκδοσις, and it is in itself improbable that there was any formal edition published on the occasion of the first unsuccessful ἐπίδειξις at Alexandria. It is even improbable, considering the age of the poet, that the whole work had been completed then. In the absence of any definite information, it may be that the προέκδοσις referred to in the scholia was published at Rhodes at the time of the second ἐπίδειξις, and the ἐπέκδοσις at Alexandria when the poem met with such favour on the occasion of the third ἐπίδειξις.

In six passages in the first book we are told in the scholia that there was a different reading in the first edition (ἐν τῇ προεκδόσει):—

- (1) I 284 νῦν γε μὲν ἢ τὸ πάροιθεν Ἀχαιάδεσσιν ἀγῆτῃ
 δμῶις ὅπως κενεοῖσι λελείφομαι ἐν μεγάροισιν,
 σείῳ πόθω μινύθουσα δυσάμμορος κ.τ.λ.

Schol. L δμῶις ὅπως: ἐν τῇ προεκδόσει κέϊται
 βείομαι οὐλομένοισιν οἰζυρὴ ἀχέεσσιν.

καὶ τὸ ἐξῆς "σεῖο πόθω φίλε κοῦρε δυσάμμορος."⁴

The reading of the earlier edition is rather colourless, and we cannot wonder that the poet altered it. He may also have been influenced by the doubts which were entertained with regard to the form and meaning of βείομαι in Homer.⁵

⁴ We find a confused version of this in the schol. Par.:—ἐν τῇ προεκδόσει οὕτως ἔχει τοῦτο· Δμῶις ὅπως κενεοῖσι βείομαι ἐν μεγάροισιν. Καὶ τὸ ἐξῆς οὕτως· Ὀϊζυρὴ ἀχέεσσι δυσάμμορος. Εὐρηται δὲ καὶ οὕτω· Σεῖο πόθω, φίλε κοῦρε, δυσάμμορος. So too in the schol. Flor. with κεν ἐοῖσι βιώσομαι for κενεοῖσι βείομαι. In I 685 Ap. has βῶσεσθε for βιώσεσθε.

⁵ *Il.* xxii 431.

- (2) I 512 ἦ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σχέθεν αὐδῇ.
τοὶ δ' ἄμοτον λήξαντος ἔτι προύχοντο κάρηνα
πάντες ὁμῶς ὀρθοῖσιν ἐπ' οὔασιν ἡρεμέοντες
515 κηληθμῶ· τοῖόν σφιν ἐνέλλιπε θέλκτρον αἰοιδῆς.
οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λοιβάς,
ἢ θέμις, ἐστηῶτες ἐπὶ γλώσσησι χέοντο
αἰθομέναις, ὕπνου δὲ διὰ κνέφας ἐμνώνοντο.
αὐτὰρ ὅτ' αἰγλήεσσα φαεινοῖς ὄμμασιν Ἡὼς
Πηλίου αἰπεινὰς ἴδεν ἄκριας, ἐκ δ' ἀνέμοιο
εὐδοιοὶ ἐκλύζοντο τινασσομένης ἀλὸς ἄκραι,
δὴ τότε ἀνέγρετο Τῖφυσ· ἄφαρ δ' ὀρόθυενεν ἐταίρους
βαινέμεναί τ' ἐπὶ νῆα καὶ ἀρτύνασθαι ἐρετμά.
σμερδαλέον δὲ λιμὴν Παγασήιος ἡδὲ καὶ αὐτῇ
Πηλιάς ἴαχεν Ἀργῶ ἐπισπέρχουσα νέεσθαι.

Schol. on 515 κηληθμῶ: ἐν δὲ τῇ προεκδόσει μετὰ τοῦτο γέγραπται
ἦμος δὲ τριτάτῃ φάνῃ ἥως τῇδ' ἐπὶ νύκτα⁶
βουθύσιον Ἑκάτοιο καταυτόθι δαιτυμένοισι,
τῆμος ἄρ' ἐκ Διόθεν πνοιὴ πέσεν,⁷ ὦρτο δὲ Τῖφυσ
κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' αἰόντες.

ἐξῆς δὲ τῶν κειμένων “σμερδαλέον δὲ λιμὴν.”

Thus, according to the evidence of the schol., in the earlier edition after line 515 came ἦμος δὲ τριτάτῃ κ.τ.λ., and lines 516–518 were omitted. Dilthey, who is followed by Linde, arbitrarily assumes that there is some mistake in the statement that these three lines were omitted in the earlier text, and thinks that the scholium has been displaced and should in reality be attached to line 518, not to 515. The last line of the passage in the προέκδοσις viz. κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' αἰόντες cannot have been immediately followed by σμερδαλέον δὲ λιμὴν κ.τ.λ., as there would be no construction. In the schol. Par. we find τοὶ δ' αἰόντες ἰθὺς ἔβαινον, and Gerhard proposed to fill up the lacuna by ἰθὺς ἔβαινον ἄφαρ λεληγμένοι εἰρεσιάων, so that the passage would run as follows:—

κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' αἰόντες
[ἰθὺς ἔβαινον ἄφαρ λεληγμένοι εἰρεσιάων.]
σμερδαλέον δὲ λιμὴν κ.τ.λ.

⁶ νυκτὶ Par.

⁷ πέλεν Hermann.

Of the reason of the change in the second edition Linde says "Facile intelligitur cur in hunc modum poeta narrationem in secunda editione commutavit: sine dubio in eo offendebat quod bidui spatium uno participio δαινυμένοισι brevissime attigerat, cum ea quae et praecedunt et sequuntur copiosissime exornata essent. Atque hoc quidem narrationis vitium correctione poetae aptissime tollitur."

- (3) I 542 ἀφρῶ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκιεν ἄλμη
δεινὸν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν.

Schol. μορμύρουσα: δεινῶς ταρασσομένη καὶ κινουμένη φοβερῶς.
ἐν δὲ τῇ προεκδόσει

μορμύρουσα τυπῆσιν ἐρισθενέων μένει ἀνδρῶν.

The reading of the later edition gets rid of the awkward combination of the two datives τυπῆσιν and μένει. Linde adopts Dilthey's view of the reason for the change, "ut onomatopoeiticos strepitum navis per reluctantes undas ruentis pondere duorum spondeorum imitaretur." The reason which Merkel suggests is very strange: "videtur κυριότης verbi μορμύρειν quaesita, quam ex Homero observatam exponunt Hesychius et Doederlinus, usurpavit altero loco Apollonius. In priore scriptura ἀφρῶ aegre cum eo verbo iungebatur, prout fit apud Homerum ubique." What bearing the 'κυριότης verbi μορμύρειν' has on the matter is not evident. The note in Hesych. is μορμύρων· ταρασσών, ἀφροὺς ἀποβάλλον· κυρίως δὲ λέγεται ἐπὶ ποταμοῦ μέγα ρεύμα ἔχοντος. In our passage ἀφρῶ goes with κήκιεν, and in the other passage where Apollonius uses μορμύρειν (IV 287) ἀφρός does not occur.

- (4) I 725 τῆς μὲν ῥηίτερόν κεν ἐς ἥλιον ἀνιόντα
ὅσσε βάλοις, ἢ κέينو μεταβλέψειας ἔρευθος,
δὴ γάρ τοι μέσση μὲν ἐρευθήεσσ' ἐτέτυκτο,
ἄκρα δὲ πορφυρέη πάντῃ πέλεν.

Schol. τῆς μὲν ῥηίτερόν: ἐν τῇ προεκδόσει τῷ "τῆς μὲν ῥηίτερόν κεν" ἐξῆς ἔστιν "ἄκρα δὲ πορφυρέη." οἱ δὲ μεταξὺ δύο οὐκ εἰσίν.

The statement that the verse τῆς μὲν ῥηίτερόν κεν ἐς ἥλιον ἀνιόντα was in the first edition immediately followed by ἄκρα δὲ πορφυρέη κ.τ.λ. is on the face of it incredible, and so Gerhard proposed τῆς μὲν ῥηίτερόν

κεν ἐς ἥλιον ὅσσε βάλοισθα, a reading which is very questionable on account of the trisyllabic form ἥλιος which is never found in the *Argonautica*, though it occurs once as a proper name in the *Odyssey*.² Linde favours Dilthey's suggestion, τῆς μὲν ῥήτερόν κεν ἐσέδρακες ἡέλιόνδε. The object of the change in the second edition seems to have been to justify the strong expression τῆς μὲν ῥήτερον κ.τ.λ. by mentioning that the middle of the robe and not merely the border was of a vivid hue.

- (5) I 788 ἔνθα μιν Ἰφινόη κλισμῷ ἐνι παμφανόωντι
ἐσσυμένως καλῆς διὰ παστιάδος εἶσεν ἄγουσα.¹

Schol. ἔνθα μιν : ἐν τῇ προεκδόσει

ἔνθα μιν Ἰφινόη προδόμον διὰ ποιητοῦ
ἐσσυμένως καλῆς ἐπὶ δίφρακος εἶσεν ἄγουσα.

In the second edition the poet replaced the very unusual δίφραξ (= θρόνος γυναικείος Hesych.) by the Homeric κλισμός, and for the Homeric πρόδομος substituted παστάς, a word denoting greater splendour, which is not found in Homer. Merkel says that Apollonius changed πρόδομος because it was used in an un-Homeric sense in the earlier edition; but, even if we assume that this assertion is true, Merkel quite overlooks the fact that we have πρόδομος used in the same way in III 278 of the palace of Aeetes.

- (6) I 800 δῆμον ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους
ἐκ νηῶν, αὐτῇσι δ' ἀπείρονα ληίδα κούραις
δεῦρ' ἄγον' οὐλομένης δὲ θεᾶς πορσύνετο μῆτις
Κύπριδος, ἣ τέ σφιν θυμοφθόρον ἔμβαλεν αἶτην.

Schol. αὐτῇσι δ' ἀπείρονα : ἐν τῇ προεκδόσει

ἐκ νηῶν, ἄμυδις δὲ βόας καὶ μῆλα κόμιζον
αὐτῇσιν κούρησιν ἀπείρονα ληίδα δεῦρο.
καὶ τότε ἔπειτ' ἀνὰ δῆμον ἀάατος ἔμπεσε λύσσα,
οὐκ οἶδ' ἣ θεόθεν ἢ αὐτῶν ἀφροσύνησι.

The change was apparently made in order to define more specifically the θεόθεν of the earlier edition, and also to remove the weakness of giving as alternative causes of λύσσα the visitation of the gods and their own ἀφροσύνη.

We cannot assume that these six passages, which are all in the one book, by any means comprise all the changes made in the later edition; there may have been many more mentioned in the fuller notes from which our scholia are excerpts.

There is one passage in the second book where the scholia in all probability preserve the earlier reading:—

II 963 λείπον Ἄλυν ποταμόν, λείπον δ' ἀγχίρροον Ἴριν,
ἥ δὲ καὶ Ἀσσυρίης πρόχυσιν χθονός.

Schol. ἥ δὲ καὶ Ἀσσυρίης: πρόχυσιν ἔφη τῆς Ἀσσυρίας, τουτέστι τῆς Λευκοσυρίας, τὴν ἐγκειμένην χώραν αὐτῆς εἰς θάλασσαν, ὡς καὶ ἐν τοῖς ἐπάνω

λείπον Ἄλυν ποταμόν, λείπον δ' ἀλιμυρέα χώραν
Ἀσσυρίης ἀνέχουσιν ἀπὸ χθονός.

That these lines, which are quoted for the purposes of explanation, are from the earlier edition is extremely likely. The formula ἐν τοῖς ἐπάνω does not here refer to anything which precedes in our text, and it is acutely explained by Merkel: “ἐν τοῖς ἐπάνω verba librarii vitium esse reor, qui cum scriptum invenerit ἐν τῇ προτέρᾳ, velut de Aristarchea altera editione est in schol. II. Σ 182, visus est sibi legere ἐν τοῖς προτέροις, uti aliquotiens vel scripsit, vel scribere potuit, substituitque usitatiorē locutionem ἐν τοῖς ἐπάνω.”

It is much more doubtful whether the line which we have cited in the critical note as following II 1116 in some MSS. is a survival from the earlier text.

The influence of the earlier recension may serve to explain the critical difficulty in IV 538 sqq.—

538 Ὕλλον, ὃν εὐειδὴς Μελίτη τέκεν Ἡρακλῆι
539 δῆμῳ Φαιήκων. ἔ γὰρ οἰκία Ναυσιθόοιο
540 Μάκριν τ' εἰσαφίκανε, Διωνύσοιο τιθήνην,
541 νιφόμενος παῖδων ὁλοὸν φόνον· ἔνθ' ὄγε κούρην
542 Αἰγαίου ἐδάμασεν ἐρασάμενος ποταμοῖο,
543 νηιάδα Μελίτην· ἥ δὲ σθεναρὸν τέκεν Ὕλλον.
546 οὐδ' ἄρ' ὄγ' ἡβήσας αὐτῇ ἐνὶ ἔλδετο νήσῳ
547 ναίειν, κοιρανέοντος ὑπ' ὀφρύσι Ναυσιθόοιο.

Here there is no mention of different readings in the scholia, but the confusion in our MSS. seems explicable only on the assumption

that the readings of the two recensions have been confounded. In L line 540 is marked β' , and is followed in the margin by $\tau\upsilon\tau\theta\delta\varsigma \acute{\epsilon}\omega\nu \pi\omicron\tau' \acute{\epsilon}\nu\alpha\iota\epsilon\nu \alpha\upsilon\tau\grave{\alpha}\rho \lambda\acute{\iota}\pi\epsilon \nu\grave{\eta}\sigma\omicron\nu \acute{\epsilon}\pi\epsilon\iota\tau\alpha$, which is marked α' , and then follows 541 which is marked γ' . In G after 539 we find next in order $\tau\upsilon\tau\theta\delta\varsigma \acute{\epsilon}\omega\nu \pi\omicron\tau' \acute{\epsilon}\nu\alpha\iota\epsilon\nu \alpha\upsilon\tau\grave{\alpha}\rho \lambda\acute{\iota}\pi\epsilon \nu\grave{\eta}\sigma\omicron\nu \acute{\epsilon}\pi\epsilon\iota\tau\alpha$. In other MSS. the line beginning $\tau\upsilon\tau\theta\delta\varsigma \acute{\epsilon}\omega\nu$ is read after 539, 540, or 547. Brunck, from whose edition the numbering in all subsequent editions is taken, adopted an arrangement of these lines which he found in a work of Angelus Quirinus, Cardinal at Rome, entitled *Primordia Corcyrae*. This arrangement, according to Brunck's view, Quirinus had discovered in some MS. of Apollonius in the Pontifical Library under his charge. In Brunck's text we find 538-543 as given above, and then come

- 544 $\delta\acute{\eta}\mu\omega \Phi\alpha\iota\acute{\eta}\kappa\omega\nu. \delta \mu\acute{\epsilon}\nu \omicron\acute{\iota}\kappa\acute{\iota}\alpha \text{Ναυσιθόοιο}$
 545 $\tau\upsilon\tau\theta\delta\varsigma \acute{\epsilon}\omega\nu \pi\omicron\tau' \acute{\epsilon}\nu\alpha\iota\epsilon\nu \alpha\upsilon\tau\grave{\alpha}\rho \lambda\acute{\iota}\pi\epsilon \nu\grave{\eta}\sigma\omicron\nu \acute{\epsilon}\pi\epsilon\iota\tau\alpha.$
 546 $\omicron\upsilon \gamma\grave{\alpha}\rho \omicron\gamma' \acute{\eta}\beta\acute{\eta}\sigma\alpha\varsigma \kappa.\tau.\lambda.$

The repetition of 539 in this arrangement is objectionable, and no modern editor has followed Brunck. Wellauer suggests that in the earlier edition Apollonius wrote :

$\Upsilon\lambda\lambda\omicron\nu, \delta\nu \epsilon\upsilon\epsilon\iota\delta\acute{\eta}\varsigma \text{Μελίτη τέκεν Ἡρακλῆι}$
 $\delta\acute{\eta}\mu\omega \Phi\alpha\iota\acute{\eta}\kappa\omega\nu. \delta \mu\acute{\epsilon}\nu \omicron\acute{\iota}\kappa\acute{\iota}\alpha \text{Ναυσιθόοιο}$
 $\tau\upsilon\tau\theta\delta\varsigma \acute{\epsilon}\omega\nu \pi\omicron\tau' \acute{\epsilon}\nu\alpha\iota\epsilon\nu \alpha\upsilon\tau\grave{\alpha}\rho \lambda\acute{\iota}\pi\epsilon \nu\grave{\eta}\sigma\omicron\nu \acute{\epsilon}\pi\epsilon\iota\tau\alpha,$
 $\omicron\upsilon \gamma\grave{\alpha}\rho \omicron\gamma' \acute{\eta}\beta\acute{\eta}\sigma\alpha\varsigma \kappa.\tau.\lambda.$

He thinks that in the later recension the poet added what we now have, deleted 544 and 545, and changed $\omicron\upsilon \gamma\grave{\alpha}\rho$ to $\omicron\upsilon\delta' \acute{\alpha}\rho'$. A similar reconstruction of the passage is given by Gerhard.

Gerhard and Wellauer, while abandoning as mistaken Beck's view that the MSS. of the *Argonautica* may be divided into two families each containing the reading of one of the two recensions, were still of opinion that the reading of the *προέκδοσις* could be ascertained through the variety of readings which are found in our MSS. and in the occasional citations of grammarians. By a laborious analysis Gerhard thus enumerated eighty-four passages 'in quibus Argonauticorum prior editio detegitur.' In some of these cases, undoubtedly, there is a presumption in favour of this theory, but in the majority it is at least equally probable that we are dealing merely with the vagaries of

grammarians and copyists, and that the variations are not so much traces of the earlier recension as perversions of the later. It is noteworthy that in all the six passages where the scholia mention a different reading in the earlier recension there is no such variation in the mss., a fact which must tell against Gerhard's position.⁹

Ruhnken maintained that Apollonius in revising his poem was especially careful to remove anything which might seem to have been borrowed from the works of Callimachus. Thus he regarded ἄρμοι, a variant in the schol. on I 972, as the reading of the earlier recension which was changed to ἴσον in the later 'ne quid Callimachus sibi surreptum queri posset.'¹⁰ But, in addition to other resemblances between the writings of the two poets mentioned in the Introduction¹¹ in connexion with the sources of the Argonautica, there is the striking fact that I 1309, καὶ τὰ μὲν ὥς ἤμελλε μετὰ χρόνον ἐκτελέσθαι, is said by the Schol. to be a line from Callimachus (Καλλιμάχου ὁ στίχος). There is no other evidence for this assertion, but on the strength of it the line is included in the fragments of Callimachus. When we consider the bitter feeling which existed between the poets, it is indeed remarkable that one of the two rivals should take a complete line from the other. It is, of course, possible that the identity may be a mere coincidence, as Weichert suggests. The only thing in any way distinctive about the line is the use of the form ἤμελλε; otherwise it is commonplace enough to have been written by any number of poets independently.

Merkel, in his *Prolegomena*, argues at great length that the second recension was a thorough-going revision of the first in accordance with the progress which had been made in the meantime by the critics, especially Aristophanes of Byzantium, in the knowledge of Homeric usages and the recension of the Homeric text. Be that as it may, it is only reasonable to assume that Apollonius' grammatical studies, continued for many years, must have led to many modifications in his work. How far the completed ἐπέκδοσις differed from the

⁹ v. Susemihl, *op. cit.* I 386. There are some passages, however, where we seem justified in assuming a confusion of the readings of the two recensions, e.g. II 381 sqq. III 738.

¹⁰ The fragment of Callimachus is quoted in the Commentary. For a similar theory of Wellauer see on I 129, IV 1614.

¹¹ p. 25.

προέκδοσις we have no means of determining. The variations recorded in the scholia certainly do not affect the poem very materially. Linde is strongly of opinion that, with the exception of III 927 sqq.,¹² the alterations in the later edition were, generally speaking, of an unimportant character. So too Weichert,¹³ "Ich bin überzeugt dass diese Verbesserungen von keiner grossen Bedeutung gewesen sind . . . Die Verbesserungen, welche er zu Rhodus vornahm, betrafen auf keinen Fall den Plan und die Anlage des ganzen Gedichtes, sondern bezogen sich bloss auf einzelne Stellen, Verse und Worte."

APPENDIX II.

THE METRE OF THE *ARGONAUTICA*.

THE most characteristic features of the metre of the *Argonautica* are the rarity of elision, the constant occurrence of hiatus, the prevalence of the bucolic diaeresis, the variation in pause and caesura, and the frequent introduction of a spondee in the fifth foot often in two lines consecutively. There are 32 possible forms of the hexameter, and of these Apollonius employs 26, while Callimachus has 21, and Theocritus 28.¹ We observe the same fondness for the use of the dactyl as marks the hexameters of Callimachus. Of 139 hexameters in the *Epigrams* of Callimachus 45 have dactyls in every foot except the sixth; so too in the *Argonautica* about one line in every four has the same peculiarity. Other favourite combinations with Apollonius are *dsddds* (about one line in five), *sdddds* and *dddsds* (one in ten).

The following special points may be noticed:—

(a) *First four feet.*

Out of the first thousand lines of the poem 402 begin with two dactyls, 313 with a dactyl followed by a spondee, 180 with a spondee followed by a dactyl, 105 with two spondees. There are about 65 instances altogether where we find the first and second feet

¹² See on 932.

¹³ *op. cit.* p. 53.

¹ Susemihl, *op. cit.* I 389.

contained in two separate words, e.g. I 760 βούπαις οὔπω, II 66 νήπιτοι ὕστατα, III 257 ὑψοῦ χάρματι. Where we have two spondees thus divided in the first two feet the effect in some cases is to express with added emphasis the notions of solemnity, doubt, etc., e.g. III 714 ἴστω Κόλχων ὄρκος. When the first foot is a spondee the first word in the line is most frequently a molossus, e.g. I + χρύσειον μετὰ κῶας, the molossus being produced at times by the use of an enclitic, e.g. I 701 ἦδη κεν.² In cases where the first word is a molossus and the second foot a spondee the second word is generally an antibacchius, e.g. I 158 Νηληϊος θείοιο. Lines like I 243, where the first word is a molossus and the second word is a spondee, are much rarer. When the first word forms a spondee it is usually followed by a word of the metrical value of a choriambus, e.g. I 129 δεσμοῖς ἰλλόμενον; a molossus, e.g. I 970 ἀνδρῶν ἡρώων; or either of these lengthened by one short syllable, e.g. II 283 τᾶων ἀκροάτησιν.

The rule, which Meyer³ derives from Callimachus, that a dactyl (or the first two syllables thereof) in the second foot should not be formed by the ending of a word containing three or more syllables which is connected with the first foot, is subject to about seventy exceptions in the *Argonautica*, e.g. III 1123 τιμήεσσα γυναιξί. Many of these exceptions occur in three cases where Apollonius, according to Merkel, allows himself greater license: (1) with proper names, e.g. I 60 Κενταύροισιν ὀλέσθαι; (2) where there is a stop, e.g. I 875 ὥς νείκεσσαν ὄμιλον; (3) where the poet is aiming at imitative effects, e.g. I 461 πορφύρεσκεν ἕκαστα.

Apollonius avoids the trochaic division of the second foot followed by a dissyllabic (iambic) word; there are only about ninety instances in which it is found, e.g. I 541 πόντου λάβρον ὕδωρ.

In the third foot dactyls are at least six times more numerous than spondees. We notice the same preference for the dactyl in the fourth foot. In the whole poem (5835 lines) there are only 898 instances of a spondee in this position.

² v. Merkel, *Metrisch-kritische Abhandlung über Ap. Rh.* Merkel includes under enclitics and proclitics μέν, δέ, γάρ, prepositions, the article, δὴ, καί, οὐ, εἰ, ὥς, etc. In cases of elision, e.g. I 794 ἦσθ' αὐτως, he regards the two words as blended into one.

³ *Zur Geschichte des griech. und des lat. Hexam.* II 979 sqq.

Gerhard⁴ was the first to point out the avoidance of the lengthening of the thesis of the fourth foot by position in Greek hexameters. This was also noticed a few years afterwards by Wernicke on Tryphiodorus, and the rule forbidding it has come to be known as 'Wernicke's Law.' It is stated in a qualified form by Platt (*Class. Rev.* X 432):—"A syllable naturally short cannot be lengthened at the end of the fourth foot by position unless it forms a monosyllabic word, and unless the consonant or consonants lengthening it are part of the same word." In this form the rule seems to hold good for Apollonius with the one exception of III 1084 ἐξερέω· μάλα γάρ με καὶ αὐτὸν θυμὸς ἀνώγει.⁵ The ending of this line is an echo of II. X 389 ἧ σ' αὐτὸν θυμὸς ἀνῆκε; (v. Leaf, App. N).

Merkel lays down the rule that in the *Argonautica* where the fourth foot is a spondee the thesis must form part of a word of more than two syllables. It is a rule that is observed in the great majority of cases, but there are many exceptions to it. Merkel gets over most of the exceptions by saying that they are due to proper names or a stop within the line, or else by treating a great number of words as if they were enclitics or proclitics, and by assuming that elision makes two words one. There are, however, several instances that cannot be thus explained away, e.g. δύνω νῆες Βορέαιο (I 1399, etc.), ἵνα ζώων ἀκάχοιτο (II 191), πάλιν χρεῖω ἀλιτέσθαι (II 390), ἄφαρ βωμὸν τετύκοντο (II 694), ὃν αὐτῇ Γαῖ' ἀνέφυσεν (II 1209), κακῶν ἧ ἔνθα γένωμαι (III 771). In I 60, IV 49, 556, 1720 σφέας in the fourth foot is two short syllables (like πάις in I 67, etc.), though it is scanned as a monosyllable in IV 1008, 1308.

(b) *Fifth and sixth feet.*

Apollonius is very fond of combining a dactylic fifth foot with the sixth in a single word, e.g. I 380 ἀμφοτέρωθεν, endings like this being found on an average in one line out of every ten or twelve.

The conditions under which a spondee is allowed in the fifth foot

⁴ *Lectiones Apollonianæ* p. 116.

⁵ In III 517 Köchly's νίεε for νῆες is now generally accepted. See also on IV 978.

deserve attention:—(1) In 384 cases where we find a spondee in the fifth foot the fifth and sixth feet are contained in a single word, e.g. IV 1000 *θωρήξεσθαι*.⁶ An ending of this form is preceded by a dactyl almost invariably, but exceptions are found in I 186 *ἀγανοῦ Μιλήτοιο*, 1297 *πυρὸς ὥς ἰνδάλλοντο*. In II 692, III 241, 508, IV 850 the fourth is the only foot not a spondee. A slight variation of the quadrisyllabic spondaic ending is afforded by lines like III 579 which ends *βόες διαδηλήσονται*. There are about twelve other instances of this. (2) If the whole fifth foot, when a spondee, is not combined with the sixth in a single word, at least the thesis must be so combined, e.g. II 568 *σπιλάδας τρηχέας*. Other instances of this rare ending occur in I 66, 124; II 33, 296, 592, 675; IV 268, 1632, 1641. In this case too the fourth foot is usually a dactyl, the only exception being II 296 *μετακλείουσ' ἄνθρωποι*.

Two consecutive lines with spondees in the fifth foot are found in 34 passages, e.g. I 402-3. In IV 1191-3 three consecutive lines have this peculiarity; cf. Theocr. XIII 42-44, Cat. LXIV 78-80.

(c) *Caesura*.

The principal caesuras in the hexameter are those in the third and fourth feet. A strong (masculine) caesura is a break after the ictus-syllable of the foot; a weak (feminine) caesura is between two syllables in the thesis (the two short syllables in a dactyl). We notice in the *Argonautica* a marked preference for that type of line which has the weak caesura in the third foot and none in the fourth. On examining the caesuras in the first book, which contains 1362 lines, we find weak caesura of the third foot alone in 559 instances; strong caesura of the third foot alone in 242; weak caesura of the third together with strong caesura of the fourth in 311; strong caesura of the third together with strong caesura of the fourth in 249.

In the *Iliad* and *Odyssey* there are over 250 instances in which there is no caesura in the third foot.⁷ This was avoided by the Alexandrian poets. Apollonius has only two examples, both in proper names, I 176 *Ἀστέριος δὲ καὶ Ἀμφίων*, II 387 *Ὀτρηρή τε καὶ Ἀντιόπη*. Theocritus has three, VIII 61, XIII 41, XXII 72.

⁶ In endings like *φώνησέν μιν* (III 673) the enclitic metrically forms part of the preceding word.

⁷ v. Lehrs, *De Aristarchi Studiis Homericis* pp. 387 sqq.

Trochaic caesura of the fourth foot, which is very rare in Homer, is not found in Apollonius. In the case of endings like I 132 *Δέρνον γε μὲν ἴδμεν ἑόντα*, 582 *ἔδυνε δὲ Σηπιάς ἄκρη*, IV 1530 *πύθεσκε γὰρ ἔνδοθι σάρκας*, the monosyllables *μὲν*, *δέ*, *γάρ*, which we accent in a conventional way, are in reality enclitics,⁸ and the fourth foot forms a single rhythmic whole. Endings like the Homeric *ἴθυσε μάχη πεδίοιο* and *πέντε κασιγνήτησιν* are not found in the *Argonautica*.

A strong caesura in the fifth foot is regularly accompanied by a weak caesura in the third. Lines like I 216, *καί μιν ἄγων ἔκαθεν, Σαρπηδονίην ὅθι πέτρην*, are quite exceptional.

With regard to the quasi-caesura with elision at the arsis of the fifth foot there is the same conflict of views amongst editors of the *Argonautica*, with the same conflict of evidence in our MSS., as in the case of the Homeric poems. For example, in *Il.* I 484 Aristarchus read *σπλάγχνα πάσαντο* at the end of the line, not *σπλάγχν' ἐπάσαντο*, which we know from the analogy of other passages was the reading of Aristophanes. Modern editors of the *Iliad* differ in the same way, e.g. in XIII 835 Monro and Allen read *οὐδ' ἐλάβοντο*, Leaf *οὐδὲ λάθοντο*. To judge from the consensus of L and G in a number of passages (e.g. I 234 *πάντ' ἐτέτυκτο*), Apollonius seems to have favoured the theory of Aristophanes, and I have followed Brunck, Merkel, and Seaton in making the slight change necessary to bring several passages into conformity with this view. Wellauer, on the other hand, was a strong advocate of the doctrine that Apollonius dispensed with the augment in all such cases rather than admit apostrophe.

(d) *Bucolic diaeresis.*

In the Greek bucolic poets, Theocritus and others, we frequently find a break in the line produced by the fourth foot ending with a word. This is called the bucolic diaeresis, and it is a prominent characteristic of our poem. In the first book it occurs in 849 lines out of 1362. In such cases the general rule is that the fourth foot must be a dactyl, e.g. I 4 *χρύσειον μετὰ κῶας ἐύζυγον ἤλασαν Ἀργώ*. A spondee is rarely found, e.g. I 542 *ἀφρῶ δ' ἔνθα καὶ ἔνθα κελευνὴ κήκειν ἄλμη*. In the 849 instances of bucolic diaeresis in the first book we have a dactyl in the fourth foot in 811. The rule that a

⁸ cf. Chandler, *Greek Accentuation* p. 277.

molossus must not precede the bucolic diaeresis seems to be consistently observed; endings like ὑσμίνῃ δημοτῆτος (*Il.* XX 245) are avoided.

(e) *Influence of the digamma.*

In studying the *Argonautica* one is struck by the small number of instances in which the digamma seems to be a determining element in the metre. Apollonius appears to have understood little of its import, and to have cared little about it. The limited number of cases in which we may have evidence of an initial digamma are mainly taken directly and mechanically from the poems of Homer. In many of the common words which so often exhibit the *F* in Homer,⁹ e.g. οἶκος, οἶνος, ἔλπομαι, ἐλίσσω, ἔσπερος, ἄλις, we find no traces in our poem of the recognition of the original consonant. Furthermore, the evidence which at first sight would seem to prove the influence of the digamma on the metre is often inconclusive, inasmuch as the instances may be otherwise explained, either as cases in which the ictus preserves the length of a diphthong or vowel in hiatus, or else as cases in which hiatus is due to vowels which are not liable to elision such as the *o* of πρό and the genitive endings -οιο, -ειο, -αιο, the *ι* of τί, προτί, etc., and the -ι of the dative singular which is not elided, so far as I have observed, in the *Argonautica*, and very rarely in Homer. It is important to bear these facts in mind when considering the following words:—

I Words with initial *F*.

ἄγνυμι.

There is no trace of initial digamma in this verb where it occurs in the poem, though the aorist forms ἔαξε (*ἔFaξε*), *Il.* 1109, and ἐάγη, *III* 954, presuppose it. In *III* 1251 we find ἀαγές (*ἄFaγές*).

ἄναξ.

I 908 τοῖο ἄνακτος, *III* 1273 καταφθιμένοιο ἄνακτος, *I* 411 κλῦθι, ἄναξ, *II* 693 ἴληθι, ἄναξ (contrast *IV* 1411 ἴλατ', ἄνασσαι). There are seventeen instances of a contrary kind, e.g. *I* 422 λύσαιμι δ', ἄναξ, 968 αὐτὸς ἄναξ, and in ἄνασσα, ἀνάσσω, ἀνακτορίῃ we find no trace of *F*.

⁹ v. Monro, *H.G.* c. XIV.

ἄστυ.

I 774 προτὶ ἄστυ, II 809 μετέπειτα πρὸ ἄστεος, IV 1179 ἰθείας ἀνὰ ἄστυ (but ἀνά τ' ἄστυ, II 1084). There are over twenty instances where the *F* is neglected, which is peculiar, as ἄστυ is a word in which the digamma is very consistently observed in Homer, exceptions being rare and doubtful.

εἴκω.

I 1049 ἄλλοι εἴξαντες, II 295 ὄρκῳ εἴξαντες, III 849 πυρὶ εἰκάθοι; cf. I 805, III 521, 797, IV 1658. In III 421 we find ἀνέρι εἴξαι, but in II 338 βέλτερον εἴξαι. We have also the compound forms ὑπόεικεν II 1266, ὑπόειξε IV 1676, ὑπόειξαν IV 41, as in Homer; but ὑπείξω IV 408, ὑπείξομεν II 23, after the Homeric ὑπείξομαι. Homer has also ὑποείξω and ὑποείξομαι. The root is *Fικ*.

ἔκηλος.

IV 1778 ἀλλὰ ἔκηλοι. In I 303 and III 969 the digamma is not recognized. The form εὔκηλος (ἐ*F*έκηλος, ἐ*F*κηλος) often occurs.

ἔκητι.

I 116 Διωνύσοιο ἔκητι; cf. I 334, II 755, III 621, IV 1087. Contrast IV 1018 οὐ μὲν ἔκητι, I 773, III 266, 1060, IV 390. It is probable that the apparent instances of *F* in this word in the *Argonautica* are merely cases of hiatus with the genitival termination.

ἐκάς, Ἐκηβόλος, Ἐκάτη.

We find no traces of *F* in ἐκάς or Ἐκηβόλος. In IV 829 we have a short syllable lengthened before Ἐκάτη (νυκτιπόλος Ἐκάτη); cf. the Homeric Ἀπόλλωνος ἐκάτοιο, *Il.* VII 83, etc.

ἔκαστος.

IV 1030 ἄνδρα ἔκαστον, I 339 τὰ ἕκαστα μέλοιτο. In more than twenty other verses we find hiatus before this word, but there are also over twenty contrary instances, e.g. IV 1291 δῆθεν ἔκαστος. In Homer the proportion of cases with hiatus is two to one.

ἔοικα.

I 461 κατηφιώντι ἔοικώς; cf. I 739, 764, II 170. All these are probably only cases of the unelided -ι in the dative, as there are fifteen instances where there is no trace of *F*, e.g. III 1000 ἦ γὰρ ἔοικας.

εἴκελος, ἴκελος.

These adjectives, from the same root *ῥικ* as *ῥοικα*, are almost invariably found with a vowel in hiatus before them, e.g. I 544 φλογὶ εἴκελα, III 664 τῇ ἰκέλῃ. An exception occurs in II 600 ἡ δ' ἰκέλῃ.

ἔπος, εἰπεῖν.

I 705 δῆμοιο ἔπος, III 81 ἡ ἔπος, 194 νέοι ἔπος, IV 1200 πυκινὸν φάσθαι ἔπος. There are twenty-four adverse instances, e.g. I 277 τοῖον ἔπος. There is one possible instance of *F* in εἰπεῖν, III 26 παιδὶ ἐῶ εἰπεῖν, and Apollonius freely uses *ἔειπον* (*ἔῤειπον*).

ἔργον, ἔοργα.

Hiatus with *ἔργον* is very common, as in Homer, e.g. I 662 μέγα ἔργον, III 229 θέσκελα ἔργα. There are about fifteen other instances. In eight places the digamma is neglected, e.g. I 721 Τριτωνίδος ἔργον. Apollonius uses the Homeric *ταλαεργός* in IV 1062, and on the analogy of it forms *ὑποεργός*, I 226. The only place where *ἔοργα* (*ῤεῤοργα*) occurs is in the Homeric phrase οἶα ἔοργα, IV 380.

ἔργω.

The compound *ἀποέργει*, I 865, is for *ἀποῤέργει*. In the simple verb we find in all cases forms from *ἐέργω* (*ἔῤέργω*), with the exception of *ἐεργμένος*, II 550, IV 1580, and *εἶργε*, IV 1639, which is not Homeric. In II 201 we have the Homeric imperfect *ἔεργον*.

ἔτος.

One instance of hiatus, I 688, *τελλομένου ἔτεος*. The *F* is shown by Lat. *vetus*.

ἔννυμι, εἶμα, ἐανός.

In the forms of the simple verb *ἔννυμι* (*ῤες*) the digamma is ignored, e.g. IV 1438 *πελωρίον ἔστο λείοντος*, yet from *ἐπιέννυμι* we find the Homeric *ἐπειμένος* (III 45, IV 179), and apparently on the mistaken analogy of it Apollonius coined from *ἔημι* the strange forms *διαειμένος* (II 372) and *καταειμένος* (I 939, III 830). A proof of his inconsistency lies in the fact that he, in common with Theocritus and other Alexandrian poets, uses *ἐφέσσεσθαι* (I 691) and *ἐφέσσατο* (I 1326). In one place we find a diphthong in thesis kept long before *εἶμα*, III 329, *ἄλις καὶ εἶματ' ἔδωκαν*. There are three

contrary instances, I 364, II 1168, IV 671. *ἑανός* occurs three times, and in two cases there is hiatus, IV 169 *λεπταλέω ἑανῶ*, I 155 *τεινόμεναι ἑανούς*.

ἰδεῖν, οἶδα.

There are only a few passages out of the many in which *ιδεῖν* occurs where we may have traces of *F*: III 923 *ἑσάντα ἰδεῖν* (contrast IV 1712 *νῆσος ἰδεῖν*), IV 475 *λοξῶ ἰδεν*, 1480 *ἦ ἰδεν*. So too in the case of *οἶδα* a few instances favour *F*, e.g. I 508, *νήπια εἰδώς*, III 103 *ἄλις εἰδυῖα*, 243 *θέσθαι Εἰδυῖαν ἄκοιτιν*. The influence of the digamma is seen in the Homeric compound *ἐπίστωρ*, which occurs in II 872, IV 16, 89, 1558.

ἴσος.

In Homer the *F* is inferred from about thirty instances of hiatus. Possible traces in our poem are I 774 *ἀστέρι ἴσος*, II 581 *σκοπιῇ ἴσον*, IV 1246 *ἥρι ἴσα*, 1449 *φορβάδι ἴσος*. On the other hand we have many cases like IV 384 *δέρος δέ τοι ἴσον ὀνείροις*.

ἰάχω, ἰαχέω, ἦχῆεις.

In Homer the initial *F* in *F_iFaχω* is shown by many cases of hiatus with lengthening of a short vowel. In the *Iliad* we twice find *ἰαχον* (ῑ) in the phrase *Ἀργεῖοι δὲ μέγα ἰαχον*, and in twenty places *ἰαχον* (ι) which never has *F*, and the latter is the form which Apollonius uses, e.g. III 1370 *Κόλχοι δὲ μέγ' ἰαχον*. Before *ἰάχῃσεν* (from *ιαχέω*, which is not found in Homer) we twice have hiatus, IV 592 *Ἀργὼ ἰάχῃσεν*, 640 *Ἐρκυνίου ἰάχῃσεν*. Apollonius does not use *ιαχή* or *ἦχῆ*, and in every case before *ἦχῆεις* we have a diphthong shortened, e.g. I 1308 *κίννται ἦχῆεντος*, whereas in Homer we find unelided vowels, e.g. *Od.* IV 72 *δῶματα ἦχῆεντα*.

ἶρις.

In II 286 Apollonius uses *ὠκέα ἶρις*, a combination which occurs nineteen times in Homer. The name may be connected with *ἔρω* (*Fep*).

II Words with initial σ*F*.

οἶ, ἔ, ὄς, etc.

Before the pronominal forms *οἶ, ἔ* (root *sua*, Lat. *sui*, etc.), we consistently find long vowels and diphthongs remaining long, short

vowels unelided, and short syllables lengthened. So too we have οὐ ἔθεν, I 362, etc. In Homer we find at times short vowels lengthened in arsis before the possessive ὄς, e.g. πατέρι ᾧ, θυγατέρα ἦν, though there are about thirty passages which do not admit the *F*. There is no recognition of *F* in ὄς in the *Argonautica*; the only case of unelided vowel before it is in the dat. sing., II 559. The forms εἰοῖο, εἰοῖ, etc., (σ*F*ε) show no trace of any initial consonant. In I 1176, πολλὰ ἐῖη, and III 591, χεῖρα ἐήν, the hiatus occurs in the weak caesura of the third foot, which is one of the positions in which our poet sometimes leaves vowels unelided, e.g. I 543.

ἀνδάνω.

There is one possible instance of *F* in the simple ἀνδάνω (σ*F*αδ), I 828 ναιετάειν ἐθέλοις, καί τοι ᾄδοι (contrast III 350 ὥς κεν ᾄδῃ). The *F* is presupposed in the perf. ἔαδα, I 867, etc., and in the aor. εὐαδον (ἔ*F*αδον), I 697, etc. In III 171 we find ἐπιανδάνει, which occurs once also in Homer. In all other places we have the usual Homeric ἐφάνδανει. In III 950 Apollonius uses ἐφήνδανε, while Homer uses both ἐφήνδανε and ἐπιήνδανε. The same root is probably contained in ἔδνα, I 977, II 239. Homer uses ἔδνα as well as ἔδνα. The compound ἀνάεδνος, II 1149, implies *F*.

ἐκυρός, ἐκυρή.

As in the Homeric φίλε ἐκρέ there may be a trace of the original σ*F* (Lat. *socer*), so in IV 815 we find νυῶ ἐκυρή περ εἰούσα.

ἔσσείοντο, ἔσσυτο, νηοσσόος, ὑποσσαίνων.

In these forms Ahrens explains the double σ by original σ*F*.

ἔτης.

We have hiatus with ἔτης (σ*F*ε-της 'one's own man') in III 1126 κασίγνητοί τε ἔται τε, but not in I 305 ὁμαρτήσουσιν ἔται.

ὦλκες, etc.

κατὰ ὦλκας (κατὰ ὦλκα, Hom.) occurs in III 1054, 1333. Apollonius also uses αὔλακας (α*F*λαξ), III 1347. We frequently find ὀλκός (which does not occur in Homer) with no trace of *F*. The Lat. *sulcus* presupposes original *suelq* (Darbishire).

II Words with initial δ*F*.

The words δέος, δειῖσαι, etc., in which there was original δ*F*i, often

have a short vowel lengthened before them in Homer; so too in our poem we find instances like I 639 ἐπὶ δέος (cf. III 435 ὑποδδείσαις, 1293 ἔδδειςαν). In II 183 the last syllable of ἐπί is lengthened before δηναίον. We have similar lengthenings in Homer before δῆν (δ*F*av, δι*F*av), δηρόν, and δηθά.

IV Words with initial *F*ρ.

Apollonius follows Homeric precedent in the metrical value of initial *F*ρ. Any short vowel may be lengthened before it. We regularly find a vowel lengthened before ῥήγνυμι and its derivatives. In the case of ῥέζω a vowel may be long or short before it, e.g. II 1022 ἐνὶ ῥέζουσιν ἀγναιῖς, IV 1719 ἐρημαίῃ ἐνὶ ῥέζειν. The form ἔρρεξα occurs twice, ἔρεξα seven times. Twice a vowel is lengthened before ῥίζα (II 320, III 1401), once it remains short (III 857). In III 970 a vowel is lengthened before ῥιπή; in III 1020 before ῥοδέη; in IV 174 before ῥινός. In II 884 we have the compound ἀπορρίψαντες. In IV 1497 we find ἔπεφεν ἐπὶ ῥήνεσσιν (*F*αρν, *F*ραν); cf. ἑύρρηνος III 1086, πολύρρηνες II 377.

(*f*) *Hiatus*.

I Diphthongs and long vowels in hiatus.

(1) There are 219 instances in which αι, οι, ει, ευ, ου, ω, η are shortened at the end of the first foot before a vowel or diphthong at the beginning of the following foot, e.g. II 137 νήπιοι, οὐδ' ἐνόησαν. In 76 of these instances the diphthong is a monosyllable, e.g. II 104 ἔνθα καὶ ἐνθ'. We find a long vowel shortened at the end of the first foot ten times, e.g. III 786 ἐρρέτω ἀγλαΐῃ. There are 101 instances of diphthongs shortened at the weak caesura of the first foot, e.g. II 203 οὐδοῦ ἐπ' αὐλείοιο; and 45 instances of a long vowel shortened in this position, e.g. II 290 δώσω ἐγών. Furthermore, there are 47 lines in which either an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 613 ἦ οἱ ἐνέπνευσεν. On the other hand, there are 12 cases in which a diphthong is kept long in arsis before a vowel or diphthong at the beginning of the second word, e.g. II 1016 ἦ ἐνι, this in some cases being due to the digamma, e.g. I 362 οὐ ἔθεν. Similarly a long vowel is kept long in arsis in 14 instances, e.g. II 279 ἦ αἶγας; at times, perhaps, with the help of the digamma, e.g. III 81 ἦ ἔπος. There are two instances in

which a long vowel or diphthong is kept long in the thesis of the first foot, I 251 δέιλῃ Ἀλκιμέδῃ, III 745 ναῦται εἰς.

(2) In 34 instances we have a diphthong shortened at the end of the second foot, e.g. II 492 ἂν δὲ Βορήιοι νῖες. Of these instances 22 are monosyllables, e.g. II 440 τηλόθεν, ὄφρα τοι νῖες. We find a long vowel so shortened in II 1115 αὐτίκα δ' ἐρράγη ὄμβρος. There are 9 instances of a diphthong shortened in the weak caesura, e.g. II 397 αὐτοὶ Κόλχοι ἔχονται, and 17 in which an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 1165 ἀλλὰ τὰ μὲν καὶ ἐσαῦτις. On the other hand, there are 74 instances in which a diphthong in the arsis of the second foot is kept long, e.g. II 668 τοῖς ἵκελοι ἥρωες; the digamma at times being possibly a contributory cause, e.g. II 295 οἱ δ' ὄρκῳ ἐξάντες. A long vowel is kept long in arsis in 18 instances, e.g. I 103 νῖε δύνω Ἀλεοῦ. Here too the influence of the digamma may be seen, e.g. I 141 ἦιε μὴ οἱ δῆμος. In II 160, if the reading proposed there is right, we have a diphthong kept long before a vowel in the thesis of the second foot.

(3) A diphthong is shortened at the end of the third foot in 128 instances, e.g. II 1155 τῷδε Κυντίσσωρος πέλει οὔνομα, and of these instances 120 are monosyllables, e.g. II 156 οὐταμένων ἀκέοντο, καὶ ἀθανάτοισι. We find 126 instances of a diphthong shortened in the weak caesura, e.g. II 73 ἱεμένον φορέεσθαι ἔσω; 7 instances of a long vowel so shortened, e.g. II 975 πεμπάζου μία δ' οἷν ἐτήτυμος; and 55 instances where an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 24 αὐτὸς ἐκὼν ἤδη τοι ὑπίσχομαι. There are 47 instances in which a diphthong in the arsis of the third foot retains its length before a vowel or diphthong at the beginning of the next word, e.g. II 274 φάσγαν' ἐπισχόμενοι ὀπίσω θεόν, and 11 similar instances in the case of a long vowel, e.g. II 735 κοίλῃ ὑπαιθα νάπη, ἴνα. In II 696 we have an example of a long vowel kept long in thesis, εἴ κέ τιν' ἦ κεμάδων, ἦ ἀγροτέρων ἐσίδοιεν.

(4) In 303 instances (27 being monosyllables) a diphthong is shortened at the bucolic diaeresis at the end of the fourth foot; most frequently αι (153 cases), e.g. II 11 ἰδμεναι ἵμμιν ἔοικεν, and οι (106 cases), e.g. II 37 ἐναλγίκοι εἰσοράουσθαι. There are 18 instances of η shortened, e.g. II 363 τετραμμένη αἰθέρι κύρει, and 19 of ω, e.g. II 425 περαιτέρω ἐξέρεσθε. In the first syllable of the thesis

of the fourth foot we find *καί* shortened 27 times, e.g. II 369 *μέγας καί ὑπείροχος ἀγκών*. In 108 lines a diphthong in arsis is not shortened, e.g. II 55 *πάλου ἄτερ ἐγγυαλίζω*. At times this may be due to the digamma, e.g. IV 1658 *ἐμοὶ εἴξειε δαμῆναι*, IV 503 *νέοι ἔπος Αἰακίδαο*. The vowels *η* and *ω* are kept long in arsis 19 times, e.g. II 18 *κρατερῇ ἐπίψετ' ἀνάγκη*, III 711 *ῥέξω ἄκος, οἶ' ἀγορεύεις*. There are further a few instances in which a diphthong or long vowel retains its length in thesis, I 72 *Ἴρου Ἀκτορίδαο*, 774 *φαεινῶ ἀστέρι ἴσος*, II 762 *γενεὴν καὶ οὖνομ' ἐκάστον*, III 329 *ἄλις καὶ εἶματ' ἔδωκαν* (where there is *F*), 771 *κακῶν ἧ ἔνθα γένωμαι*.

(5) There are 155 cases of a diphthong shortened at the end of the fifth foot, e.g. II 22 *εὐχαι εἶναι*. In 94 of these the diphthong is a monosyllable, e.g. II 44 *ἀλλά οἱ ἀλκή*. Instances of a long vowel thus shortened are very rare, III 45 *ἐπιειμένη ὥμοις*, 785 *ἐρρέτω αἰδώς*. In the weak caesura of the fifth foot there are 78 instances of a shortened diphthong, e.g. II 6 *πειρήσασθαι εἰοῖο*, and 27 cases in which an enclitic or other monosyllable is shortened in the first syllable of the thesis, e.g. II 195 *ὦν οἱ ἰόντων*. The ictus keeps a diphthong long in 51 instances, e.g. II 40 *οὐρανίῳ ἀτάλαντος*. So too *η* is kept long ten times, e.g. II 1210 *Τυφασίνῃ ὄθι πέτρῃ*, and *ω* twice, II 390 *χρειὸν ἀλιτέσθαι*, 1132 *ἄμφω ἰκέται τε*.

(6) In I 1349 the apparent hiatus in the sixth foot *μή οἱ* is due to the digamma; cf. the ending *γάρ οἱ* in II 501, etc.

II Short vowels in hiatus.

We find, as in Homer, the vowels not liable to elision standing in hiatus, e.g. IV 127 *αὐτὰρ ὁ ἀντικρύ*, II 1268 *πεδίον τὸ Ἀρήιον*, I 332 *νῆϊ ἐφοπλίσσασθαι*. In I 705, *δῆμοιο ἔπος*, the hiatus would be justifiable without any assumption of *F*; so too in II 65 *οὐδέ τι ἦδεν*, 809 *μετέπειτα πρὸ ἄστεος*. Hiatus with short vowels is also found, though rarely, (1) at the weak caesura of the third foot, e.g. I 543 *δευδὸν μορμύρουσα ἐρισθενέων*; cf. II 955, III 263, 492, 737; (2) at the bucolic diaeresis, e.g. IV 1283 *κατὰ μυρία ἔκλυσεν ἔργα*, I 778, II 660, IV 236, 546, 1502, 1637; (3) at the weak caesura of the fifth foot, e.g. II 779 *χνοάοντα ἰουλοῦς*, III 561 *ἐρητύεσθε ἀέθλων*, 1112 *ἐκλεάθοιο ἐμείο*; (4) at the end of the fifth foot, I 881 *ἄλλοτε ἄλλον*, III 1134 *μήδετο Ἥρη*.

With regard to hiatus Apollonius allowed himself a much greater

license than Callimachus,¹⁰ and his laxity in this respect must have been displeasing to his master. Where hiatus is found in the verses of Callimachus it is generally at the end of a dactyl with shortening of the syllable. Hiatus in the second syllable of a dactyl occurs but seldom.

(g) *Lengthening of short syllables.*

In a previous section we have considered cases in which a short syllable may be lengthened before initial *F*, *δF*, *σF*, and *Fρ*. Other circumstances under which Apollonius, following Homer, sometimes lengthens short syllables are—

- (1) Before the spirant *γ*od, e.g. I 1297 *πυρὸς ὧς ἰνδάλλοντο* (ὧς = γῶς).
 (2) Before the spirant *σ*, e.g. II 415 *παρὰ σέο*, cf. *Od.* X 238 *κατὰ σνφεοῖσιν*. The loss of the original *σ* in *ἄλς* justifies the lengthening of the first syllable in *παρραλῆς* (IV 1560), and may also explain the lengthening in *ἀλκύνος ἀλῆς* (I 1096). The lengthening of the first syllable in *συνεχές* (for *συν-σεχές*), II 738, is similar. (3) Before the liquids and nasals *λ*, *ρ*, *μ*, *ν*.

λ: e.g. III 445 *παρὰ λιπαρήν*.

ρ: besides cases of *Fρ* there are words like *ῥέω* and *ῥόομαι* where *ρ* represents original *σρ*; hence such lengthenings as I 217 *παρὰ ῥόον*, IV 311 *ποτὶ ῥόον*, and the forms *ἑρρώσαντο* (I 385), *ἐπερρώοντο* (II 661, etc.), *ἐπερρώσαντο* (III 1258).

μ: e.g. IV 528 *τρίποδα μέγαν*.

ν: e.g. IV 620 *τράπετο νόος*.

In nearly every case such lengthenings take place in arsis; instances in thesis such as III 848 *οὔτε ῥηκτός* are very rare.

There are, moreover, several cases where, as in Homer, the lengthening is to be explained solely by ictus, e.g. I 289 *πολέος ἐμέγηρε*, I 1098 *ἡγορέη πισυνός· ἐν δέ* (cf. IV 282), II 360 *ἔστι δέ τις ἄκρη*, IV 1398 *χθόνιος ὄφης*, 1422 *λίσσόμενος ἀδινῆ*.

(h) *Synizesis*.¹¹

In about fifty instances Apollonius employs the various kinds of synizesis common in epic poetry:—

εα: *σφέας* IV 1008, 1308.

εη: *χρυσέην* IV 729.

¹⁰ Susemihl, *op. cit.* I 366.

¹¹ In this and the following sections most of the material is derived from Rzach, *Grammatische Studien zu Ap. Rh.*

ε η : χαλκήη III 218, etc., χρυσέη I 740, etc.

ε ο : χρύσειον IV 176, 1319.

ε ο ι : χαλκίοις III 499, χρύσειοι II 676.

ε ω : in the gen. sing., e.g. Αἰακίδεω IV 853, ἀήτεω IV 1537; in the gen. pl., e.g. Αἰολιδέων III 339, ὑμέων IV 1031; and in two cases which are not terminations, χαλκεῶνα III 41, τεθνεώτων III 748.

ε ψ : χρυσέω II 1271.

There are also two cases of synizesis of υω and υι in proper names, Ἡλεκτρύωνος (I 748) and Φόρκυι (IV 828), which are taken from Hesiod (*Sc.* 3, *Th.* 333).

The one exception to the rule that if the synizesis is in thesis it must be in the first or sixth foot is in III 748, where τεθνεώτων (so Stephanus, MSS. τεθνειώτων) involves synizesis in the second thesis. To remove this anomaly Rzach would read τεθναότων, a form on the analogy of ἐφεσταότας (III 1276) beside ἐστηῶτας, assuming that Quintus Smyrnaeus, who uses τεθναότων, borrowed it from Apollonius, as he borrowed so much besides.

(1) *Crasis.*

(1) With the article we have ὅλλοι in I 998, etc. In Homer we find τᾶλλα, which Apollonius also uses (II 335). According to the Homeric scholia¹² Zenodotus was one of those who read ὅλλοι for ἄλλοι in *Il.* II 1, X 1, while others read ὅλλοι; in our schol. on I 1081 ὅλλοι is attributed to Zenodotus: ὅλλοι· ἡ τοιαύτη συναλοιφή τῆς νεωτέρας Ἰάδος (i.e. the Ionic of Herodotus) ἐστὶ διὸ καὶ μέμφονται Ζηνοδότῳ εἰπόντι “ὅλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες,” οὐ κέχρηται γὰρ ταύτῃ Ὅμηρος. Our MSS. differ as to the breathing, L having the rough breathing in every place, G the smooth everywhere except in II 874.

With the article we also have τὰμά, III 102. Homer has οὐμός, and Callimachus τοῦμόν.

(2) We find crasis with καὶ in κακέϊνος I 83 (where see note), 972, 996, IV 1441, and in κακέϊθεν IV 1731.

(3) Through crasis we get δῆπειτα (for δὴ ἔπειτα) in II 435, etc.

(4) The Homeric crasis οὔνεκα occurs frequently, e.g. I 616, as also τοὔνεκα, e.g. I 204. We also find the post-Homeric ὁθούνεκεν (for ὅτου ἔνεκεν) in III 933.

¹² v. La Roche, *Hom. Textkr.* p. 186.

(j) Apocope.

Apoilonius follows Homer in the cutting off of final vowels before a consonant in the case of ἄρα (e.g. ἄρ κε II 1011), and the prepositions ἀνά (e.g. ἄνστησον IV 1325, ἄγκειμαι II 828, ἄμ μέγα I 127), κατά (e.g. κάτθετο III 867, κάββαλε II 34, καὶ δ' ἄμυδις I 434), and παρά (e.g. παρσταίη III 1239, παρ δέ IV 223). He does not imitate the Homeric apocope of ὑπό (ὑββάλλειν = ὑποβάλλειν, *Il.* XIX 80) or ἀπό (ἀππέμψει = ἀποπέμψει, *Od.* XV 83).

(k) Varying quantities.

Many of the cases of variation in quantity have been already noticed in the Commentary, but it is convenient to bring them together for purposes of reference.

ἀάσθην. The first *a* is long in arsis, IV 817, 1080; short in thesis, IV 412. In Homer it is always in thesis and short; the lengthening in arsis is found in *h. Hom. Cer.* 248.

ἀείδω. In this verb and its derivatives the *a* is short in thesis; we once find it long in arsis, IV 1399 (v.n.).

*Αἰδα, 'Αίδης. In *Αἰδα (*Aῖδα*, *Αῖδα*) the initial vowel is long and in arsis, III 61, IV 1510. The forms from 'Αίδης, which are ail in thesis, have it short, e.g. II 353.

ἀίω. In the pres. forms we find ἄ; in the impf. *ā* (I 124, II 1256). In Homer the *a* in the impf. is long or short. The root is *aF* (Curtius).

ἀλύω. ἀλύων with long penult. ends the line in III 866, but in IV 1289 ἤλυον has the penult. short.

ἀμάω. The first *a* is long in arsis; it is short in thesis except in III 859 (v.n.).

ἀνήρ. *ā* in arsis, e.g. III 438, as always in the trisyll. cases ἀνέρος, etc.; ἄ in thesis, e.g. I 182.

ἀνίη. The penult. is always long except in I 1216.

'Απόλλων. The first syll. is long in arsis, e.g. I 403; short in thesis, e.g. IV 612.

*Αρης, ἄρης. As a rule the first syll. is long in arsis, e.g. III 1357, short in thesis, e.g. III 1227; but it is twice long in thesis, II 991, III 183.

Βέβρυκες. The *v* is long in arsis, e.g. II 792, and once in thesis, II 70; it is short in thesis in II 98 as in Βεβρυκίη, II 136.

ἐνδιος. The penult. is long in thesis in I 603, short in IV 1312 (v.n.).

Θρήϊξ, etc. The ι is long in arsis, e.g. I 24, 632, 1110; short in thesis, e.g. I 214, 637.

θυγάτηρ. The υ is long in arsis, e.g. II 947; it is short in thesis in the syncop. forms and in the voc. θύγατερ, III 11.

λαίνω. λάνθη (IV 24) and λαίνοντο (IV 1096) with ι are apparently augmented forms, while λάνθη (II 639, IV 1591) and λαίνετο (II 162, III 1019) with ι are unaugmented. In *Od.* XXII 59, however, the line begins with λανθῆ which is unaugmented.

ἰαχόν, ἰάχησα. ἰαχόν (e.g. II 573) has ι which is due to the augment; so too ἀνίαχόν (II 270, III 253), ἀντιάχόν (IV 76), ἐπίαχόν (I 387). In the unaugmented ἰάχοντος (I 1240, 1260) we find ι.

In ἰάχησα (e.g. IV 592) the augment is omitted and the first syll. is short; so too ἀντιάχησα (II 828).

ἱερός. ι in arsis, e.g. II 1173; ι in thesis, e.g. II 609 (cf. ἱερῆς, II 526, etc.).

ἱμυι. In the active the initial vowel is long in arsis; it is short in thesis except in II 350, IV 634. In the middle (passive) forms it is always in arsis and long.

ικέτης, ἱκεσίη, etc. By the side of ἱκέτης (III 987, etc.) ἱκέτις (IV 743) with ι Apollonius lengthens for metrical purposes the first syll. in ἱκεσίη (IV 709) and in the adj. ἱκέσιος (II 215, etc.). The root, according to Curtius, is *Fik*, which helps to justify the lengthening.

ἱμάς. In arsis the ι is long (IV 890); in thesis it is once long (II 67), twice short (II 52, 63). Homer also has it long in arsis and either long or short in thesis.

ἴσος, ἶσος. ἴσος is the only form used in Homer; ἶσος may occur in Hesiod (*Op.* 752); Apollonius, like Callimachus and Theocritus, has ἴσος in arsis (e.g. I 774), ἶσος in thesis (II 581, cf. ἰσαζέμεν III 1045).

δίω. In the open form of the present the ι is always long and the word ends the line. Except at the end of the line Homer generally has it in thesis and short. For the new form *ωισάμην* beside *δίσσατο* see on I 291.

πλημμυρίς. The *v* is twice long in thesis, II 576, IV 1241, but short in thesis in IV 1269 (cf. *Od.* IX 486).

φᾶρος, φάρος. In Homer the *a* is long in both arsis and thesis; Apollonius follows Hesiod in shortening it in thesis, III 863, while in arsis he has it long, e.g. II 30.

ῥωρ. The *v* is long in arsis, e.g. I 940, II 791, and in the compound ἐφρυδάτῃ, I 1229; it is short in thesis, e.g. II 590, 939.

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 ὠνος, ii 1006.
 ὠραίη, iii 1390.
 ὠρη, iii 1138.
 ὠσε, ii 599.
 ὠστε, i 346.

ADDENDA AND CORRIGENDA

- Intro. p. 20 (2). The title *Ναυπάκτια* which is found in Pausanias seems undoubtedly correct, though our Schol. and Apollodorus give *Ναυπακτικά*. The adj. is *Ναυπάκτιος*.
- Intro. p. 32, l. 18. For 'Hyllaeans' read 'Hylleans'.
- Intro. p. 32, l. 24. For 'Ἐῶος read 'Εῶος
- Intro. p. 59, l. 26. The date of Irenaeus is very doubtful; v. Pauly-Wissowa, *Real-Encycl.*
- Intro. p. 64, l. 16. For '1910' read '1901'.
- I 672. The reading of the MSS., ἐπιχνοάουσαι, has been recently defended by Seaton (*Class. Rev.* xxvi 83). In the Oxford text he reads Passow's ἐπιχνοαούση. Neither reading is satisfactory, but, on the whole, I still prefer Passow's conjecture.
- I 1066. In Commentary delete the words ἄπ. λεγ. See on IV 1151.
- II 233. In text for ἐνὶ read ἐν
- II 281. The trans. use of ἀραβέω, which is not Homeric, occurs in the lines of Hesiod quoted on IV 1665.
- III 33. θελκτῆριον corresponds to θέλξαι in line 28; cf. πόθων θέλγητρα, Ath. 220 F. χρεῖώ may mean 'a thing needful.'
- III 66. The use of φίλασθαι in a passive sense is not found earlier. It has its ordinary Homeric meaning in III 1002, IV 990.
- III 738. The citation in the Commentary is, as usual, from the Laurentian scholia. The form of the additional line as contained in the Florentine is given in the Critical Note.
- IV 1562. ὑπερέσχεθε can hardly be genuine, and has, probably, displaced ὑποέσχεθε (cf. *Il.* vii 188, ὑπέσχεθε χεῖρα). We find ὑπέσχετο in 1704, but Ap. has both ὑπίσχομαι and ὑποῖσχομαι, ὑπέστην and ὑποέστην, and also uses ὑποῖσχάνω. If ὑποέσχεθε were corrupted into ὑπέσχεθε, the change to ὑπερέσχεθε would have been made to complete the metre.
- IV 1770. The Schol. on Pind. *O.* γ. 156 says, in reference to Aegina, ἔστι δὲ καὶ ὁ Ἀμφορίτης ἀγών, οὗ Καλλίμαχος μέμνηται ἐν τοῖς Ἰάμβοις.



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